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Part IV Commentary

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Trlit. (b) Urvathô [= viathô] Ashâ nemanhâ Zarathuśtiô

(c) Dâtâ khi atēuś hiz[u]vô i aithîm [= oiyam] stôi [= stê]

Verbatim trl, etc Qui [in] sacio Rationis-veibo [pronuntiando] vocem [suam], O Mazda, fert, [i e attolit], (b) amicus [noster per] Sanctitate [-tem], et laude [-dem], Zaiathushtia, (c) [ille] datoi *i intelligentiae [dans] linguae directionem (?), [i e ut auriga in cuisu spiritali et in certamine animae aurigans], ([vel[monstrans] viam (?)-pei-linguam-designatam]) pio-[vel in]-patria*2 [nostia], (d) [id est] mei [mea] instituta [de justitia et cultu etiam] Bona enuntiet [et patriam nostiam doceat] Mente! *i vel 'leges' *2 sunt qui 'esse (infin)' reddant.

Pahl text translit Amat pavan Mânsar gôbishnő yedrûnd¹, Aûharmazd, [aîgh, Yazishnő vâdûnâñd], (b)² va³ dôstő [î Yazadân î vêhânŏ⁴], Aharâyîh nîyâyishn⁵ gûftâi⁵, [aîgh avŏ kâi va kirfakŏ fi anâmam, mûn⁶] Zaratûshtö [hômanam], (c) yehabûnâi-am khii adŏ⊓ hûzvânŏ, i âs⁶ astishnîh, [fai hakhtîh⁶], (d) mûn avŏ li¹o ârâyishnö, [aîgh, hâvishtîh î li vadûnyên¹], ash zak î pavan Vohûmanŏ âmûkhtishnö (sic) yehevûnêd. ¹D ⁰nâñd ²D ins aîgh ³DJ, P ⁴so DJ, D va(?) shapîiân ⁵ see P ⁰ Mf amat ¬ D* ins va ⋄ BD, P iakhîk ∘ DJ, otheis faihâkho ¹o D om

Pahl trl, etc When they utter words in the Manthia, O Aûharmazd, [that is, when they shall celebrate the Service], (b) [and when I also who am] Zaratûsht, their friend, am uttering the praise [of the good Yazads,] and of Aharâyîh, [that is, when I am offering worship for (or 'in') the performance of duty and good works] (c) do Thou then grant me the tongue (that is, 'the speech') of wisdom, and a station (or 'firm footing') upon its path, [i e grant me perfection*], (d) and also him by whom my orderly arrangement is to be effected, [that is, may'st Thou (or 'may they, such

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Part I, YASNA XXVIII-XXXIV

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My regulations lot him over teach!

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Ner's sansk text lat tat* Avistāvānih Svamio kuru (yat* i āste* ārādhanām [or nam] karomi] (b) mitratām [dādārasya* [legedadītur()]] puņvasya [raksh
ām] namaskritim karomi [kila yat kāryam puņyasya susamriddho 'ham] Jara
thoctro** [bhavāmī] (c) Dadāmi boddhim jīhvāya* [or aya] mārgasya samsthitim
Asti [prakrishtahādasya* [so hardly for [atāyāh*]] (d) lat* ayom samarachana
[? nam (?)] mama [çishyānām kuru]. Tat* Bahmanasya çishyam [meaning ciksh
ām] dehi "J* P J* ya* C yata. "J* sto J* te (yas te but seo aigh). "J*
***Ya. 'so J ** so all.

Ner trl etc. Whereforo (?) O Lord, do Thou produce*1 this, the Avistà word [which is, (so see sigh) 'I am (altern trl of the Pahl, as rending yedranani) making the A word propitious ([or read anain (see the Pahl) I am offering worship"], (b) for then am I producing the friendship [the protection] and the praise of Sanctity the bestower, [that is I am doing the deed of Sanctity, I] Jurathustra [the well prospered] (c) I am hestowing knowledge (or understanding) through the tengue (which is) the standing of (or the abiding upon) the true path [That path] is [that of prakrishinhahd (so see the Pahl, hardly of excellence [tatâyâh]) (d) Decause this one (the bestower) is my regulator [lit. (!) regulation] [make him also that of my disciples]. Grant that which is the teaching (hardly 'the female disciple') of Bahmann

Probably reading Pabl. yedrûnyên.

Parsi persian Mr. irit. Kih pah Mānth(h)rah (sie rid.) göbisin harand, Hörmurd, [kû, Yo i bu kunad (?)] (b) [kû = ágh [] s. tr] ro dóstání (sio vid.)] Ir(a)dân • (rohân = ca (?) shapirin) Şawāb niyāyish gutār [kû, ān kār u kiriah khwānam (?) kh] Zara tuah [hastam] (c) deh ân man khirad [u = ra] nabā [] [dûr didan = rāikê astānsēk*] [] [bisyār-sitādan (?) = farāhdti vēl farābaki** (sie vid.)] (d) kih ân [] ārāstan, [kû, shā girdi • man kunand*] ah ân i pah Bahman āmbkhtan bāshad o ** See Comm.

Free tr Then Yours yoke on the eager ones and swiftest,
Your praisers victories for ever gaining
Your mighty ones yoke on through Right and Good Mind.
With these drive on so be Ye for my aid
Altern. Then Yours 110 yoke, the eager ones and swiftest,

The Bridger* of Your praises mounting over Your mighty ones I'll yoke through Right and Good Mind Through these incite We me be near to help!

Prospectus.

A Study of the Zoroastiian Gâthas with the Zend—, Pahlavi, Sanskrit, and Persian texts (the first three translated), together with a Commentary, by L H Mills, D D, Hon M A Oxon [This work is published with the assistance of the Secretary of State for India in Council (of Hei Britannic Majesty's Government)]

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The Sanskiit texts have been edited with the comparison of five MSS, including the original of all surviving codices, J³, which is also now the property of the Bodleian Library by the gift of Dastui Jamaspji Minochelicip. The Parsi-persian text is added to furnish students with that necessary language, and to show the variations of the Munich MS, Hang's Collection 12^b. The Pahlavi and Sanskrit are further treated in a new manner by Lexpository translation, they being compared closely with their originals, and not rendered as independent documents which last is a process fatal to correct results.

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The Gatha Alumavaiti, Yasna XXVIII XXXIV, pp 153, is now ready together with the Commentary to all, pp 393 621, and Introductory matter pp XXVIII (650 pp)

The remaining parts of the work will, it is hoped, be issued in the course of 1892

The parts now ready, some 410 pages, are to be had of F. A. Brockhaus in Leipzic at the price of 20 shillings. Specimen pages showing the appearance of the book are subjoined. Three photographs are provided. ** The Vend is in oriental type.

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Ner trl etc. Wherefore(t) O Lord do Thou produce*1 this, the Avista word [which is (so, see aigh) 'I am (altern trl of the Pohl as reading yedranami) making the A word proprisions (for read annah (see the Pohl.) I am offering worship], (b) for then am I producing the friendship (the protection) and the praise of Sanctity the hestower, [that is I am doing the deed of Sanctity, I] Jarathustra [the well prospered] (c) I am bestowing knowledge (or understanding) through the tongue, (which is) the standing of (or the shiding upon) the true path [That path] is [that of prakrishtahada (so see the Pahl, hardly of excellence [tathyah]] (d) Bocause this one (the hestewer) is my regulator [lit. (?) regulation] [make him also that of my disciples]. Great that which is the teaching (hardly the female disciple) of Bahmana

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Copy of an autograph letter from the Rt. Hon W E Gladstone, to the Rev Dr L. H. Mills printed by advice, and for circulation among friends

Hawarden, Oct. 6th 1891

My dear Sir

You have done me very great honour by sending me your translation from the Zend Avesta and I have profited greatly this morning by reading in Your Preface and Introduction. Though I am only in the onter court of the temple of Philology I am sensible of the extraordinary interest attaching to the Zoroastrian religion and grateful to those who like you give us such and in understanding it

I was led to mention it and refer to some anthonties for the purpose of throwing light upon the question whether the belief in a future life gained or lost ground with the lapse of time. Only in the case of Greece have I any knowledge of the quetten and there I think that both this doctrine, and religion generally as an influence lost greatly between (?) the Homeric and the classical ages. Some small presumptions appeared to exist on behalf of the belief that in Persia also [in regard to] the future life and the retribution with which it was there combined there was a similar downward process.

I hope I have not stated this too boldly or used any arts to disguise my ignorance,

Accept my best thanks for your kindness. Perhaps If I am able again to visit Oxford you will allow me to profit by your conversation, and mean-time let me remain

falthfully yours

W E Gladstone

L. H. Mills. Esq [sic]

To the clergy.

The subject of Zoroastijanism is now well to the fore. If the intimate relation which existed between the Jews and the Persians in matters of religion were wholly absent, even then the devout clergy would find a wealth of religious interest in the Gâthas and the other moral parts of the Avesta. Turning away from the later and degenerated portions of the Avesta with their many absurdities, they would see in its noblei parts a phase of religion so striking that it demands attention from all All students of the history of doctimes will surely take an interest in a peculiarly spuritual form of religion which was once spread widely over the vast extent of ancient Iran (Persia and Media) as the faith of many millions of human beings throughout successive generations, and interest will increase when it is known that Cyrus, the Restorer of Jerusalem ('the anomted of the Lord') and Darius, the oft-mentioned Persian King of the Scriptures, were of this faith, as were mobably the Magi And when, added to this, we can trace a positive connection between this faith and the orthodox Phaisaism of the Jews with the probability that the former was used by Divine Providence as the intellectual medium for strengthening in the minds of the Jews the hold of such doctimes as those of Immortality, Resurrection, the Day of Judgment, Heaven. Hell, etc, the necessity for the study of this remarkable lore becomes apparent

In the Gâthas we have its purest form dating, as is most critically believed, from about 1200 to 1500 B $\,\mathrm{C}$

From this book together with its companion the scholarly clergy will be able to get a close view of these venerable hymns and their ancient commentaries or translations

Copy of an autograph letter from the Rt. Hon W E Gladstone to the Rev Dr L H. Mills, printed by advice, and for circulation among friends.

Hawarden, Oct 6th 1891

My dear Sir

You have done me vary great honour by sending me your translation from the Zend Avesta and I have probted greatly this morning by reading in Your Preface and Introduction. Though I am only in the outer court of the temple of Philology I am sensible of the extraordinary interest attaching to the Zoroastrian religion and grateful to those who like you give us such aid in understanding it

I was led to mention it and refer to some anthorities for the purpose of throwing light upon the question whether the behaf in a future life gained or lost ground with the lapse of time. Only in the case of Greece have I any knowledge of the question, and there I think that both this doctrine, and religion generally as an infinence lost greatly between (?) the Homeric and the classical ages. Some small presumptions appeared to exist on behalf of the belief that in Persia also [in regard to] the future life, and the retribution with which it was there combined there was a similar downward process

I hope I have not stated this too boldly or used any arts to disguise my ignorance,

Accept my best thanks for your kindness. Perhaps if I am able again to visit Oxford you will allow me to profit by your conversation, and mean-time let me remain

faithfully yours

W E. Gladstone

L. H. Mills. Esq [sic]

To the clergy.

The subject of Zoioastiianism is now well to the fore. If the intimate relation which existed between the Jews and the Persians in matters of religion were wholly absent, even then the devout clergy would find a wealth of religious interest in the Gâthas and the other moral parts of the Avesta Turning away from the later and degenerated portions of the Avesta with then many absurdities, they would see in its nobler parts a phase of religion so striking that it demands attention from all All students of the history of doctimes will surely take an interest in a peculiarly spiritual form of religion which was once spread widely over the vast extent of ancient Iran (Persia and Media) as the faith of many millions of human beings throughout successive generations, and interest will increase when it is known that Cyrus, the Restorer of Jerusalem ('the anomted of the Lord') and Darius, the oft-mentioned Persian King of the Scriptures, were of this faith, as were probably the Magi And when, added to this, we can trace a positive connection between this faith and the orthodox Phaisaism of the Jews with the probability that the former was used by Divine Providence as the intellectual medium for strengthening in the minds of the Jews the hold of such doctimes as those of Immortality, Resurrection, the Day of Judgment, Heaven-Hell, etc, the necessity for the study of this remarkable lore becomes apparent

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A study of the

Five Zarathushtrian (Zoioastiian)

Gàthàs,

with

texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language.

with

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation,

niso

with the Persian text contained in Codex 12b of the Munich Collection edited in transliteration,

togethor with

a commentary,

being the literary apparatus and argument to the translation of the Gathas in the XXVIn volume of the Sacred Books of the East

bу

L H Mills, DD, Hon MA Ozon

Part I, YASNA XXVIII XXXIV

This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government) and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay

To be had of F A. Brockhaus in Leipsie

Oxford 1892

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PREFACE

In attempting to follow the usual custom prevalent in writing prefaces and introductions I find myself, in the present case at a

certain disadvantage.

The Introduction proper to this work has been already published in pp. 1-xlvii of the XVIst vol of the Sacred Books of the East. But, owing to the unusually extended range taken in by the present treatise a preface of itself inust take on some of the characteristics of an introduction, that is to say in explaining my procedure and in extenuating my shortcomings I am obliged to onter to some degree into discussion and therefore into matters

more fitting to an introduction than to a preface

If I attempt to make any distinction at all between a preface and an introduction I shall have to do so on mechanical principles. That is, I shall sumply take out from the bulk of my introductory preface some important particulars which might not receive their due share of notice if left there and as to what these particulars should be no one will disagree with me. They are simply the expression of my great indebtedness to eminent scholars for providing me with the means of consulting very important MSS, and books and to others for what was equally desirable and that is, for assisting me to definy the expenses involved in the printing of my work by subscribing beforehand for a good number of copies of it.

But, before I mention the kind co-operation of my friends I had better explain how it was secured. It was caused by the examination of the first part of the book pp 1-393, which came to be distributed in the following manner. In 1882 a cepy of the proof-sheets was urgently requested of me by an eminont German friend under circumstances which precluded a refusal. I had received nausual kindness from him and matual assistance had taken place between us throughout the working time of an entire year and although I felt some approhension in placing a book of uncorrected proof sheets in the lands of so redoubted a critic, I thought it was little enough for me to do to express a gratitude which I hope I shall never cease to feel and it was a matter of great gratification that this friend, in requesting me to send him the remaining portions of my book wrote of it as sehr erwinischt.

PREFACE. IV

Having placed my unfinished book in the hands of this leading master, I decided to withhold it from nobody, and I accordingly sent it gratuitously to nearly all the leading specialists in Europe and America, refusing no application to allow it to be used. should add that the first request had been followed by others quite as urgent and complimentary

I do not regret that I acceded to these expressed wishes, for it placed my humble labours at the service of those who are helping on the development of Zoroastrian science, and I have not been without many further indications, both published and private to

the effect that my labours have not been in vain.

It was entirely owing to the interest awakened by this gratuitous distribution that I have been enabled to secure the many important subscriptions to which I refer, and I have therefore a double reason to be satisfied with the apparently large

pecuniary sacrifice that I made

I may now state, as directly bearing upon what follows, the leasons why a year, or more, must yet elapse before I re-issue that first volume in its completed condition. The new MSS which have been acquired, and the extensive citation of variations in Geldner's edition, would of themselves suggest the reprinting of many sheets of it, while the length of time which has transpired since the first pages were printed should render the presentation of the work in its antiquated condition a most improper proceeding But the remodelling and printing of the Commentary, together with other professional labours, has occupied the close labour of the last three and a half years. The reprinting of antiquated parts will now be proceeded with

In the all-important matter of the acquisition of MSS my gratitude is first owing to Destoor Jamaspi Minocheheiji Jamasp Asana, Ph D of Tuebingen, Hon D.C L Oxon, for having sent me for my private use three valuable MSS of the Yasna, and one of

the Vendîdâd

The first of these is the now celebrated MS. with Pahlavi translation, J², written by Mihirâpân Kaî Khûsrô, in the year of Yezdegnd 692 (AD. 1323), the sister MS to that so justly treasured by the University of Copenhagen (K b), which was brought to that city by Rask previously to 1832 The second was an ancient codex, J³, written soon after the death of Neryosangh, the learned Parsi scholar, whose important labours date from about 500 to 600 years ago. This is a Yasna with Neryosangh's Sanskrit translation, beautifully written, and, if of less value than the other, it is so

only because its translation is in Sanskrit rather than in the more original Publicy. I should mention that this latter MS is in a very fragile condition and that many of the folios have suffered

from nbrasion

I am also deeply gratified that the learned possessor has presented both of these precious codices to the Bodleian Library at my suggestion. I must also express my hearty thanks as an individual scholar to Professor Max Mufler and to Sir William Markby for their great interest manifested in this matter and to the Delegates of the Clarendon Press for the issue of a collect ped reproduction of the Zend Pahlavi MS mentioned, executed in the actual dimensions and in a manner which surpasses that of most publications of the kind

The third MS is in Zend with Sanskart translation. I * written by an ancestor of the Destoors and apparently some hundreds of years old. The fourth MS, a valuable Vendidad with Pahlavi translation, the generous scholar has presented to me as a personal gift.

Beside these Destoor Darah Peshotan Sanjana Professor of Zend and Pahlavi in the Sir Jamshedji Oriental College Bombay has kindly sent me a Yasan with Pahlavi translation. This is not an ancient codex, but it is executed with unusual critical care and attention.

I also take this opportunity to thank Professor v Spiegel for sending me his transcription of the MS numbered 6 in Westerguards catalogue in the University Library of Copenhagen con tuning also a collation of the MS numbered 2 fonds d'Anquetd

in Paris

I would also express my grateful thanks to Professor R v Roth for furnishing me, in 1883 with n collation of the Sanskrit translation contained in the very important MS J³ already mentioned as later presented to the Bodleian Library and also to Dr M. A. Stein for a collation of the Sanskrit translation in J⁴ in the same year

I would also express myncknowledgments to Dr Landmann the Librarian of the Hot and Staatsbibhothel in Munich for sending to the Bodleian Library for my use a valuable Zend Pahlavi Yasaa,

and also a Vendidad in Palilavi with Poisinn translation.

These last MSS were formerly the property of Professor Haug and the first was presented to him by some of the Parsis in recognition of his labours on the Avesta, and of his epoch making transiterations of the Pablavi (One of my collatoral occupations during the past three years, as I may mention in passing has been

PREFACE Vl

to transcribe in its entirety the Persian translation of the Pahlavi in this MS. of the Vendidad, it being in its extent about one-third of the Avesta

I would also mention that my kind friend Dr Rost the Librarian to the India Office, has sent me many and valuable works

to be used in domicile

The space would fail me to express my obligation to eminent scholars for various acts of friendly assistance, and I shall take a further opportunity, but I cannot refrain from thanking once more my distinguished friend Dr West for devoting, in 1881, an entire month of his valuable time to reading and revising my first Pahlavi translation of the Gathas, and for giving me much counsel and assistance in the, at times, almost insurmountable difficulties of my task

I would here recall the fact that Haug's translation of the Pahlavi Yasna xxviii-xxxii I, (see the Essays, pp 338-354,) was largely revised by Dr West, and it is owing to this fact that this masterly performance has assumed its present shape. One might well inquire how far the learned public is aware of the exceptionally difficult nature of the Pahlavi documents with which Dr West so ably deals in the Series of the S. B E In some respects the decipherment of Pahlavi surpasses in difficulty that of the most ancient Inscriptions in other languages, and our gratitude to this emment scholar should be proportionate

Finally, I have to thank those whose generous co-operation has

made the appearance of this work (in its present form) possible

And first among these I have the honour to name Major-General Sir Henry Rawlinson, Bart, &c, to whose interest I owe it that the Secretary of State for India in Council has subventioned me with a considerable sum.

Not less liberal has been the action of the trustees of the Parsi Punchayet Tianslation Fund of Bombay, who have assisted me with a subscription to the amount of nine hundred and twenty-five rupees (about)

Other friends who have taken copies, thereby enabling me partially to meet the expenses involved, are gratefully mentioned in

iny subscription list.

LHM

Oxford, January, 1891

PS —I am happy to add that Destoor Darab Peshotan Sanjana has, at my suggestion, offered the very valuable MS mentioned above to the Bodieran Labrary, and that it has been thankfully accounted.

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Supplementary Introduction

As I have stated in the preface the first part of this hook has been circulating among specialists for several years, nithough it has nover heretofore been offered for sale

The reason for this has also been long known (see my remarks in the /eitschrift der dentschen naorgenfindischen Gesellschaft 42 Band S 439, 1888). The hook was never finished, one righth part of it standing in type, while the former portions had been so long printed that they had already become somewhat untiquated, and the second part consisting of the Commentary was entirely in pinnuscript, and in a different shape

The completion of the work was rendered for the time impossible by my accepting the invitation of Irofessor Max Miller as strongly arged by Professor Darmesteter, to undertake the translation of the Yasaa, Visparad, Afrinagan, and Gabs in the Yalst vol of the Sacred Books of the Fast (see the London Athenaeum of April 12th, 1884)

But this Interruption is really only apparent. The matter contained in the NNIst vol of the S B E. pp i—xlvii, as well as the extensive summaries at the head of each chapter la that work, and the comments there presented throughout were, and are, an integral part of this same exposition. If they had not been presented there, they would have been presented here. This hook contains, as is stated on the filte page, the hterary apparantus and argament to the other. The entire discussion in that one is supposed to be under the eye of the reader examining this, and this commentary especially is by no means offered as an argument aside from the other.

What is said of S B E XXXI, is naturally said, and with more emphasis, of the first volume of this work containing the Zend, Palilavi, Sanskrit, and Persian texts with translations in its relation to this

commentary, and this commentary is published at present chiefly for the benefit of those scholars in Europe and in America who have for so long a time been using that volume

I state this the more distinctly on account of the perhaps painful surcinctness and curtailment here practised. The commentary is presented with its present great economy in the use of words from the necessity to restrict the work to practicable limits. Had I indulged in fully rounded explanations at every point, the book would have reached a bulk one eighth or one quarter greater than its present dimensions. Nevertheless this present condensed treatment has only been hazarded in view of the fulness and simplicity of the other parts, aside from them the cost of extension would not have been considered.

In the first part of this work the Gâthic text is presented with an amplitude for which as to some particulars I must apologize, see below

For variations in the MSS of the Gâthâ I lefer to the rich collection of Geldner, who has supplemented Westergaard's neglect in this respect, and surpassed Spiegel's fulness, Prof v Spiegel having refrained from publishing a large mass of variations which he had collected under the mistaken impression that they would be superfluous

I have two MSS of considerable importance which Geldner has not collated, although I formerly had the impression that one of them was the same that he describes as J4, but the learned possessor, Dr Destoor Jamaspii Minocheherji, has corrected my misapprehension as to this particular, not however before I had cited it several times as the supposed J4 (see on p 521 where I commence the use of the abbreviation J-) My mistake was caused by the impression that Professor Geldner had mentioned all the MSS in the possession of the Destoor in his edition. I give the variations in the Gâthie text of this MS occasionally where they seem called for, but, as the reader can readily understand, I do not desire to note every item of mechanical variations of MSS than has been given elsewhere would be at times desirable.

I use Geldner's abbreviations to designate the several Zend MSS, except Pt 1, adding J for the Yasna MS not yet collated by him. That is to say I use these abbreviations when enting the Zend texts, as to the texts of the Pahlavi translation see below.

In the translation of the Gatha texts I have used a simple Latin

nfter the example of llang a word for word translation into English being out of the question

I have purencil the policy of alternative translation in these difficult hymns, giving what was at the time of printing ray preferred view in the verhatim but semetimes adding alternative elements in the free metrical, and not be itating to supersede both as well, as that in S. B. E. N. hy later and preferred views in the Commentary

Beside these I cite variou published and unpublished opinious which have circulated among scholars taking a pecial care not to held now individual, much less any one eminent individual at all responsible for reported views which may neverthele come omewhat coloured after like It is to be imped that I have agge ted martly every possible view of the mass of difficulties which meet us in the Cathas and many scholars will recognize some which have long be a familiar, while others are entirely new I have not cited the names of nutbors often as opinious change frequently, and some scholars do not care to father discarded views.

The l'abl trir is not printed in its original characters, which would have been an exceptionally easy but expensive task. It is however edited with the collation of all the known MSS and deciphered in itoman characters, which in t together with its translation might be considered the erns of Zend philology.

In the o parts of the work where I do not mention Spiegel's readings I take it for granted that his text is under the readers eve It is practically that of the Copenhagen MS numbered five, the only MS accossible to occidental scholars at the time of Spiegel's printing in 1858. The letters DJ recall Destor (Dastúr) Jamaspis MSS, see elsewhere. D stands for the MS of Darah Destoor Peshotan Sanjana M4, or M, stands for the Munich MS mentioned elsewhere.

Neryosangh has been edited with the collition of five MSS which comprise all those of most importance. The abbreviations are J³, J⁴, J^{*} for Destoor Jumaspi's MSS, C for that of Copenhagen, no VI of Westergaard's Catalogue transcribed by Professor v Spiegel in 1845-46, and P for that of Codex fonds d'ang are 11 collated by Dr Spiegel with his transcription in 184—(?) Some variations of another but in forior Parls MS may be gathered from the fragments of Noryosangh's Sanskrit text published by Hang in his commentary. Those of coarso I do not republished

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I use Geldner's abbreviations to designate the several Zend MSS, except Pt 4, adding J for the Yasna MS not yet collated by him. That is to say I use these abbreviations when citing the Zend texts, as to the texts of the Pahlavi translation see below

In the translation of the Gâthâ texts I have used a simple Latin

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I have pursued the policy of alternative translation in these difficult hymns, giving what was at the time of printing my preferred view in the verhatim, but sometimes adding alternative elements in the free metrical, and not hesitating to supersede both as well as that in S B E. NAM, by inter and preferred views in the Commentary

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The Pahl trir is not printed in its uriginal characters which would have been an exceptionally easy but expensive task. It is however edited with the collation of all the known MSS and decliphered in Roman characters, which is t together with its translation might be considered the crux of Zend philiology

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In editing the Parsi-persian text I have again refrained from the easy but expensive device of printing the original characters, which would have entirely spried me the often harassing duty of deciding on the short vowels in a codex hadly written in a direct composed of Pahlavi, Parsi, Persian and Arabic

I have noted the variations in the Pahlavi text of this Parsi-persian translation from my texts in the reprinted portions, and from Spiegel's text (K^5) in the older parts, [] marks onussions, [= -] marks insertions, thus [mînû = madônad]. The first is the Parsi-perstranslation, the second is the Pahlavi text of the MS in italics.

It is to be noticed that the Pahlavi text cited in the variations of the Parsi-persian MS stands for the most part in the traditional transliteration, and it would have been a fortunate circumstance had I been able to present more extensive portions of this old-fashioned-transliteration, as scholars are too liable to lose sight of it, and a knowledge of it is quite important at times

I must now apologize for imperfections, or explain what may seem such. The first feature which I mention is one which I have heartily to regret, and that is the transliteration of the Zend text.

My reasons for this mistaken step were the following. When I first began to print, now about ten years ago, I was much disturbed at what seemed the certainty of incurring very considerable expense with no return. As my means were not large, I could only rely on the friendly help of many gentlemen in whom I could never hope to awaken more than a superficial interest in my subject. In my effort to render the aspect of my pages less forbidding to those among such friends who might casually occupy themselves with the subject, I printed the Roman equivalents to the Zend characters immediately beneath them

It is perhaps true that what I did has attained its purpose to some extent, and that many scholarly men of other specialties in taking up my proof-sheets have felt led on by the sight of familiar letters, and I may also owe some important subscriptions indirectly to this otherwise so useless feature, but none the less at present I regret if

More objectionable however are various dubious uses, which are, or were, some of them, unfortunately common to all Zendists

The most serious of these is the use of the German w = English v in a work otherwise written in English for Zend ω , and again the

The state of the s

use of German e (properly f) for a letter which is for the most part onr English to (half vowel) Avesta >> nught never to have been written r in German) nor do I think that Avesta es = Engli b v should have been transcribed by me as to white nthorwise using the English language but it must be remembered that this work was written mainly in (ir man), and that it has been most used by German acholars moreover I followed Hangs example, who wrnto there in his English Essay /cndists have been too careless in these littler matters Read English

Then again formerly no distinction was unticed between pe and we e averywhere for this really erraneous German is as many MSS, use both for the same letter and so at the time when I was first committed to as equalling ho (b) and h Later it wa noticed by Ballemann that a corresponded more to h (some think to lh (?)) While postener stond for he or balone I signif this distinction now at avery accurrence of the letter in the notes. Then N and W wore at first, and have been since my first printing repre ented by others by the same letter f It is nf course better to distinguish between & and w by and a, ar by some similar dorsee In the Commentar) I write & adding the distinction that & (r) and & (f), and

Then scholars formorly preferred to render 2 by d approximating it to the Persian, now we rather prefer to leave it in the more ancient this notwithstanding the nusigntliness form; & is probably a spirant (or a spirate), and we may here its surrival in our English third personal th as in 'doth hath etc. I now

Then the letter written 345 in the very ancient and important Nend Pablari MS 12 is transcribed by ma (L) solely to show its shape write both d and I, d(f) It abould be pronounced simply the In the Commentary and in the reprinted parts I put tho k in parentheres to guard the beginner, thus s(k) The difficulty in meddling with tran literations is very great when

one is preparing an extended work The mechanical inboar of producing the book cannot be completed before the fashions change. Some able gebolars have changed their modes of tran literation even from year to year

I shall not therefore reprint my entire work to replace ℓ by e or ℓ , $w = \mathfrak{W}$ by v, and $v = \mathfrak{W}$ by w (This last is still somewhat dubious in certain connections), not shall I, on the other hand, in reprinting a large portion of the work now badly antiquated, for the sake of uniformity between the old and the new printing, use the antiquated characters, for wherever they are still left they were printed by me with great refluctance and aversion long after I had disapproved of their use, and solely with the mistaken purpose of making the two parts of the book exactly correspond even as to this trifling mechanical peculiarity

If this humble production were intended as a parade exposition without interior discussions, I might be tempted to reprint the very few antiquated transliterations which occur in a small portion of it, as it is, I rely on the ample notes to warn the beginner

As to the Pahlavi, I have used Haug's transliteration not because it is not susceptible of improvement, for I have slightly altered it at West's suggestion, but because the glossaries for the most part correspond to it

For Sanskrit, I have adopted the simplest possible modes, sometimes at the sacrifiee of pleasing effect. I have written ch because English c suggests a different sound, and I have therefore necessarily written the clumsy chh, also m everywhere, correcting however its occurrence in the MSS in such places as the third pl °amti for °anti

As to my transliteration of the Parsi-peisian, there is little that I would change at present, for no scholar will be at all likely to mistake it for an exercise in the latest dialect. Perhaps if I were not committed to w for \mathfrak{z} , I might write v overywhere now, but as I have used German w = English v for Zend \mathfrak{w} , this is only a further transgression. Then I may also recall the somewhat dubious use of some Persian transliterators who consider the Persian v to be a sound verging upon w. This also induced me to adopt w in this mixed dialect. In a purely Persian text I should now prefer v.

Then I was perplexed at the Pâzand u = Pahl va, as occurring not in the middle of a sentence where it is unobjectionable, but at the beginning of a sentence, while the Persian has always wa (properly va) at the beginning and u in the interior, whereas we suppose the Pahlavi) to be better transliterated as va throughout. In the chaos of usage I for-

merly wrote we throughout after the Inhinvi, but in the reprinted portion I will adopt the Ierston on tom

I have written this larst persian litherto well algh as analyou the latest Persian as possible and intending to lead scholars to connect the words at once with their Lead, or lablari originals (that is, where there are not trable) for in tance I wrote rangin (or raidan areda) and not a a nally in lersian rangin vil in (or gehând) and not jahân and in my earlier treatment I even ventured upon larand as more original than barand. For the differing letters I use is for xmy Z (Greek z) s or th, for inv & z for zm d, zh for inp (French j) & s for Ad we, z for zm d z for zm E stor tain E gh for glain E k for kaf w

As to my alternative method in dealing with the tran intion of the Cûthû, I make no apology what oever bome scholars in other hrunches of oriental study have been praised for the a surance of their statements as calculated to carry conviction home to their readers. This tone, while highly desirable for popular reproduction and short treatics is in my opinion entirely to be discorded in everytical works which go to the deaths of a subject

The /end \vests while fully made out for all the purposes of comparative religion and bistory yet presents in its ultimate detail difficulties so great, that more than one differing suggestion is a necessity in discussing with serious scholars

New light or what we hope to be new light is sometimes got in these studies within a few months, not to may years, and I therefore present as much alternative opinion as is practicable, and antarally on those portions which have been the longest printed and I do not always reprint for the simple reason that the older views are alternatively possible, and may be (some of them) after all the best

So likewise with the Indin'i translation. Scholars in other departments of oriental research may be surprised to hear of a translation of a translation of a translation and translation, hat Zendists will smile in their turn at such a feeling. As is the case in other important instances the accompanying translation in a difficult inaguage helps indeed when partially deciphered and translated, but the full translation and explanation of this translation presents very much more difficulty than the new several times uttempted translation of its original.

The first task is of course the decipherment of the Pahlavi churac

ters which are at times so utterly indefinite that such words as ufya and nafsho, for instance, are spelt with the same signs

The next effort is to know how to begin to handle the question of its translation. No simple rendering of it as ordinary Pahlavi is at all cafe. The reason of this is that the sequence of the words in pine Pahlavi is of great importance to the syntax and the resulting meaning, but the consecutive order of the words in these translations is for the most part controlled by that of the Gâthâ of which it is largely a word for word rendering, and the order of words in the Gâthâ lines differs very widely from this order in an ordinary Pahlavi sentence, the degree in which the two languages are inflected being also widely different. How then can we treat such a fettered rendering as if it were ordinary Pahlavi, the meaning of which depends so largely on the order of the sequence of the words?

Can we then abandon altogether the attempt at anything further than an indication of the roots present? This would indeed be more scientific than the foolish attempt to read these translations as ordinary Pahlavi But here again we are headed off The word for word sequence, while very largely that of the Gatha which it translates, is not wholly It is fitfully departed from to a greater or less extent in almost every strophe. We are also constrained to attempt a translation of the Pahlavi of the Gathas from the fact that the language as it stands offers a reasonable meaning, and that, when due allowance is made for the unusual cucumstances, we can apply the laws which interpret the meanings of Palilavi words from their positions in a sentence in a somewhat unusual manner For instance, when a noun or pronoun stands at the beginning of a sentence in such a connection that we should naturally tike it as a nominitive while it yet translates a Gâthie noun or pronoun in an oblique ease, we are in such a case not entitled but obliged by critical laws to credit such a Pahlavi noun or pronoun with its priority in position, and accordingly we are both allowed and necessitated to render it as if in an oblique case to correspond to the original of which it is an attempted translation, or the ielic of an ittempted translation

So also I think we should at times credit a Pahlavi word with the case of its original even when it possesses no claims to such a declension from prepositions, postpositions of from its position in the sequence of words (I will not say in the sentence). We should not forget that the last transcriber of the Pahlavi had just written the inflected Gathie word before its Pahlavi equivalent and while this last transcriber was merely the reproducer of much more ancient materials in the Pahlavi translation which may have translated n totally different Gathie text^o, yet we cannot but suppose that the sight of the Gatha word written almost heside its supposed Pahlavi equivalent may have mode the copysat less careful to reproduce the prepositions or postpositions which, beside the position of the Pahlavi word in the sentence, could alone determine its case.

So also in treatme the closses. No expert will now doubt that they are often originally of different age from the text. The text grew out of the Gatha itself, and the glosses have been added and varied from generation to generation. The text should be considered apart from them, and no treatment is complete without an alternative presented in that sense while oven in the most superficial rendering of the Pahlavi translation these glosses should be so managed as not to interrupt the flow of the scotences. One further element of difficulty is the endoubted fact that the Pahl trir reproduces at times oliernative translations. Very often two (or more (?)) distinct translations of the same word have descended to the last translator from different predecessors. Occasionally he formally introduces them with the words some say att man yenulelanti again he simply observes 'it may be , yeherand! But more frequently the lost worker-over of the Pahl trl betrays his ignorance of the fact that an alternative translation is before him; and works two widely differing and distinct translations for the same word (1) inherited from predecessors into the hody of his text, or introduces them if original with himself in such a way as to give the reader no notice that they are alternative expressions for the same word.

Any competent philolog will acknowledge that we have here most harnssing difficulties before us. I have accordingly first endeavoured to render the Pahlavi translation as heing as closely faithful a reproduction of its original as the facts will allow us to suppose. That is to say, I have pursoed this course in the reprinted portions formerly I was animated by a strong desire to make the Pahl. trl. appear as unlike its original as was pessible this from a mistaken conscientlossness. My first translation, even in my reprinted portions, I must offer of course

O Sometimes the Pahlavi translation is presented entirely without any Zend taxt, as in the Munich MSS of Hang's collection, 13 a, b

as made in the light of the glosses, but I add copiously other suggestions made as if with the marring glosses omitted I need hardly say that this treatment is properly exposition rather than translation, and as such I desire it to be considered

The same remarks apply with some modifications to the work of Neryosangh Is it possible to translate his text? We must endeavour to explain it, if we cannot fully translate it, and we can only hope to do so by the exercise of unusual care

In the first place it is a great step in advance that no respectable scholar will ever again criticise Neryosangh's work as an immediate translation of the Yasna Nor, may I hope, will any one again suppose the meaning of Neryosangh to coincide with a true translation of the Pahlayi which was chiefly his original, if for no other reason, then because we do not know exactly what his Pahlavi text was Pahlavi text which we can now produce evidently differs sometimes from the Pahlavi texts which he used, and Neryosangh's rendering of those parts of the Pahlavi which we know to have been actually before him, while a noble attempt at his early day, and of great importance since as affording invaluable hints, still leaves, as might be expected, very much to be desired. No man writing at that early period could fail to err both as to transliteration and translation Had I offered Nervosangh's text without translation, or explanations so full as to be equivalent to translations, I should have left students a wide scope for error, and surely it is no very scholarly proceeding to cite Nervosangh quite astray

I would here say that it is in no invidious or hyperentical spirit that I occasionally notice Haug's slips in this particular in his energetic pioneer volumes on the Gâthâs. We must be grateful for the instruction and stimulus which he offered, even while we guard the student against his mistakes. They occurred in consequence of his not having become acquainted with the Pahlavi translation, and Neryosangh is inexplicable without that. Let any Sanskritist living, who is not at the same time acquainted with the Pahlavi translation of the Yasna, write a translation of Neryosangh, and then any master of the Pahlavi would be able to point out numerous errors. His use of Sanskrit was necessarily peculian to himself

And in his mode of treating his subject he varies. At times he seems merely to reproduce his original in its general ideas, rendering

the Pahlavi or Gatha with little uttempt at an exact reproduction of the syntax but for the most part indicating the roots present again ho offers a flash of keen and independent exeges!s Then again we find alternative translation, but of course awkwardly arranged, while the alternative translations of the same Gatha word in the Pahlavi are often reproduced by him as if they were the translations of soparate words.

As regards the glosses in Neryosangh we may suppose that they are chiefly from the original hand, but we have very positive oridence that Neryosangh was not the only Parsl of his time who wrote in Sanskrit. The various readings in the Sanskrit translations of the Yanna leave little doubt that Neryosanghs successors often ventured on omendations of his text, but these differing readings are not often very extended. They however famish us with oridence sufficient to enable us to doubt the originality of some of the glosses, and this should serve as a chock against hypercriteism of his work. That I have reproduced his ideas with exactness, it is impossible for me to say as it is impossible for others to deny

A literary translation in the usual sense of the term is of course not to be attempted as this translation of a translation does not flow freely like an ordinary treature. Alternative suggestions should be made at every step. I therefore desire my translation of heryosangh as of the Pahlavi, to be regarded as comment quite as much as translation and as a treatment which may guard soluciars against that superficial hypercriticism of Neryosangh in which Haug so unfortunately led the way

It might be asked why I do not afford more explanations of the very pregular Parel persian in the Commentary. But as the Persian is a translation of the Pahlavi the discussions on the Lahlavi of which its translation is merely a part modude a treatment of the Persian

This Parsi persian text has been added not only to show its readings of the Pahlavi and to give scholars an interesting specimen of the word for word translations of the Pahlavi of the Avesta but also to assist the science of comparative philology as it bears upon the subject. Indeed I may say that this mass of native comment Pahl and Sanskrit, as well as Persian is presented largely because it bears upon the question of the original Indo germanic. The Sanskrit lies near to the Zend, and the ancient and middle Persian lie nearer to us than the Sanskrit. But of course their direct evidence was my more immediate object. And beside their independent opinions, which although arrived

at under every disadvantage, are often keen and stimulating and also often correct, they offer us what are greatly more valuable than any opinions of their own, and that is, the broken fragments of original tradition. For I think we may fairly claim that a tradition of interpretation of the Avesta has existed from the first, and that we have portions of it in this mass of comment before us

And here I must pause for a moment to recall our reasons for supposing that such an original traditional exeges of the Gathas was at all possible under any encumstances. First let us ask whether in original traditional exeges of any very ancient lore preserved in MSS is possible.

We have undoubted tradition at least in texts. The Gathie text and the rest of the Avesta are in themselves a marcellous tradition. So is the Rig-Veda text, and so are all very ancient hooks. Rock inscriptions keep themselves, but what has kept the apparently fruil life of ancient books? Then characters were imbedded in the human memory in the continuous life of generations.

The sanctity which attached to the Gâthâs from the first was naturally calculated to awaken a keen solicitude for their preservation, and as a matter of fact we find that phonological laws have been observed in the forms in which the Gâthâs and the lest of the Avesta have come down to us, and minute distinctions have been preserved with emions fidelity, and this proves a tradition of scholarship

That ecitain original and correct ideas as to the meaning of Gâthic words and passages have been preserved in this tradition is a priori very probable, but it is folly to expect anything approaching to a modern precision in the shape in which these remotely ancient opinions have survived to us. They are the descendants of descendants, and more often marred than assisted by later additions.

I regard it therefore as a very false policy to take this mass of mutilated tradition as if it were original tradition, and I of course hold that we should dispute even the original tradition at times, if we could be sure that we had seized it, for I doubt very greatly whether even the contemporaries of Zarathushtra knew always what he meant, and I am strongly inclined to suspect that he at times even affected obscurity

I therefore regard it as the only critical procedure to follow the 'tradition' at one time and to disagree with it at another where the facts seem to call for such a course, and also to follow what may be the original suggestions of ancient Parsi scholars which abound in these

native translations, and which are in themselves no proper tradition in the original sense, and to follow them sometimes as opposed both to original tradition and to modorn conjectures where they seem superior to either of them, as is often the case. And as we have no longer and external signs by which to distinguish between this original tradition and this superadded ancient lore we must rely wholly on our critical acumen to guide us in our procedure.

We have then comparative philology original tradition and the results of ancient scholarship in these translations and cach is a dictinct and independent factor bearing upon the exegests of their original

It is of course very important that we should recognize these ancient works as our instructors in the past, for on that recognition depends their infinence upon us in the future. Not only has the entire ground work of our original information been laid by them but often our latest and most subtle distinctions might have been much sooner made had we beeded their indications. Our discoveries are often rediscoveries. (See on Y 48, 8) Like the companions of Columbra it is easy for as to balance the egg, after they have shown us the way. The great task they leave us is to find the exact point and meaning of the rich lore to which they roughly introduce us

As was said in the preface, the introduction proper to this work is to be found on pp 1—xiril of the XXXIst vol. of the S B E. but as that was published so long ago os May 1887 it is to be expected that I should have on reflection some modifications to offer. And there are indeed two points on which I now feel less hesitation than I did then

The first is as to the probable ago of the Gâthâs. As is seen, I have made the endeavour to place them as late or possible and at the time of publishing I had reached the conclusion that they may date as late as about 1000 B C while also possibly so old as 1500 B C But since then I have ceased to resist the conviction that the latter limit may be put further back. If thes antedate the worship of Mithra (which is however almost incredible) they would appear to be the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient, or better the little altered, state in which our Arvan speech appears in them the absence of Mithra, Haoma and of the throng of Gods which are common to the later Aresta and to the life 'veda they seem to express a religious application so bereft of saperstillion that it must have taken a very loog time for it to have

degenerated either for the first, or for the second, time into the religion of Mithra, Haoma, and the rest, as we have it in the Yashts and in the Rik But those derives were beyond a doubt very ancient indeed. If the Gâthâs antedated their cult, there is no telling how old they may be. The decision of criticism is to refrain from conjectures too closely limiting their age.

The other particular as to which I would now abandon my scepticism is the poetic personification of the Bountiful (or Holy) Immortals. I no longer doubt that it was poetical, and that they were actually appealed to and besought to approach the worshippers while yet understood to be divine and human attributes and not merely personal beings. I of course yielded to this opinion frequently in my earlier treatment, but I would now cancel every doubt. When the Good Mind, the Holy Order, and the Divine Sovereign Power, are bid 'to hear' and 'to come', I am now willing to believe that the sage subordinated entirely the inferior conception that they were personal beings to the very impressive conception that they were spiritual qualities in the mind of the Deity which were besought-for as acquisitions to the mind of the worshipper. The personification was almost wholly figurative in the Gâthâs, and this appears to me to be most remarkable in view of their remote age.

In this part of my book which I now offer to the learned public, and especially to those eminent scholars who have so long been in possession of the first part in its imperfect condition, I have used as I have said, a perhaps painful succinctness. And I have expressed the hope that this will be condoned by non-specialists and by beginners in view of the fulness and unusual simplicity of the mass of exegetical matter which I have now with equal fulness introduced, and which is contained in the XXXIst vol of the Sacred Books of the East, and in the first volume of this work, but I trust that notwithstanding a perhaps excessive parsimony in the use of language here, no statement will be found on careful examination to be obscure I cannot however claim that the Commentary, if read by itself, will be other than inscrutable to non-specialists, and not very inviting to beginners It is not intended to replace a dictionary, nor yet a grammar, both of which I had hoped and still hope to furnish (My grammar, which I hope will appear before very long, will contain, and in fact will laigely consist of a very full collection of comparative paradigms of the Zend and Vedic

In cooclading my necessarily extended explanations. I shall say a word to the large number of scholarly friends (not specialists in Oricotal philology) who may have consured (some of them) the devotion of so many years to a recoodlic and difficult branch of investigation

My answer to any such strictures would be short. If the history of human thought is of any importance, the Avesta claims a very promined position to that history. It not only affords one of the oldest for one of the oldest monument of Arvan speculation, but in view of its enormous iofineoec open later Jowish and Christian theology, it must justly claim a deci ivo place in the development of religion and so even in the moolding and destiny of the homan soul. We have the gravest reason to helicio that the entire change from the free thicking Sadduccelsm to that orthodoxy which now underlies the Catholic Creed was due to Parsism which moulded Jodaism under the modified name of Pharisaism. So far as I can see no thorough examination of the Jowish theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements.

But I have o further excuse \ valuable koowledge of the Avesta can now be acquired with little lahour and delay, but a critical knowledge of it, which alone befits an original expositor requires very extensive and prolooged study and tids not only coosumes a good part of a lifetime hat it leads the toiler through fields of supreme interest. First there is the Veda and especially the Bik, so different from the oldest part of the Vesta, and so kindred to the Yushis Here dis an engaging study alone worth years, and to prepare himself for the Avesta the specialist in Zoud shoold study handreds of these rich and poetic hymns. Thee Pahlavi literature has its gome as West has so theroughly shown us, and for an aother in Jond the Pahlavi is indispensable. Theo the Zend philotog must see moch of the Person Surely these particulars alone furnish so excuse for concentration it is concentration not nipoo a point but upon a disc and open a disc of no narrow dimensions.

As several intelligeot friends and sympathicars have also saked me what led me at first to Zoroastrianism I may as well descend still further into personal particulars and describe an experience of very great enjoyment as well as profound satisfaction I had feit an irresistible tendency to interior investigations from early years, and at last began to specialize on the Goostie philosophy, happening first upon Matters

work Coming to Europe in 1872 I developed this pursuit till it became time to turn to the descendants of Gnosticism in the modern philosophy But in that rich study I became so fascinated with Kant's immortal Kritik that I settled upon an exposition of it, and I have my copious MSS yet with the subject worked up from its foundations and with close detail having availed myself of the advice of the then leading German authorities. I left the Kantian philosophy and its successors for Zend philology to seek the origin of the Gnosis, as I had left the Gnosis for them to search for its results. The whole series of studies are closely connected, and each is an independent link in one chain, the history of religious philosophy in its entirety. Surely no one should accuse me of undue concentration after this

L. H. Mills.

Oxford, Dec, 1890

On 14 ming the Ahnnavaiti text entirely reprinted i would only add a few words to what was said when i put the Commentary on sale one year ago. First as to the Alphabet I would retract my r mark on p. 417; i no longer think that i is better than \(\frac{1}{2} \) for \(n = \frac{1}{2} \) and sin the oldest and ated Arnd document \(J^2 \).

The letter should be enryed somewhat even when represented by J as it is curved toward the bottom in J^2 . It I however straight in D and ionger than seems nutural. Not to be singular I havo u.e.d GU in reprinting limt E stands in J^2 , J^3 , J^4 , J^4 , stands in J^2 K^2 J^3 in J^4 , J^3 , otherwise shy or J^4 appears oftenest so ashy J^4 appears in the Yendidåd MS given me by Dastûr J. M

lerhaps the additional stroke was the Lablavi sign for y as the character of never occurs except as preceding y in the newer vesta character. In D and others we is used become the Sun k Ish I have used one of the Amiform's before y in reprinting in order and to differ needlessly from Geldner, and this notwith landing the usage of the older MSS.

The distinction between w and w is earned out in J², J² but not ln J² nor ln D w ls also u ed for r in my Vendidâd MS. Sexactly in that form I find in J² as far as to \(\frac{1}{2} \), b where a different writer begins who nees \(\frac{1}{2} \) has both \(\frac{1}{2} \) and \(\frac{1}{2} \) apparently, and ln somewhat close proximity but the more erect form turns to the left at the top I have only noticed \(\frac{1}{2} \) in the Vendidâd MS. My printer

did not appear to have a type which could represent 6 erect when printing the texts

I must also mention that I have collated still one more MS of the Pahlavi It was from Haug's Munich collection no 7 under 6a, 6b which contains scattered fragments of the Gâthâs with Pahlavi translations, but as they seem very much more extended than the others, it was hardly fair to publish the differences as variations of the same document. In reprinting I have given a partially restored text in the transliteration Schleicher first suggested the most frequent of these reconstructions, Spiegel following with many others, but Roth through his able pupil Aurel Mayr applied the principles which had been established to the first four Gâthâs, see the interesting treatise Resultate der silben-zahlung aus den ersten vier Gâthâs (1871). This was well reproduced and extended by Bartholomae in his valuable edition in 1870. I regret that I omitted applying this improvement in the pirts longest printed, as it is very useful although not everywhere producable without fault

The letter eve = Sanskt v should be pronounced as one syllable, so also one syllable only should be sounded wherever verify under two vowels, ao, etc Hvô sometimes = huvô as similar Vedic words are often to be pronounced, the false writing yyû (°w) is explained as for $\hat{j}\hat{v}\hat{u}$ ° (°w), etc, etc

With regard to exegesis, I would remind beginners that all extended works are apt to be more conservative, rash suggestions being largely confined now-a-days to short articles in periodicals. I accordingly endeavour to present my more hazardous proposals in alternative renderings, not thinking it desirable to fasten uncertain opinions upon inexperienced readers merely for the sake of an affirmative style, a mode of procedure better adapted to a science later on than to one the materials of which have only now been fully examined

I need hardly remind Zendists that I endeavour at every step to improve on my renderings in the Sacred Books of the East, XXXI, (1887) I trust that I have not wantonly varied from them, but five years is a considerable interval, and most Zendists seek to vary their views at every publication. I have not made myself an exception, for I have even endeavoured to improve in different parts of this same book. The Commentary was printed while the texts were in manuscript, and

in printing the text later I have sugge ted improvements up to the last and I will evaluate to do so. I may even adopt the proper letter c where I have elen't refollance the tid ou two of using the German letter w for it this to avoid mi leading beginners.

Is to the Lablari text, an e-timable larer friend once tohi me that be thought it wald have been bett a had I produced the lablars in it original character without translateration affording only a translation and leaving cholurs to tran literate for them-elve But I need bardly say that one third of the labour con I to in the dicipherment which I at times an difficult as to Inffi as entirely. It would have been an case device to send the couled characters to the printer. With regard to the tran lation of both the Lablaci and Nervosangh, but a pecially with regard to the former I would repeat with greater employ I what I hald perhaps too mod rately on pp XII, XI XII XVII A treatment of these commentaries without the elect regard to their utleight I in my judgment totally un cientific and end only lead to sparious result The tran lating of the Pablasi e pecially should be broken up by a constant effort to follow it original, and expositin should intervene at every call for it. That sprightly absents which we so voice in the tran intion of original matter (which the labias) in these tran intion is not) would only destroy what likene a the tran lation bears to its original, and so give beginners an exense for agglest

As to Nervosanch I would only not that he should not be read in the light of hitherto quantable han keit, for that would be to himder at every step but he should be regarded a him elf affording a nge quotable in fature San keit its eleganthy.

Beyond all doubt he ases word in a sense cerrice as attested by his contexts and his original, but in a sense therearded as unquotable from the later dictionaries

And he by no means favents these definitions; they were once pre valently in use when he was taught ban krit us we see from the older dictionaries, and the quasi artificial character of all the later San krit should make as cantious how we condemn meanings given to words even by such an irregular writer merely because they have not been found thus applied in more classical productions

I would especially recommend Baranuf's Sanskrit dictionary to be used constantly together with the great Letersburg works but the

remoter date of Burnouf's book should of course be borne in mind, and it should be used with every eaution

As to the former practice of enting Nervosangh untranslated and as if he presented a rendering of our present Publications see above on p XVI

We may say of his work in its entirety and with all its imperfections that when it is understood as it only can be by the most careful study of its originals, it turns out to be, or at least to have once been, one of the most important texts in the language in which it stands is well as one of the most difficult, for it has assisted in giving us that original exeges of the Gâthâs which first taught us where to begin, and its usefulness continues

The Parsi-persian however view with, or even surplesses Nervolangh in value because it gives (or 'gave') us the original clue to the ar times almost inscrutable Pahlavi, and it must be itself a descendant of Parsi translations of the Pahlavi which existed from times long previous to Nervosangh and shortly after the Arabic had pervaded the purei Persian of the priests

With regard to my free rhythmical reproductions I would ask those to whom English is not verificular to remember that the accent in English, as it does in German, alone brings out the metre, and unless the English accent is familiar the rhythm will be wholly lost. This remark applies to the entire volume in the Sacred Books of the Last, but especially to Y IX—NI which ought to have been printed in the form of poetical verses, many syllables being freely thrown in to improve the harmony

One important word to scholars interested in the science of Comparative Religion. One scholarly gentleman cited by Professor Chevne (see his Bampton Lectures for 1891, p. 434) with so far scandalized at the uncertainties of the Gâthâs that he feared, as he said 'even after Mills' translation' to use them as materials in Comparative Theology but it should be well noted that the uncertainties of the Gâthâs chiefly concern closer detail. The terms which they use are such, and the character of their syntax is such that they almost always afford its alternative certainty. If one idea is not exactly expressed, their another closely kindred to it is present.

To the philolog the difference is giert, and the controversies will probably only be decided by external interests, but to the student of

Comparative Theology It is very often really indifferent what one of two three or even four somewhat differing easts may be given to any single strophe as each ylew abounds in the characteristic religious tone of the whole and where a particularly striking iden may be only possibly present in one place it may generally be found without any doubt in some other. The uncertainties of the Gathá should trouble tomparative Theology scarcely more than those of the Old Te tament and this can be easily verified from this or other books.

There should be some profit for specialists in the general grouping of the differing translations uside from their more immediate study

The differences in these historical renderings in the Lahlavi San skrit, and Lerana, from those adopted in us of to-day should be highly saintary in the leason which they convex. The imperfections solf contradictions, and at times purific suggestions which appear in them furnish one of the most interesting cases of traditional uncertainty ever succeptive presented, and are nearly as important in warning as against implicit confidence in 'tradition as their on the whole astonishing approaches to accuracy are important to warn as against its neglect

Specialists in Vedle and even those in Semitic exercise should read these commentaries carefully if only to learn how enriously several critics could err, as well as how wonderfully they could succeed and thos should apply the lesson gained to their own departments neglecting no ancient hints hat taking special care not to follow them implicitly above all things to distrust what seem to be at first sight their indications as to grammar.

With these remarks I offer my texts again, and this time not only to specialists but to the public, and I do not think that any scholar will dony that they form a useful book; but I must warn inexperienced readers that such productions unless carefully guarded by a clique of pupils are apt to become the objects of jealous opposition sometimes,

¹⁾ For isstance what difference does it make to Comparative Theology whether the composer said fielding the way: Abura or finding the throws of Akura? each is a valuable kies and one or the other is certainly present in Y SS, 5. Or take oren line or we may have there either we keep off the field devouring fiends or we convert their political victims. But either is a good theological idea, and often in its main meaning reproduced in different places.

YXAIII

us we have too sadly seen in the past listory of Zend philology, of a jealousy excited to a morbid pitch

It would even seem at times as if this contemptible passion afforded the only factor in criticism, and as if it were all the more prevalent the higher the sphere of labour in which it has its play. Individuals engaged in the humblest mechanical pursuits sometimes present a layourable contrast in this respect with those engaged in the most important researches.

L II Mills.

January 1892

Gatha(a) Ahunavaiti(i) (Yasna chap. 28-34)

Introduction

[Transliteration] Yânîm manô yânîm vachô yânîm $\S(k)$ yaothnem ashaonô Zarathustrahe [= hya]. (b) Fıâ Ameshâ Speñtâ Gâthâo gēurvâin (c) Nemô vē Gâthâo ashaonîs! (The letter v often = English w throughout, and w = v)

Verhatım transl Beneficium-corroborans [est] cogitatio, beneficium verbum, beneficium actio, sancti Zarathushtiae Ad-verbum [i e amplius, prorsus] Immortales Benefici Gâthas faciant-ut-excipiant (vel excipiant)] Laus vobis, Gâthae sanctae!

Pahl text transliterated Yân mînishnő, va¹ yân gôbishnő, va yân kûnishnő²* yehevûnd î³ aharûbő Zaratûshtő [Mînishnő, va³ gôbishnő, va³ kûnishnő î¹ frârûnő râî⁴, pavan nadûkîh arjânîk yehevûnd] (b) Frâz Ameshôspendânő Gâsânŏ⁵ vakhdûnd, [aîghshânŏ⁶ pavan stî frâz dâshtŏ] (c) Nîyâyishnő avő lekûm Gâsânŏ î aharûbŏ!

1 DJ om 2 D ms gl as P DJ ms DJ om DJ omits kard va, D om kard so DJ and D, Sp and M mûn, see the Pers Mf ms 1, and then as D and P.

Pahl. transl A blessing was the thought, and a blessing was the word, and a blessing was the deed, of the holy Zaratûsht [On account of pious thoughts, words, and deeds he was deserving of happiness] (b) The Ameshôspends took forth the Gâthâs, [that is, held them forth in the world] (c) Praise to you, ye sacred Gâthâs!

Ner.'s sansk text translit Çobhanamanâ[h]¹ çobhanavachâ[h]², çobhanakarmâ³ babhûva punyâtmâ Jaiathuçtra[h] [Manasah vachasah karmanah

ا سموددس و معرفه و المعافر (درك المعافرة و المعافرة و

Mainyēuš Mazdâ paourvîm [°viyem] speñtahyâ Ashâ vîspēng ś(k)yaothnâ Vanhēuš khratûm Mananhô yâ khshnevîshâ Gēušchâ (U)r[u]vânem I.

The Anthem called 'Ahunavalti' (having the 'Ahuna metre, and following the 'Ahuna prayer')

Free trans! A strengthening blessing is the thought, a blessing is the word, a blessing is the deed, of the boly Zarathusbira Forth-on (continu ously) may the Bounteous Immortals take up (or cause men to take up ') the chants. (c) Praise to you, yo sacred Anthems!

sadvránáratvát cubhánurúpo babhúva yady asan evam chakára] (b) Pra krishtan Amaranam Mahattaranam Cathan somjagraha Rile, tali panktya [-tyam*] nidarcayams asa [sa]* panktya [-tyam*] nidarcanaya* haryam idam babhura yady? asau? vismartum? nasa* [(7) na tad(túb)] yatobhyah* [(7)yatebhyah] komalato yatha sarvo ni karyanyavahti yo samagrehbyah Avistangthehhyalı prakatâh tân antar gütliğsu nidarraydık âsa, tâbbyahis pranömnih is chakre, (c) yat pamo vushmebbraile, he Guthali punyatmanyahi Apperara omitted.

C, mank J J P anne 1 J J Trachk P. C. ank J P karma, but C, mank J J P all seem at all ablarrayandra J om. J P P nated J Chark J #J J M. (No. 13 Yogyk J Thykm. so all)

Ner transi The hely Jarathustra was good in thoughts words and deeds. [From good conduct in thought, word, and doed, he was deserving of happiness, if so he didl. He took up the Gathas of the Greater Immortals It e he revealed them in the world for manifestation. This was his deed (or object') if he made them or it (?) easy to those bound' by them', that they might not forget them, as he also made manifest in the Gathas all the laws of duty which are revealed by all the Avista-Interpretations, and established a worship by or 'for theml, (c) wherefore Praise to you, O sacred Gathasi

Parsi-persha Mr. Wa yan minishu, wa yan goblishu wa yan ko ishu fueki ra pah neki arrini = frerin re paran nadúki arrelei bad ashi Zaratusht o [Hinishn, gibishn, kunishn i fraren [] puh neki arzani bad] . (b) Fraz Amshasfendan Gasan girift (?) [ka] [] [lz(a)dan = (space) no text] [] gurth fraz dant (?) o (e) Niyayisan in shund Gaian i asho o (The letter w = English v)

Fr With hands outstretched I beseech with praise for this grace the first blessing All actions done in the Right, gift of Marda Thy bounteous spirit,

And the Go d Mind's understanding thus the soul of the Kine appearing * Exact reproductions of metre and words are not here attempted.

Verbatim trans! Hujus precibus-contendo [am] laude* erectas-manushabens gratiae (b) Spiritus* O Magni-donator (?)*1 (vol Baplens*1 (?)), primum [donorum omninm] bene-largientis, [ut] sanctitate erga omnes [vel omnia] facta [come mata sint] (c) [et] Bonno intelligentiam Mentis [hane etiam exero] qua gafixfaciam Boyisone-animam [-mao] "Vel. leg "illo, a-spirita Mazda (?)

Pahl. text translit Zak [mozd i valman i Aûharmazd nafshman]2 bayîhûnam pavan nîyâyıshnő³ [amat dâdakgôbîh î⁴ Yazadânő⁵ shapîrânő vâdûnam-ec], austano-jadman [mînishnîch] pavan 12mishno [î nafshman] (b) pavan î pavan harvispö⁰ kûnishnö, saîgh, kûnishnö¹⁰ hamâk ¹¹ pavan Gâsânikih kûnishno], (c) pavan zak î yalman12 khirado13 [pavan asno khirado] shnayînishno14 î Gôshâûrvan 15, [aîgh, pâhi êjő i gôspendân pavan dânakih kûnishnő].

¹ DJ ² M, ms benafshman ³ D î ⁴ DJ om ⁵ D, ms va ⁶ D ^oyên ⁷ D ^o1k ⁶ DJ avlå ⁸ so DJ ¹⁰ D ins mindavam ¹¹ DJ and D ¹² corrected (?) D vohûman ¹² DJ, D om va 14 D, others shnayishnö 15 DJ, D, M 1 gcusho (D arrived later here, Mf follows 1t)

Pahl transi I pray with plaise sfor that leward of Him who is Aûharmazd Himself, when I would effect the mediation of the good Yazads], lifting up the hand [also the mind] for [its own] joy, (b) seeking through the spirituality [the Gâthic doctrine], the first gift of Auharmazd, the righteousness of the blessing which is to be fulfilled toward all, [that is, all actions should be done in accordance with the Gathic doctrine], (e) and through Hist wisdom [even His innate wisdom] I pray for the satisfying of Gôshâûrvan, [that is, the care of the herds is to be undertaken with wisdom]

Ner's sansk. text Asya samîhe! namaskaranena [asya, iti, Hormijdasya svådhînam prasâdam samihe, kıla jâchiiâm² Svâmını (?) uttame (?) karomi] uttanahastah pramodena (b) adiiçyasya Mahananinah purvam

عدادد في مدركور . سودرسا معردسا مدورد الموسد ، هودسا الموسوس . هماسوس عداموس عداموس

Âyaptâ Ashâd(t) hachâ yâis rapañtô daidîd(t) \athiê[=huv°] Verbatim transi [Ego] qui Vos, Mazda Ahura, circum-ibo Bona cum-Mente, (b) mihi ad-dandum [este 1] duaium-vitarum, corporalis, quodque [ejus-quae] mentis-est, (c) praemia-attacta*2 Sanctitate ex, quibus [Sanctitas (?) ea] gaudio-accipientes ponet in beatitudine [-nem] 1 1 e date *2 obtenta

Palil text translit Mûn¹ avo Lekûm, Aûharmard, barû yâmtûnânî² pavan 9 Vohûman3, [aîgh pavan frûrûnčih bûndak barû val4 khvêshîh5 î Lekûm⁶ madô hôm anânî⁷], (b) avô lı yehabûnedŏ pavan kolâ II (dô) ahvânŏ, î asthômandân, va mûnich mînavadânő [nadûkîh i³ latamman va³ zakich i³ tamman] (c). 8 âvâdîh min Aharâyîh avâkîh, [aîgham padîkhvîh 9 payan frârûn
8 îh yehabûnêd] mûn avő 10 valman 11+12 râmînîdâr yehabûnêd khvârîh 12 [pavan amishno bara 12 avayad kardano] (Mf. is almost identical with D throughout)

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prithulatavát punyash victoshu karmasu [kilo karma sarvadi Gáthábhih káryadi] (c) Utramsvacha buddhvá Mans ah [saalsarpikabuddhyas] ya sat kárayiris Gorátmanah (Pratiyatnan gopachráni parijiádataya kurutej Unistriam telepo sepienda k J tena. 1 J 1 o C P, but J vican. 1 tut J J giki P gili 1 J p C tkyliri, J tyajiri

Ner trans! I seek liis gift by means of adoration [his thus I desire Hornijdas abrolato (or own) grace that is, I make a request (the Lord being good)] with hands stretched out in for (b) beseeching for that which is the first thing in greatness which belongs to the freat Wise Spirit, sanctily in all deeds [that is every deed is to be accomplished in accordance with the Cathas (they representing all sanctity)] (c) and with the wisdom of the highest mind (with the linate w) dom) which is reverential toward Gorátman [that is one makes careful effort for the herds and in an understanding manner]. (This said to be repeated twice etc.) (c) Y Y 27 (Fr.)

Fart-protes as An [murd (6 f) it would have hit know had play files, (in his single) life with a white [[housed in ed.], and fed []hard I told i [min] which in [like with f]has and award []ahf i hill affect he with f pak tendin handle []ahf i hill affect he with f pak tendin handle []ah hill him pak handle []ah i []ah hill him pak handle []ah i []ah man pak []ahf i had handle []ah man pak []ah man handle []ah man pak []ah man handle []ah man handle []ah him pak handle []ah handle []ah man handle []ah man

Free ir I who You two encircle Great (liver the Lord with the Cood Mind Gifts for the two lives grant me this bodily life and the mental,
The prizes by Right deserved. thus to Clory he brings his blest.

¹ So D. M. amat. * P.J., D. had so D. D. D. vallekten. D. nafehmanib. D. no. D., M. Add U., D. om. va. D. M. bo d., "Sp. M. val. D. val. D. has. t, see Pers. (The Mrs. write And f. v. ab bersefter I will not notice the fact.)

Pahi tri. I who (or whon I (amat)) O A hharm red shall come to loss through Vohuman [that is, when perfect in picty I shall have come fath into loss possession] (b) give lo [happiness] to me for both lives that which is bodily and also that of the ripirits [that is that here and that beyond] (c) even prosperity from the add of Sanctity [that is give me abundance through picty] by which he gives glory (or happiness') to that gladdoner, [that is, it is necessary to effect it for the aske of [oy] or accompanient

Ner's aansk text) adt Yushmasu Mahajaanin Sramin, saidprapnomi Uttamena Manasa [kila, chat sadvyāpārilaya* arādhinative! Yushmākani āgato 'ami], (b) mahyani deysit ulhayor hhuranayor yat srishtimatānin, yuchcha paralokināni (c) algvaryani punyat sadvaga [kila mo samridhatrani sadvapā rāt prāpvam dohi], yad anandakartic dāsyatt gubhāni, [yad lajadanāni Uttamā

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nâmcha ânandam karoti, tasmai yat samriddhatvani çubhâni dâsyati, tan me dehi] ¹P, but J³, J.⁴, J ° °tvena ² so J³, J*, P, but J.⁴, C. dehûyat ³ J.⁵, J.⁴, J * yat, P yata, C yad ⁴ J*, P *cp vyâpârin

Ner transi If I arrive among You, O Great Wise One the Lord, through the Best Mind, [that is, if I have come into Your possession through my good conduct], (b) let him (?) grant me for both worlds (that which is of the earthly, and that which belongs to those who live beyond) (c) a sovereignty accompanying me(?) from rectitude, [that is, grant me the success to

. արդ . գայ . արդա . (ծշշարե) արդարագ և արգանության և արձանան արձանան արձան և արձանան արձան արձան

Verhatim tr [Ego] qui Vos celebrabo, Sanctitas, Mensque Bona, [cantu] sine-exemplo [vel eum nullum-primum-habentem] Mazdamque Ahuram (Dominum (vel deum)), quibus Regnumque immutabile auget [vel augens (?)] Pietas, ad mei [vel milii (fortasse me)] gratiae [gratiam-dandi-causa ad] invocationes [meas] venite, [vel veniat Pietas (?)] * Lit non-fluens

Pahl text translit Mûn¹ lekûm, Ashavahishtö, nafshman hômanânî Vohûmanöich* î² fratûm, [aîgh, pavan khvêshih î³ lekûm yekavîmûnânî⁴], (b) va Aûharmazdich [ash nafshman hômanânî] mûnash zak î valmanshânö khûdâyih pavan anizâr-vindishnîh, [aîghash shalîtâîh‡6 madam Ameshôspendânö stavar], (c) valmanich î² vârishn* dâdâi¹ Spendarmad [ash nafshman hômanânî] Zak 8 avö ii pavan râmishnö pavan kaiîtûnishnö yâmtûnêd [Amat Tânŏ avö 10 karîtûnânî, am pavan râmishnö madam ghal yâmtûnêd]¹ So D mûn. ² DJ, D ins ² DJ om. ⁴ D °nam ⁵ D °yân ⁶ DJ pâdakhshah, D °îh, DJ no î, others î ' M. om ॰ M om ॰ so DJ, D , Sp. aîgh , M om. ¹ DJ, D * Perhaps vahrishi is possible as meaning 'increase'

Pahl trans! I who* shall be your own, O Ashavahisht and Vohûman, the first, [that is, I shall be in your possession], (b) Aûharmazd's also [His own I shall be], through whose unweakened acquisition his rule over them exists, [that is, His rule over the Ameshôspends is firm], (c) and hers also I shall be, Spendarmad's, the giver of outpouring (or 'increase') [her own I shall be] She comes to me with joy, when I invoke her [Or 'when I shall call upon You, come Ye on toward me with joy']

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be obtained by means of good conduct] when he will give felicities or glories to the producer of joy [What he will give to the one who produces the joy of the exalted lajads, as prosperity and felicities, give that to me].

Parsi-parsian Mr. Kih an Shuma, H., bih [] [ravand = idustanand (ele]] pah Bahm [in pah neki pur bih [] [0 = 6] khwéshi 6 Shuma ravid [] [hastand = kômér-kevő]] (h) an man dahad pah har dó Jihan ** i art homand (ele) [] kih ham [seki = sadéki] i minuwan [[] i inja n an ham i anja] (c) ni'mat az Rawáb — [kh, — pah nèki dekad**] kih [] [6 in = car as (ele pro val ke)] i n rawi bni (so) debad ele L. [Pah whi hay ha kraling o ** Dah seems moro original than dib* or pish

Fr O Righteonsness and thou Good Mind with surpassing chants I'll praise you And Marda for whom our Plety aids the overlasting kingdom,

Aye, together I adore you then for grace while I call draw near

Ner's sansk text. ladi yushmakan he Açavahista, he Dharma svådh he smi Mansaçcha Uttamasya prathamasya [asya prathamatvani idan yad Amarebhyo Mahattarebhyol prathaman Gyshmane dattab kila chet svådhinatsya ynshmakani tishthami] (b) Mahajhalni Svamin² [asya yi svådhine smi] yebhyo rajyameha anaiyalabdhya*2(?) [kila, parthivatven sthulatarani] (c) vrildhiddyacha Spindarmadayab [prithivyah. Asyacha dadi*aradhina 'ami] tau me anande amantranecha samprapanuvantu [yadi Yushmakam ahhimantrayami tau me anande upari praynnia]. Ch Bursour's al

¹80 J.* J. P. ^{*}minah. J. J. analyalibdhya, J. ^{*}labdhyan, C. anatyalabdho(7), P. ana(J)alabdhya (3p.). J. yadi(7) (Sandhi is intermittingly applied throughout.)

Nor trans! If I am your own, O Açavahlst O Sanctify the property of the Best Mind, the first [his firstness was this, that Gvahmana was created* before the Immortal Greater ones, that is, if I stand in Your absolute possession], (b) O Great Wise One the Lord [I am also His property (related to his absoluteness)], for whom is the Kingdom with unimpeded*; acquisition (or the Kingdom with sinless (?)**a equisition (or the Kingdom of the increase giving Spindarmada, [the earth. And her own I am by or as a gift] and may these come to me in joy and in, or through 'my appeal. [If I invoke Your help then come Ye on to me with joy]. ** See the Pahl. Ner may well have accepted as al 'to labelar 'reading analy**()

Part-pertia Mr. Kih aband, Ardite-bi bi khwésh harténd(f) u B bwan [] awwal, [kh pah khwésh i aband istém] o (b)] Mommud [— ash khwésh—] kish da i dahia kéndi ba haitá (bo) — [khah — awar Am háréndha brang [(o) û ham — diddir Spea darmad, [[wa = so] ask khwésh [] [so tri, for blanthènd]o As da man pah rimisim pah khwéshia raséd* [kih tan da] [][khwinend (f) = kartic b= f] ma-rā pah rimish awar 6 (or 0) [] [rasad = jdmished (do)]] ô

ம்கிச்வாய் வார் மாத்து விரிந்த | திர்வு சிரிந்தி மாதாய் மாக்கிய வாக்கிய வாக்க

இயாலாக்காவிக்கள் கொள்ள | கல்கிரிக்கு கிகிர்கள் காலாகிக்கிகள் கிகிர்கள்

Trist Yē (u)r[u]vânem mēñ gairê Vohû dadê hathrâ Manauhâ Ashîšchâ¹ ś(k)yaothananām vîduš Mazdâo Ahurahyâ

·Yavad(t) isái taváchá avad(t) khsái aéshé Ashahyá 1J*ashischá

Verhatim transi [Ego] qui animam mentem [-que] ad laudem (?), [vel ad vigilantiam¹] bona do [dirigo] cum Mente (b) beata-praemiaque factorum noscens Mazdae Ahurae, (c) quamdiu possim, facultasque mihi sit tamdiu doceam [-ebo] in-optatione² Sanctitatis ¹ Vel leg gairîm = ad Montem, 1 e caelum ² optare (?)

Pahl text translit ¹Mûn rûbânŏ dên Garôdmânŏ yehabûnêd² pavan avâkîh î³ Vohûman [aê kolâ mûn yehabûnêd, ash⁴ pavan⁴ avâkîh⁴ î⁴ Vohûmanŏ⁴+⁵ yehabûnḍ⁴ yehevûnêd], (b) afash tarsakâsîhich⁶ (sic) ghal³ kûnishnŏ-karânŏ [mûn valman³ râi vâdûnyên î sazêd] âkâs yehevûnêd pavan zak î Aûharmazd, [8 Dînŏ î Aûharmazd] (c) Chand khvâstâr tûbânîk hômanam havând (sic) âmûkht-am (?) khvahîshnŏ î³ Aharâyîh [kâr va kirfak]

¹ see P ² D ins ash* ² DJ, D ins î ⁴ D om or has later, also î. ⁵ DJ ins °Sp, M, DJ ⁰agâîh (so), D, ⁰agâî-îch(?) ¹DJ. ghal °DJ ins va *Mf om ash in D'sa

Pahl trans! He who gives his soul up within Garôdmân (the Abode-of-Song) in accompaniment with *1 Vohûman, [that is, when any one gives it, it is so given by him, in accompaniment with *1 Vohuman], (b) he is also thereby *2 intelligent concerning *2 the *2 venei ation 2* (?) for the doers of good works [who would do what is fitting for the sake of that] through, or

مالس عمر المس عمر مرد معرف المراج و عمد و المراج و مرس معرف المربي المرب

Trlit Ashâ kad(t) Thwâ dar(e)sânî Manaschâ Vohû vaêdemanô 1

Gấtîmchâ [= °uem°] Ahurâi* sevistâi*Sraoshem Mazdâi* *Dat of goal Anâ Mãthrâ mazistem vâurôimaidî [=vavarôi°] Khi afstrâ hizvâ. ¹so J* etc

Verbatim transl O Sanctitas, quando, [vel nonne] te aspiciam inveniens [vel sciens, ego] yiamque [vel sedemque] Ahurae (dat or for gen) beneficentissimo [-mi?] Oboedientiam*2 Mazdae Illo sacro-rationis-verbo maxime [-mo¹] faciemus-ut-credant khrafstri [-tris-daemonibus-servientes-homines] lingua ¹ Fieri potest 'in maximum Ahuram' \$2 fortasse 'erga sanctum oboedientem'

Pahl text translit Ashayahîshtö, aimat lak khadîtûnam payan zak î Voluîman âkâs-dahishnîh denman khavîtûnam? [aîghat dên zak damân

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Free fr I who my soul am giving For every action the grace In with for the Truth will I teach to watchful zeal with Thy Good Mind of Mazda the Living One knowing willo I can and have anglet of priver

in, what is Adhsemazd's [Adharmazd's Heligion] (c) As long as I am or have been a capable suppliant so long have I inculcated or do I mendeate (for amuzam) the desire of Righteousness (that is duty and charity)

O Or by the aid f O2 r bie is v negati n but see the Gatha

Her's eansk lext. Ya' atmane Garothusāno Uttamasya divate saha taya (sa) Manasah (t) ratkāhinkha karmakritam vetirināni Mahajū min' jā braminah [kila satkarani tasmai kuruto yasya ynjyoto kartuni vo' vetta bhayati Dinya Hormijdasya] (c) Yayantihi (sic) vachayitmin cakto mi tayantihi yachaye yachamuh minyasya.

C repeats from sat to si (sle) inclus, bith Juduin 2 J t yo but J P) t

Ner iransi She (-ic) who is given up for (or in) the soul in Garothmana with the helpin, "companionship" of the best mind (h) performing that act of reverence or satisfaction which is of, or for the intelligent doers (?) of pool actions, O Great \(\mathbb{U} \) wo One she who is the lard of this is no renders reverence or satisfaction to him to whom it is fitting to render it and who is intelligent through Hornifidas of hin] (c) \(\mathbb{A}\) is long, a prayer" as I am able to pray so long do I offer (or cause to be offered) the prayer for (or of) righteousness.

**Parhyritan St. Kit make do (de) Out that dead [sah = ah] pah = Ilahman,

Pariteriia fit. kli rawad da (de) Ost (mindehul [min=ani] pala — liilman, k har kli dehad ashpah — Bahman [] [lel al = ddl dd (de)] bel) o (b) Azadı (iv) bandaşi ham b — [kliq fa kanan []] aşab b d (de) pala in Hörmazi, [Din II rmazi] o (c) Chand khwastar tuwan bestom, [] amakhtim (de) khwibishu Sawab [kir []kirfah]

Free tr O Rhuteousness whom shall I see Thee and thon Good Mind as I discover

Obedience the path* to the Lord, With that Manthra was we teach

to Mazda, the most beneficent?

khaditünam amatı kolu aish pavsu frárünlü ükks, bard almat yohevüncij?, (b) va² gisich i Aüharmard [almat khaditünam], i süd khrátür? [Zak gis] pavan Srósi khasitüni ait] [algh amat destőber yakbsennum sinyad kbasi tünast² algh nadükth i² min zak² gis mamah]. (c) Zak Mänsar i malist ash hömunntalahnö yelubünlehö valman mön khiradö staredö yokasiminöd pavan hözvänö, [valmanleh mün² khiradö staredö yekavimünci] ash mindaram demman pahlinm² mma Aérpatistänö väddayön].

So Mf D man DJ om, va. D kharftúnastano, D ine t. DJ ins.
min (late) D om DJ fms. sé lato. D shapir * so DJ D see Pers.

Pahl transi O Ashavahisht, when do (shall) I see Thee? and know this by that which is a good minds instruction? [that is I (shall) see Thee in

that time when every man is intelligent (or aware of it) through piety, but when shall it be?] (b) and the place, or seat, of Aûharmazd, [when do (shall) I see it], I a suppliant for a benefit? [That place is known] through Srôsh, [that is, when they have a Dastûr, they, or he ought to know what the happiness which comes from that place is] (c) That, or to that (oblique by pos) Manthia which is the (or of the) greatest, to it belongs the giving of the teaching by tongue to him whose understanding is confused, [for him also whose understanding is perverted this thing is the best, that they should hold priestly-assemblies for his instruction]

Ner's sansk text He Açavahısta, he Dhaima, kadâ Tvâin paçyâmı Manasa¹ Uttamasva vettiitava*, [kila, tam kâlam kadâ paçyâmı yatıa Tvâin sarvalı ko pi sadvyâpârıtayâ* [-iena] vettâ bhavatı], (b) sthânanıcha Svâmino labhabhilashatah* Çioçena² parijüeyam³, [tad api kadâ paçyâmi? Chet gui um giilmantı çaknuvantı parijüâtum yat çubham tasmât sthânât kim], (c) yatalı sa Vanı mahattara aparasmat kasmâchchit yâ prabodhadâ buddhijadâya jihvayâ, [vah buddhijado bhavatı tasya kimchit idam eva utkrishtataram, yat adh-

9 effeto beneder dan | beneder norden beneder of the state of the stat

TrlitVolu gaidi Manaiihâdâidi ashâ-dâo dai(e)gâyûEreshvâis Tu uklidhâis MazdâZarathustiâi aojôiihvad(t) iaf(e)nôAhmaibyâchâ Ahuiâyâ d(ai)bishvatô dvaêshao tani vayâmâ

Verbaim iri Bona veni Mente, da Santitatis-piaemia-datoi vitam-longinquitate-productam rectis (vel elatis), tu, vei bis, O Mazda, Zarathushti ae validam gratiam, nobisque, Almia, qua vexatoris vexationes devincamus *Vel in-vitam-lo

Pahl text translit 1 Yâmtûnishin 12+3 Vohûman [avö tanö 1 aîshânö] yehabûn 11-114, Ashavahishtö dahishin 15 dêrjânih, [aigham³ zak mindavam al yehabunad 6 1 pavan tanö 1 pasinö 7 lakhvâr avayând 8 yektelûnd] (b) Pavan zak 17 1âstö sakhûn Lak, Auharmazd, val Zaratusht [numûd yekavinunêd at] min valman 19 aôj-hôm ind, [Vishtasp ait, aîghat], râminishinö [homanam], [aighat pavan nadukih frâz avö khúdayânö debrûnishinö hômanam], (c) vi manik inich 10, Auharmazd, [va 11 hâvishtânö 15 h afat pavan nadûkih fi iz debrûnishinö homanend 12] mini 13 beshídaranö besh [yehevûnêd amat aêtûnö] vadunyen turvinishinö, [aigh bêsh 113 min valmanshân akâr yehevûnêd]

1 See Pers DI ma D ma tân, Mf not so Sp, M, but D buncm D om î Sp DI, bul Sp, M, D dahâd DJ, om so DI, Sp avîyend DJ, D sp M m 1 11 DI, D om so DI, M homand D ms (Mf is almost identical with D) 2 & 111777 11

savananii kurute [jat]]. t 1 J (mana m. 2J J (i) grocena, i) -esam Ner transi O Acarahi ta O Specify when do I see Thee by means

of the highest (I e the gert) Minds in ight il e when shall I sa the time when every man becomes acquainted with Theo by mean () of wil conductly (b) and when do I see the place of the Lord who dedre an acand ition to he recombred through Crocae fithly too when do I see? If they accept the pintual matter this become able to recognize what the benifit which comes from that place I | (c) I ceause the Word Is greater than any other thing what were the Horl which I a girley of knowledge to the doll of under tanden by means of the tongue [the best thing for the dull man is just the that he should pro-ecute todal

Paral-peralia Mr. Ardatahl : Lib Tu linam p h An , Bahman Agah-dal n n dinamy [h t mi ran amain li m lith tark pub n il agib lith bet (1)] o (b) [] 64h kam | Itemazd (- tinam) | ul khul tiero in g h jah Snich (linet ki kih I'm the dired bired dint can in mill as in gib child (e) in Minib(br b ()) mabi t a b - dabishn & Alb bblead bi be h f g J fla h chie in teb bib mag p idin Lunandl O teil ; mantthrah (see)

Fr. Come with the Good Mind and given Hong life. O Thou giver of blies log. Through revealed truth do Thou grant Anathu htra Thy strong help Crant that to us to who e aid we may eru hithe termenters terments

Pahl transl. Let there be the coming (lufin for imper *1) of Vuluman [Inlo the bodies of persons] and grant me Ashavahil hit a gift a which is long life [that I may they or he not grant me that thing which in the final body they may with a ain de troyed | (1) Do Thou grant it through the true word to Adharmard to Carato ht fit I revealed by Thee (or he has revealed it for Tice) This or it is from or by him who (? or that which) is the strong [by VI hta p That I I am (I will be) Thy] gladdening [that is, for or by Thee I am carrying it (or to be carried (t)) forth as a benefit to the rulers), (c) and mine al o, O Auharmard [and my disciples are (will be) also carrying it (or to be curried (11)) forth for or by Theo for a benefith which it is torment of the tormentars (when thus) they shall de injury I that is, terment which is from them (the termenters) is rendered harmless by them]

for grant the coming A ha abi let -dabi in might = giving A sigit a compos-Ner s sanek text. Uttams yn prapthu Manasali ilehl he Dharma, dåtith 1 dirghallydin* (kila me tat! khuchld apl må? pråpnetu yena vapushl parchatro punal samthanio hantuiti (b) Satyablis train varblille Mahajaa otn Jarathuctro [ham] balavattaman [Gusta pat] pramodayam | kila cubhadi sramlibyali samilio ditumi, (c) madiyaccha, Sramin yoʻ badbakaranada badhah nihantarah [kila elshyaccha yes mailyah te pi cubhah syamibhyah samihaote datumil. J J taterikim bid pina. 2J ml. J C man. J corr

Ner transl Giant that acquisition of the best mind, O Sanctity, the gift of long life, [that is, let nothing come to me on account of which, in the later body, they may desire to slav anew] (b) I, Jarathustia, rejoice Thee (?), O Great Wise One! on account &1 of the time words which have fallen from the most powerful [Gustaspa, that is, I desire to bestow happiness from, or upon the lords], (c) and my people, O Lord, are rejoicing Thee, they who are smiting the pain of the grievers, [that is, my disciples, they also desire to confer happiness from, or upon, the lords] *1 Or 'by means of'

Daostů, Mazdá klishayachá, yá Vē mathi a* srevnémá i adáo * Or "thiao Verhatim trans! Da, Sanctitas, hoc piaemium-giatiae, Bonae piopositaattacta Mentis, (b) da tu, Pictas, Vishtáspac iem-optami, milique, (c) des tu, Mazda, dominansque* 2 [id] quo Vestia Rationis-veiba audiamus [nos-vobis-efficacitei] servientes * Potest verti * O Sanctitas dominansque* vide Vē

¹ Vigorem (?) ² vel provide-tu(?) ³ fortasse (verb) valde benigna (māthiāo indh²) Pahl text translit ¹ Ychabunâî-m²+³, Ashavahisht, zak i³ taisakasîh⁴ (sic) î pavan Vohûman âvâdih, [aîgham taisakâsîh (sic) î aetiniö dahâd, î pavan tanŏ* î pasînŏ lakhvâi lâ âvâyand î yektelûnd ʔ] (b) Afam yehabunai-m lak, Spendai mad, zak î⁰ min⁰ Vishtâsp⁰ khvahîshiŏ, [Magôpatân ¹⁰ Magôpatîh ¹⁰] va manîkânich, [hâvishtân î h ashân Magôpatân ¹⁰ Magôpatih ¹⁰ yehabun] (c) Afam yehabunâî¹¹ stâyidâi ¹² pâdakhishah¹³ Aûhai mazd, [Vishtâspŏ] ı amat aê¹⁴ î Lekûm Mânsai siâyênî¹⁵, [aîgh, Dînô î Lekûm yemalelûnâm], âiâyishin yehabûnêd, [aîgh, 1ûbâk vâdûnyên]

¹ See P ² DJ ^onâî- m , D ^onêm ² DJ ins î ⁴ so Sp , M , D ⁵ so Sp ^o so DJ , others ^oyend ⁷ so DJ , D , others ^ound ⁸ M ^oih , DJ ins m ^o so D ¹⁰ so DJ , D others mân^o ¹¹ DJ , D , M ^oih for ^oâî ¹² DJ , D ins î ¹³ so D , DJ ^oshâî or ^oshah , D ins î ¹⁴ D, ân (sic) aê i l^o, DJ aê , M I ¹⁵ so DJ , D , others stây ^o

Pahl trans! Grant me, O Ashavahisht, that revering recognition (?) (or reverence) which is as, or through the blessing of a good mind, [that is, may be grant me such veneration as that, in the final body, they shall not desire to destroy it again] (b) Do thou also grant me, O Spendarmad, what is to be asked for by, or from Vishtasp, [that is, a Mobadship of the Mobads], and to mine also [to my disciples, to them also do thou give a mobadship of the Mobads], (c) and grant me also, O (?) ruler, Aûharmazd, a praiser (or

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Parsi parsian Ms. Rasishn [tân (sie) = stan] Bahman ân tan : kasân [] [deh am = dabin am] Ardihahishi, [space] dêr - [kîm âu mandâm (sie) [] [wa (?) ma = râr (sie = ra i)] ahā! (sie, no text but space 3) : peh tân padn bâs blyad jagrīnātan) (b) Peh ân rât: sakban Tû Hôrmuzd (Zartnsht [namûl detêd -] na û i — Vishtâm hast kû []] sân-bu [hartam]. [kût, pah will frika ûn khuddyân — hastam] û (c) wa mâyân [] Hôrmuzd, [[] shâglidân / man ham [] pah nill frax — hastand] [] skir-debandahgân âzîr [kêd kîh êdên] kunard ahîkastan, [kû, âxâr : ax dehdu akâr bêd (sie)]

Perhaps it is va am = va li (?). 2 dehād was misread

Free ir Give Righteousness, Thon this blessing | gains carned by a Good Mind to us.

And grant our wish O Armalti Grant Thou as O Mazda ruler to me, and to Vishtasp together Your beneficent words to hear

a praiser-king) [Vishtisp (?)] who when I shall recite this your Manthra [that is, when I, or they (srdyènd) shall proclaim your religion may make the arrangements [so that they may (or so do thou (?)) make it advancel.

Mer a sansk text Debi me' Dharma thin bhaktiin ya Utumasya adhyataya Manasah, [kila main bbakticilain evam kuru yatha me samriddhatrani" sadvyararati [b] Debi Tvan Samparpamanase [prithiyyam 2] Gustasyat ichchham madiyebhyarcha, [kila, Acharyapain achbryatvan mahyam debi cishyobhyo pi madiyebhyab] (c) Debi stotrin Mahajianin parthiyan ye vo Vanin vaktarah rachanadatarah [kila, ye Tava Vanin cish yanil pravartamanadadicha kuvanti]

Iso J others has so J P C, adya so P so J J seem others rate. Was transt. Grant me O Sanctity the devotion (?) or blessed portion (?) which is from the riches (?) of the Rest Mind [that is make me so religious that prosperity may result to me from my good conduct]. (b) Grant Thou to the perfect mind [in or to the earth] the wish that proceeds from Gastlispa, and for or from my people [that is, grant me the tutorship (pricatly dignity) of the teachers, and also for my disciples (e) Grant praisers, O Great Wise One kings who may be announcers of your Word and bestowers of ar rangements for the service [that is who may teach Thy Word, and render it progressive].

Parti-peritan He Dah am 1 Ardil-bi bi, [u = ro] an bandagi i pah [no tr for nm — — — pah am 1 pasin bix nah biyad aw 1 0 (b) Mar it debih ti, Spend armad an i az Vishtap hawkishin [Möbadia Möbadi] wa majaa ham — i ra (de pro man) sakan (de) Möbadia Möbadi debi] 0 (o) Mara debi situadir Mik** (= pilak*** As) Hörmund (Vishtap) | kh [] [am = da] 6 i Shuma Mishibi)rah (sic) srayand, [ka Dhi i Shuma [] artistah debih [] ka, rawa kumani] a

¹ Perhaps deham = dabanam (?). 2 or ilylk.

8 દીવાભારમજી . છે ૧૦૦૫ . દીવાભારમજી વિભાગ છે વાલા કે ભાગ છે.

ontrodicerrander : hat massanton | lafter gland gord (me darleman) ontrodicerrander | operator ontrodicerrander ontrodicerran

Trlit Valnstem Thwâ valnsta yêm Asha Valnsta hazaoshem Ahmem yâsâ vânnns narôi Fiashaosti ai maibyachâ Yaêibyaschâ id(t) i âonhanhôi vispai yavê Vanhēns Mananhô

Verbatim trans! Optimum [hoc] [a] Te, optime, quem [qni] cum-Sanctitate optima unanimum [-mis sis], (b) A precibus peto, [id] exoptans viro Fiashaoshtiae, mihique, (c) [et-iis] quibus(que) illud' i laigiaris 2 omin [inomne] saeculo[-mm] Bonae Mentis *1 vol vere (2) *2 vel largiar (2)

Pahl text translit ¹[Amat] pahlmmih 1² Lukö³ [Dmö i⁴ Lak] i⁵ puhlm [mm ayank mmdayam] payan Aharayah^c pahlim yal⁷ ham dosham^s, [payan fianûmh], (b) Aûharmazd, am payan khyahishnö yindinar^a gabra i Frashoshtar, [aîgham Frashoshtar payan hâyishtah hara yehabim], manikanich [i² Irashoshtar afash¹⁰ hayishtah yehabûn] (c) Ayöch yalmanshan adinö¹¹ radö hômamh¹² hamâi¹³ yad ayö¹⁴ yispö payan Vohuman, [aîgh I i ishôshtar ya hâvishtân i⁵ Frashôshtar yad tanö¹² pasinö hamar nadukih padash yadûn]

¹ See P ² DJ om 1 ² DJ, D lak ⁴ DJ om 1 ⁵ DJ, D ms ⁶ J) ms ⁶ ⁷ DJ val, D avö, Sp, M ghal ⁸ so DJ, D, others doshend, or ⁶ cm ⁶ so M, DJ D ⁶ th ¹⁰ so DJ, D ¹¹ so DJ, D, Sp artö ¹² all ⁶ th(²) for ⁶ m ¹³ so DJ, D ¹⁴ so Mf, DJ val D valman

Pahl trans! Since I, or they (doshand) may have sympathetic aftection for Thy*1 best interest [Thy Rehgion] which is [of all other things] the best through Sanctity [through piety], (b) let me gain over, O () Aûharmazd, the man Frashôshtar in prayer, [that is, give up Frashôshtar to me in discipleship], and my people also [do Thon give to Frashôshtar in his discipleship] (c) Be Thou also then bountiful to them for ever until all

Trlit Anâiś Vậo nộid(t) Ahui â Mazdâ Ashemchâ yânâiś zaianaêmâ
Manaschâ hyad(t) valnštem
Yûzhēm zevištyâonhô aêshô-khshathi emchâ savanhām

Verbatim tri His Vos ne, Aliura Mazda, Sanctitateinque beneficus-pi ecibus-

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Free tr That best I ask Thou Best One One in mind with the Right unchanging

Of Thee Abura I ask it, for Frashoashtra and me beseeching Freely to us may st Thou give it for the Good Mind's lasting age

through \ohûmao [that is, for Frashêshtar and the disciples of Frasheshtar for ever until the final body provide a benefit thereby] $^{\bullet_1}$ O Theo (? om 1)

Nor e eansk text. Utkrish(ntān) Te utkrish(atarhū yadi puŋyena ntkrish(atarhū saha mitravāmah [kila, To utkrish(atarhū aparusmāt kasmāchchu chet sadvyāpāratayā Dinl(th) anuçilavāmah), (b) Svāmin yācha nāyādu sautyātaya narsin Phrecaostrauta madlyacha [kila me Phrecaostrauta cishyataya dehi] madlyachaj ān] rishyāhj ān] Phrecaostrāva dehi] (c) Tebhyah tato dakahīni hhava sadai va yāvat sarvail Uttaniena Manasā, [kila, Phrecaostrāya cishyehhvaçcha Phrecaostrāsva, yāvat vapuļ pācehātrau, guhhani tebhyah kuru).

80 J but C. P *krishtam. so J P. but J punye. so J J J J phree!(Pur's but J pharaeaus* P Phera. J Phree J nhara. J phirae* I Ph ree

Nor transi II we befrieed Thine excellent quality or possessine which is the more (most) excellent with the most excellent Sacetily [that is if we strive after The Religion which is more excellent than any other thing with good condect] (b) O Lord note the man brecastra (so) to my people to or according to my prayer [that is grant me Freçaestra in discipleship and grant my disciples to Freçaestra] (c) the bonotiful to these with the Best Mind benceforth, as long as notil all [that is, to Freçaestra and to the disciples of Freçaestra do good as long as until the later body]

Park-porden Ms [Kfb] bulandi i Tā [Din i Tā] i buland [az bāki []] pah Sawāb buland ān ham [] [pah nēkī] \odot (b) Hormond man pah khwhlibin lādī mard Fraskoshira [ku, []] Fraskoshira [ku, []] Fraskoshira pah shāgirdi bih dah] \leftarrow [Fraskoshira pah angu (ic) shāgirdi dah] \odot () Ån ham dahān agar (? \simeq pahi gin) rād (n \simeq ra) hasti tamām tā ni tamām pah bahman, [kā, Fraskoshira $u \rightarrow v$ Fraskoshira vid (sio) tan i paala tamām tā kā a tamām pah bahman, [kā, Fraskoshira $u \rightarrow v$ Fraskoshira vid (sio) tan i paala tamām tā ka ku $0 \rightarrow v$

Free With prayers for these blessings O Mazda and Asha, may we not pain you and Best Mind we who aid you in the tonfold(7) chorus of praisers.

Propitions verily be Ye toward the mighty possessor of weal.

rogatis vexemus (vel lis beneficiis instillati* (200) mentemque quod [quao] oftimam [ma] nos qui Vobis sarvivimus in decade [vel sacrificio] landantium (c) Vos promoventes [este erga eum] secundum-optationem suam-dominantemquo (vel possessoremque) beneficiorum *vel laspirati.

Pahl text translit Avayátúnishníh* rál! avő Lekûm Aûharmazd [denman] li [vádúnan-é] [aigh. bará avő. Lekûm li yátúnam]? Ashava bishisch pavan yán lá dzáram. (yánich I. 14. bavíhúnam i Ashavahisht dush khvar 7 medammûnêd], (b) va 8 Vohûmanich 19 pâhlum [ash la azáram] mûn avŏ 10 hanâ 1 11 Lekûm aryârih 1 yehabûned stayidaranŏ, [aîgh, Hushêdar 12, Hûshêdar-mâh, va 11 Sôshans, barâ avŏ ham-pursakih 1 Lekum hartyûned 17] (c) Lekum doshakŏ [hom med] pavan khvalushuŏ 1 khudâyih sud-homand 14, [aîgh, khûdâyîh î 11 sûd-hômand barâ doshêd, va bara yehabunêd]

¹ So D, M la, DJ la, or rat. ² DJ, D ms ³ M avo, DJ val ⁴ DJ, D seem wram ⁵ DJ, D I, M î(²) ⁶ DJ om Sp 's Jehabunam, M has Jehevunam ⁷ M ms madam ⁸ DJ, D om ⁹ DJ, D om 1 10 so M, DJ valman 1 11 DJ om 12 DJ om val DJ, D ¹⁴ DJ ⁹hômand

Pahl trans! As regards (?) a not-coming to You, O Auharmazd, [this I would not do (O) thus, I will not come (inf for imper) to You) ?] Ashavahisht also I do not pain for the sake of a blessing, [that is, not a single blessing do I desire which appears displeasing to Ashavahisht], (b) also Vohûman, the excellent [I do not harass him] who gives praisers for Your help, [that is, He will bring Hûshedar, Hûshêdar-mah, and Sôshans into conference with You] (c) You are propitions toward the prayer of the beneficial sovereignty, [that is, Ye will favoir (love) the beneficial sovereignty, and Ye will bestow (or establish) it] *Perhaps altern til and note seev 6

Ner's sansk text Anâgamta* Yushmâsu¹ na, Svâmm Mahamânu, [kıla, grıhîtagurvâdeçât*¹ vıparyayı² na bhavâmı], Dharmanıcha çubhena nâ 'bâdhaye³, [kıla, tat çubham na samıhe yat Dharmasya badhâkaranı (so)

Trlit Ad(t) yēng Ashad(t)cha vôista Erethwēng Mazda Ahuia Ad(t) vē khshmaibya asūna

Vanhēnschâ dathēng Mananhô achbyô perena apanais kâmem, vaêdâ var(e)thyâ vantyâ siavao

Verbatim transf Ita quos [-as] ex-Sanctitate scivisti Bonaeque leges (vel creaturas (sic)) Mentis (b) rectos [-as, vel sublimes], Mazda Ahura, illis comple praemus-attingendis desiderium (c) Ita vestra a-vobis nunquam-inania scivi [vel adeptus sum] ad-nutribilia-impertienda-apta [vel benc-finem-suam-attingentia (?)] ad-possessiones-impertiendas-apta verba [i e doctrinas]

Pahl text translit Amat aêtânö Aharâyıh akâs hômanam¹, va zakıch² î³ Vohûman dahıshnö, [aîgh, pavan râstîh, va⁴ pavan⁴⁺⁵ frârunîh, bûndak akâs barâ yehevûnd hômanânî] (b) î⁶ frârûnö, Aûharmazd, am pavan valmanshân pûr anbârêd kâmak, [aîgham nadûkîh padash vâdunyên],

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bharati] (b) Manaçcha yat nikrishtatarani (Gvahmanani amarani tam api na bada, ya Yushmakani punyopachiti(? uprichchbam) dada(u) stotribhyah [kifa, Husedarani Husedaraniahan, Qanelocanban, samaniprarantve Yashmakani anayati*], (c) lushmakani nbhilishukebhyo yachnanya rajyanbah labhamata manh. I gurryadid 'I : J vipravayi or "prach C., P lya. "all pachiti(?) so J J P., bu C. anaryata. For the needed sense see the Pahl.

Fr What laws of truth Thou knowest

from insight of Right, and the Good Mind

With these as the gains for earning Thus do I learn Your commands,

O Ahura, fill oor desire

complete for our plenty and weal

DJ D Momandani. 1D om. leb. DJ om. t. DJ D om va pavran. DJ has
"D D fas. t, M, om. so DJ, D th. mbn. DJ om. so M. DJ vindini jak
"D fas. t. so DJ D M, Sp etsly M. has. va. DJ os. va.

Pahl trans! When thus I shall have become acquainted with Ahn raylh and also with the gift, or dispensation of Vohnmano (that is, when I shall have become perfectly intelligent, through truth, and through pitty (b) (which gift is pious) then O A heap Ye full my desire with these thicty, (that is do me good thereby], (c) if thus, one obtains food and clothing by that which is not remiss toward (?) You, by chanting, [that is when it is not remiss in Your Service, one obtains food and clothing by it]

Mer a sanak, text. Evant ye Dharmasya vettarah Uttamasyacha 1 dh

ter 2 Manasah, [kila3, ve satyatayâ sadvyâpâratayâcha* vettâro jâtâh santi], (b) ekahelaya, Mahajaanin Svamin, tebhyo4 pananin panichinulin5 kamain, [kila matsamilitena çubham tebhyah kmu], (c) Evamelia Ijisneli analaso labhatâm khâdyâni vastiânicha vadancha Joon cha so P, and C, P, Joins dharma 3J4, C, P ms sa 4 so J* 5 all ochmoly (cp Ved use for ould) J4, J* sh for kh

Ner transl Thus those who are acquainted with Sanctity, and with the gift of the Best Mind, Ithat is, who are born with insight through truth and good conduct], (b) in harmony with this, O Great Wise One The Lord,

arterstor warden gom-3-3-matewen | ordne orm newtornengeleigt.

30029 30 Jem-nachtm gom-3-3-matewen | ordne orm newton ordne o

Trlit Yē âiś Ashem mpâouhê Manaschâ Voltû yavaêtâitê T[u]vēm Mazdâ Ahmâ fiô ma sîshâ Thwalmad(t) vaochanhô

Mainyeus hachâ Thwâ (e e) aonhâ y âis â anhus paoin uy ô [= viyo] barad(t)

Verb trl [Ego] qui his Sanctitatem tueai [-eboi] Mentemque Bonam ın-aeternum (b) Tu, Mazda Ahura, prae me doce e-Te enuntranar-causat [ut-idsignificem], (c) spiritualis-essentiae ex Tuo ore, quibus [principiis] a mundus piioi exstitit[-titelit] ¹ Fortasse significa (dat infin pro imper)

Pahl text translit Amat pavan¹ mkuishuö² Ahaiâyîh baia netrunam³ va Vohûmanıch vad avŏ⁴ hamâî 1ûbishnîh, [aîgh, rastih va fiaiunîh pânakîh vâdûnam-ê⁵], (b) Lak⁶ zak⁷, Aûharmazd, frâz avŏ h âmuzâr⁸ aê î Lak pavan gôbishuŏ, (c) mînavadîkîh [Gâsânîkîh] î min aêº î7 Lak pavan pumman [pêdâk, vad10 mm zak pêdâk î7 Lak pavan pimmau bara yeinalelûnih¹¹] mûn dên ahvânŏ fiatûm yehevûnd ¹², [aîgh, zak î¹² fiatûm ¹³ yehevûnd 14 ash dâd, Gâsânîkîh yehevûnd

¹D om ²DJ, D om, î ³D netrundo am ⁴DJ, D om lak va, D also avo DJ has val for avo 5 D oyên 6 D lekûm 7 M ms î 6 M onh for oar, D yemalelumb ° so DJ, D hanâ 10 D î for vad 11 all omb for onaî 12 so DJ; D 13 so DJ, D, M avvla (so) 14 DJ, D om, NB see Pers

Pahl transi When in* this* regard* I shall defend Aharayih and Voluman until the eternal progress, [that is, when I would effect the protection of truth and piety], (b) teach Thou me forth in words this thing

19 MAYEE 10 11

fulfil desire perfectly unto these that is, in accordance with this prayer* from me (?) do them good]. (c) And so let the unwearied reciter of the Yasna obtain food and clothing through Ais utterance Or with accordant desire Part-parties Mr. Kile édag Sarab âgith bastand wa An: Babman dablahn [kc].

Pari-persian Mr. Kih bidan Sawah agah bastand wa An : Bahman dahishan [20, pah risti [] shi bumdah (de) agah bib bida —] (b) : shi, Birmurah, ma ra pah bahian pur anharad (7) kam h [khu meki padash kunand] © (c) Kih bidan pah an Shuma [1] (no space) hāqil kunad khūrishan u vastark (sie) pah au srayidan [kih pah kurishan shuma sid nah bed sak khirishan u vastark(g) hā il kunad] © -dad for-sai throughout.

Free ir I who the Right to shelter and the Good Mind am set for ever Teach Thou me forth from Thyself to proclaim, from Thy mouth of spirit, The laws by which at the first, this world into being entered!

which is Thine O A (c) the or spiritual thing [the Gathic dectrine] which is [revealed] from this which is Thine by mouth [until from that which is Thine it is manifest tell me forth by mouth] what was first in the workla, [that is what first existed was made by him it was the Gathic doctrine]

• Or by Tby mouth of spirituality (see, by position).

or by Thy mouth of spirituality (gan, by position).

Her's sansk, text. Yadi sunirikshanataya' Dharmani palayami Jio naceha Uttamani sadaprarrittaya' [kila chet satyasya sadayaharasyacha rakshani karomi] (b) Tvani tat, Alabajahani Syamin, praktishjani me çiksh Apaya [yah's kurute] vachi (c) Adricya Tratto mukhona spinitoya antar bhuvane' parrani habhaya, [tani srishthi me hrahi].

C. sanirikritayā J P sonarīk h. 20 prakrit C. has yayah J one., J ya. P bhūva, others vanesa.

Her transl. If in a consideration of thus (?) I protect Sanctity and the Highest Mind for or until the continual advance [that is, if I effect the protection of truth and good conduct], (b) do Thou, O Great Wise One the Lord reveal this to me in speech [i e. him who is producing them]. (c) O invisible One (Spirit) from Thysolf with month make manifest what first arose within the world, [that is, declare the creation to me]. Or with

Pari-terias Ma. Kih pah nigaridan Gawah bih pil m n Vahoman [] tā an tamā (do) — [kā, rāsti m friruin pāspan]] [kunand = rdyānanā (?)] (b) Tō an, Hörmand, fris ān man [] [gād = yawahān] ā s Tō pah göblün © (c) Minā [] [āāb Gāsāni = rās, Gādan] (as To , Tā pah ā h []ēdd, tā az ān pēdā Tā pah ā h []ēdd, malts filān awwah bād, ft, ās a www.] [a ah dād, Gāsāni bād] o

TT

Y. XXIX

முகு வக்கு வக்க 64.94.. જાત જાતાનુ

۳۰۶ س. ۱۹۳۵ و ۱۹۶۶ و ۱۹۳۰ و ۱۹۶۲ س ۱۹۶۸ و ۱۹۹۸ (ရှင်မှ ၁ ရှင် . ထို ကောက် က ရာကောက် ကောက် ၂ ရှင် ကောက် ၁ ရှင် ကောက် ၁ ရှင် ကောင်း طسده (ددسي

Khshmaıby
â $G\bar{e}u\dot{s}\;(U)r[u]va~gerezhda~kahmaı~ma*~thwaı(ô)zhdûm$ Trlit [°dvēm]? kē mâ tashad(t)?

â mâ aêshemô hazaschâ remô ahishayâ dei eśchâ taviśchâ Nôid(t) môi vâstâ Klishmad(t) anyô athâ môi sãstâ vohû vâsti yâ *J * mãm

Verb tr Vobis Bovis anima conquerens-clamavit cui me creavistis? Quis me formavit? (b) Contia me [veniunt] saevitia vehementiaque, ictus cum-nece-peiensem¹, insolentiaque, potentiaque (c) Non milii pabuli-dator misi-Vos alius, ita me docete [meae salutis causa] bona ad-agri-culturam-pertinentia 1

1 vel (â)hishâyâ = oppressit

Pahl text translit Avo Lekûm, Ameshôspeudân, Gôshâûrvan garzîd, [aîtŏ mûn aêtûvŏ yemalelûnêd¹ khûdâî-gâsh²(?) (or khûdâyîhash²) gûft val Aûharmazd rûnő³] aîgh Avŏ mûn h barehînîd hômanam [payan vashtamûntanö4 va5 dâshtanö]? Val mûn li6 tâshîd hômanam, [aîgh, avö mûn yehabûnd hômanam]? (b) Zak lı zak î7 khêshmŏ*, [mûnam pavan kheshmŏ* zanêd8], stalıamak, [aîgham barâ âzâı êdŏ], î 1êshkûn (?), [aîgham apadmân kûslitanŏo am alınkînêd pavan hamâk], lakhvâr¹0 sedkûntâı ich, [aîgham bôdôkzêd barâ vâdûnyên¹¹], va taraftårıch 12, [aîgham baı â dûzdêdŏ13] (c) Lâ lı vâstaı îdâı 14 (? 01 vâsuîdâı) zakâê¹⁵ min Lekûm, [aîgh aîsh I lâ khavîtûnam mûnam nadûkîh¹⁶ aêtûnŏ azash chigûn min Lekûm], aêtûnŏ li 17 râî 18 sâzêd 10 zak î shapîr vâstar * Or Aêsho

¹ D, M ms aê = aîgh(?) ² DJ, others khûdâyîh ³ M gôshâûrvan, DJ, D rûnŏ 4 DJ oando D ins va DJ, D ins li D ins î D makhîtûned D kûsht 10 DJ om va 11 D °ând 12 DJ maman for 1ch 13 DJ, M dûzêd 14 DJ, D vâsnîdûr, M %sn-khıradŏ(?) $^{15}\,\mathrm{DJ}$ zak $^{16}\,\mathrm{so}\,\mathrm{DJ}$, M $^{17}\,\mathrm{D}$ om h $^{18}\,\mathrm{so}\,\mathrm{D}$, see Pers $^{19}\,\mathrm{D}$, Pers, see P

Pahl transl To you, O Ye Ameshôspends, Gôshâûrvan complained, [some say that the Lord-bull (or his sovereignty) addressed Aûharmazd, thus] 'To whom am I allotted [for feeding and keeping?] For whom am I shaped?, [that is, for whom am I created]? (b) This one is upon me, Fury [who smites me with fury], the tyrannical, [that is, he will harass me], the wounder, [that is, my unmeasured slaughter makes my life in all things hateful], and

XXIX.

Fr tr To You cried the kine a soul for what On me come Wrath end the blow, the murd Than You none other have I. then pro

for what did \(\)o form? who made me? the murder a shock coetempt a defiance then presper O guardian my tillage

a tearer ngain he is [that is, thoy will commit murder on mo] and a pion derer also [that is he will rob mo], (c) I have no nonrisher? (or favourer) save \text{\text{Non}} [that is I know none from whom my wolfare? so comes as from \text{\text{\text{Non}}}, therefore prepare \text{\text{\text{No}} of me that which is a good pasture.}

(The flexible I ahl, should be read throughout a a tri,, not as an independent document).

Nor s zansk, text Inshmiru gopaçûnûn Atma krandati [ho susyû minah], kasmai arinirmito smî ['khâditun' dhartuincha]? Lasmai ghalito smî! [klla kasmai pradatto smî!? (b) Sa mâin kopâlub (sic), [yab krodhena nihanti] hatbicha [yo hathât harati] îrshyâluh [yah apramâyan vodbyati" (Abldhayati sarvatra jhoyani)] dârayitâcha stenaçcha, [yo me jiravighatani kurate, yaçcha mâth chorarati] (c) Na mâth pâlayinî lushmat ooyoh oroni madarthani sanhmârjayati nitamanî gopaçukarma [api na² jâco yasmat çubhanî crath yathâ tharadbhyal] 'J on trou khaditan to smî iselas. (sviditan. so J' J J* bat C, P badby J J* J *kam, C, *karma. so J bat C, yus P yiau (Trivla ivariations ado obtions corrections are nois shwys mentioned Keşatûn is for kuplyna secidentaliy (?) slivered on account of irshyâlub)

Her transi Among hou the Soul of the hords complained [O good Lords] for whom om I oot (sic) patterzed, [to cat (s) and to keeps]? For whom am I formed? [that is, to whom am I given evers? (b) He is ongry with me [who destroys me with anger] and a murderer hass [who solves me with violence] the envious one [who slays withoot limit. The words he tor moots are everywhere (see without limit (?)") to be enderstood] and he is a cleaver and a thief [who commits life-smitting upon me and robs me]. (c) There is no other protector for me save hon so that one prepares for me the best cattle-culture (not sacrifice)" [I know not also from whom good so comes as it does from hon]. (Many Eastk, words throughout express named meanlage)

Part-partian Ma. An Shumā, Amshārfendān, Gönhūrān bāng-kard, jācd (sic) kih cibn göynd ĉi khuldī [] gult ân Hōrmand pên (Tahlı rah) koj ân kih man pēdā kard hastam, [pah khūrdan n dāhātan] [] yar $\delta = ce$ da] kih man tahld-bastam, [kō, ân kih dād hastam]? (b) Ân man ân / bhām (sic), [{a \Rightarrow ce] kih man pah blām (sic) azard] ralm [kām bīh asār-chānd] / rakhm [sic] bā nodārah kunbēd (so) ma rā kinak-kund pah tamīm] bār — hām; [kām [] [at] = rævār (so)] bīh -] — [kū — hām] [kām [] jāt = rævār (so)] bīh -] — [kū — hām] kām [] jāt = rævār (so)] bih -] — [kū — hām] kām parwarish kun mā b (Pahl. vārtirdār (sic)) dīgar az Sāumā, [kū [] -] — [[] hām] kām pā kām [] cādn [] rā sāumā () ān / rāk kāh 0 (v) — English v kāroughout)

 $\frac{2}{2} \frac{1}{2} \frac{1}$

ဗီ ဗ်ာဌာက္ရက္ ဗေနေကေ က်က္မာကေနျိန်မှ နော့မှာ မေး၂၈၈၈ ကမ္မာမော မေး

Trlit Adâ tashâ Gēuš peresad(t) Ashem kathâ tôi Gavôi ratuš

Hyad(t) hîm dâtâ, khshayañtô, hadâ vâstiâ, gaodâyô, thwakhshô?

Kēm hôi uštâ ahui em yē dregvôd(e)bîš aêsh(e)mem vâdâyôid(t)?

Verb trl Deinde creator Bovis interrogavit Sanctitatem quomodo

[vel nonne] tibi Bovi magistei [fuit], (b) quum eam creabatis dominantes
[vel potentes]? simul-cum pabulo [quomodo tibi magister fuit] in-re-pecuaria-

aptus efficax [que]? (c) Quem illi [Bovi] volebatis, i e statuebatis dominum,

qui a-sceleiatis [emissam] saevitiam repercutiat?

Pahi text tr Aêtûnö zak î gôspend¹ tâshîdân [Aûharmazd], pûnsîd aîgh Ashavahıshtö mûn lak gôspend radŏ, [aîghat² denman dâdıstânö³ chîgûn, aîghat² radŏ î gôspendân mûn], (b) ⁴mûn denman⁵ dâḍŏ⁰ pâdakhshah³ [vashtamûntanŏ³ va⁰ dâshtanŏ], mûnash aîtŏ yehabûnêd vâstan¹⁰, zakıch gôspendân dahıshnŏ⁰ tûkhshâk, [aîghash vâstar yehabûnêd, afash pasûshâûrûu I min zak pêdâkînêd, mûn gôspend banâ afzâyınêd]? (c) Mûn avŏ¹¹ pavan nadûkîh khûdâî¹², [amatash fiavarıshn⁰ lâ vâdûnyên ach pâdakhshah¹³ vashtamûntanŏ], mûn avŏ¹⁴ danvand khêshmo* anâên zanıshnŏ¹⁵ [yehabûnêd denman pasukhvô, aîghash stûbŏ vâdûnyên|? *Or Aêshmŏ

¹D om î ²D om at. ³DJ dînâ ⁴D ms va ⁵so DJ D ⁶so M, but D yehabûnêd, DJ ⁶bûnd ⁷so D, but DJ ⁶hîh, M shalîtâîh ⁸DJ, D ⁶mûndŏ ⁶DJ, om va ¹⁰DJ, D ms va ¹¹D valman ¹²DJ, D ms î ¹³D pâdôkh⁶, DJ pâdakhshahih, M shalîtâ ¹⁴Mf valman î ¹⁵Mf, D vân⁶ (¹⁵D later received, I correct Comm p 413)

Pahl tr So the head's Creator asked thus Ashavahisht, by what means (or who (?)) was there a master of the head for thee, [that is, what is this thy opinion, by what means (or who) was there a herds' chieftain

જીમાન્ડ કેર્યકાન્ય માર્યક્રિયા કેર્યકાન્ય માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્ર માર્ય તેમ માર્યક્રિયા કિલ્લે માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા કેર્યક્રિયા માર્યક્રિયા માર્યક્રય ક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રિયા માર્યક્રયા માર્યક્રયા માર્યક્રય XX1X. 9 1 23

How had at thou for kine a chieftain? thus the Cows maker asked of A bawith the field kine-breeding realous When ruling ones, vo made her wrath from the wicked open smiting Whom gave ye her life a master for theel (b) when (or whom?) by (or he) did as ruling create (or appoint) this one (the herd (7)) [to feed and to keep he whom (or who is it is that one gives (or ye give) them pasture and also that one is dilicent as to the giving or producing of the ber le [that le one gives (or ve gives it pa tim and also one makes for we make) a cattle guardian manifest from that wh will increase the herd! (c) Whom did geoppoint as a ruler with a benefit ja ruler to feed it when they would provide no nouri liment for it aim who gives this answerl to the wicked. The fary [of the Non Iranian I] to be smitten [that is, they shall (or do thou) render him stupefied).

Her a sansk text. I vaite ghatavita Lopachaulie Hormilda aprichebbat! Dharmaili kas to gopacup'im gurub, (b) vas tebbro dilii srimi saba gocha repass good hilrrain aslashi, Ikila, gocharadis dadati tebbiab poçujut railicha dadati vo jucun grasardhavatile (c) has te linih eubliasva ssami to durgatimatan amarshasya talanan (sic) datte Iklia yo durgatimatan anyayani nihanti? Sa era raindin raid teshihi cubhani khidituni syamil.

J in ga. 2 J om. go 4 J abravit. J (*) (, i gor* (r). 4 P gueb Ner tr So Hornifia, the herds former a ked of Sanetity thy berd master (b) who is thy lord giving them together with pasture a clover cattle-breeder? [that is who gives them pasture and a hurdsman who increases the berdal? (c) Who so the lord for their benefit, who delivers a blow upon the rand of the wicked Ithat Is who smites their disorder? He is thus a king of these kings a lord to derour their good? 10% \ 1 1919 63

Parel pereina Mis Eden an merfend is bielle ift emnedt pureld bur Arelbabl be bib to glafend rad, [hot in bulm chan [] rad gorfend bib] (b) [wa = ra] bib an dehad " lilk ikhardan n da bian) bisash bast dehad lah we an ham gusfendin didan ku ablehn fith, [i hab dehad, aza t pastishth)ûrûn (te) uz ân yabir hib gisfend bih afriyad]? (c) kib 6 (?) pab n ki khadi [kiya b parwarisha nab Lunand bam, till khurdan[?]] kib odar wand | Abeshm | aver Abfirfelm (? sle vid), debad in (?) jawah, [Aush - (?) Lanand] (?). "Llyik.

Of these things that is bidden Of beings ito is mightiest

Free tr Asha to him made answer No chief driving grief can be offered how the lefty move their plans. whom I near with carnest calls

Verb trl. Haic Sanctitata [vel tas, lego Ashem] hoa est magister expers-vexationam (i.e. vexationes procul prolibens] Boyl [pro llove], respondit. (b) Ex illarum rerum non asi-sciendum (est illa res) qua necedat (-dant) ad (vel promovent [vennt]) fines-propositas suns spiritus-elati*1 (c) (Fortasso Bos (?) loquitur). Exsistentiam ille potentissimus cul [Le ad quem] lavocationes [dirigens] adeam . [adlbo] dirigens-stroughtate *1 vel ab illis non ad scien-

advaesho Gavoi paiti-mravad(t) Ahmâi Ashâ nôid(t) sai(e)jâ Triit Avaêsham nôud(t) vîdnyê [=°dvê] ya shavartê adreng ereshvaonho, Hâtăm H[u]vô aojistô yalımâı zavêng jimâ keredusha 'dum [est ea res] qua promoveat ignes sublimes #2 vel ad officia-oblationis ad-

euntes [sunt] celebrantes (Yahmai dat of goal, cp. dat with 1, otherwise for gen)

Pahi Valman mûn zak í¹ gospendánő tanó sardánh lá pavan abéshídárih [mamanash pavan bêshîdârîh] Ashavahıshtö pasukhvö guft, saighash² pâdafras vadunand 3] (b) Valmanshan là akas hômand zak i * ashtih va * rôshano i * rasto, Ivalmanshan daivand padahas, ie pavan rubano, maman chand vadunand, la khavîtûnând"] (c) Min aîtânös zak aôj-hômandtai, [aigh, aôjo i zaki ii valman pavan kartar), mûn avö 10 zak pavan karıtınınslinő yamtûnéd avő kardárih, [aigh, amatash karitund aigh kar va kufako vadun, vadunyen]

1 DJ., D ms î 2 D om ash 8 M vâdûnyen 4 D om 6 DJ, D om va, ms î 6 DJ om î 7 DJ °and 8 so DJ, others aîtoano 6 D 210, or ano 10 DJ valman

Pahl tr He (or To him) Ashavahisht thus made answer 'He whose is the authority over the body of the heids is not in a condition without distress (for he is in distress, that is, that they shall execute chastisement upon him] (b) They (or of these things (gen by pos) they) are not knowing the peace nor the light which is lighteous, [noi shall they know what the chastisement of the wicked in the soul is, not how great they shall make it] (c) Of beings He is the mightier (-tiest), [that is, his strength is more

. ક્ષાર્કનાત્રા પ્લાપાના (કે. કાલ દિભ્યાન કે. કાલ કાલ કરે કે કેલ માના માત્ર (કે કે કેલ માત્ર માત્ર માત્ર કે કેલ માત્ર માત્ર માત્ર કેલ માત્ર કેલ માત્ર કેલ માત્ર માત્ર કેલ માત્ર وس المرس ال

Daêvâischâ mas(k)yâischâ yâchâ var(e)shaitê aipi-chithîd(t)(*K 5, J 20shy 0) athâ në anhad(t) yathâ Hvô vasad(t) Hvô víchirô Ahuiô

M verba [-orum-mandatorum-et-decretorum] maxime-memor [est, et eorum] quae enim perfecta sunt [sint] antea [ante hoc tempus], (b) Daevisdaemonibus [i e cultoribus eoi um] hominibusque [nostrae-religioni-devotis] [et] quae(que) perfectura-sint postea [abhinc] (c) Ille aibitei-decernens Λ , ita nobis sit [i e erit] sicut ille velit [volet] (Dictio consulto obscura)

Pahl text translit 1 Aûharmazd sakhûnân âmâi înîdâr2, saîgh, pavan vınâs va kırfak âmâr vâdûnyên], (b) münshân vaızîd pêshich Shêdâân va anshûtâân4 va3 mûmch 5 vaizênd akhar (c) Zak barâ vijîdâr, khûdâi, [aigh, kâi va dînâ barâ vijînêd], aêtûnő lanman hômanêm, chîgûn Valman kâmak, [aîgh, lanmanich avâyasts zak îº Valman]

¹ See P ² M âmâr^o(?) ³ DJ, D ms ⁴ D mardûmân ⁵ DJ ms î. ⁶ D dâdistânŏ ⁷ so DJ, M and others ânŏ, or avŏ ⁸ so DJ, Sp avâyêd ⁹ Sp ms avŏ

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energetic] to whom in invocation that one comes for or in energy [that is when they call upon him thus — Do duty and good works — he (?) would do them].

Nor a sanak, text. Tasmai Dharmo na svánnne adulikhakartritaj l'i gopacúndih* pratjuttaram abravit klia jo gopacúndih* dulikhakartritaj d² soumi taya nigrahnih korutej (b) Tesham na vettá si ye andnandih? parisphutátecha atvjáccha [kila oigraho yah átmankah kiyan iti na jánási]. (c) Satám sa bala vattamah yah ákarapana* prápana kartritve* [kinhebit ákárayanti* yat, káryanh panyani kuru karoticha] So J J 2 so J J P so sil. *special use

Nor trans! To him Sanctity answered If 10 (2) not for this lord (or to this one as a lord (?)) without the harming of the herit [1 e who as ford effects the hindrance (or punishment) of it, the kerd by causing it pain (b) Of these thou art not cognizant who are manifest and true as the Joyless ones [that is, Thou dost not know how great the souls oppression (punishment) is] (c) He is the mightiest of beings, who comes into activity through an appeal [that is they make an appeal for a thing thus Do a good work and he does it].

Pari-pertia Ms. Û kih an i gosfondan tan erdiri nah pah na azar [hib û peh —] Ardishishi hindb guir, [kuch padshirih kanand] o (b) Cahan nah sgah hend an sahit yari dost [] Tukhan i risa, (cahah daram dipalahith ; pah rowan chilahith ; pah rowan chilahith ; pah rowan chilahith ; pah kurand da kurand, nah dhasd) o (c) Az hastan an buland@mandtar [kū, [] An û pah kuran] [kh an an pah khadishn rasad an — [lû, kiyash khadind lû kar [] kirha kun (wa) kunand o

Fr tr God is of decrees most mindful deeds beforehand done remembering By inhidels done, and by us,
The Lord shall all things discern
To us shall it be as He willeth

Pahl transi Adharmard numbers (is a rememberer of) words, [that is, they shall make an enumeration of sins and good works] which have been done (b) by those Demons and mon before and which they are doing wow later (c) He is the distinguisher-apart, the Lord [that is, he will discriminate in both action and law*] so we are as is His desire [that is by is also that is desired which is desired by him! Or platon

Her s sansk text. Mahājūāulnāni vachasāta genanakarab* [kila, pāpenal-purpenacha sankhājāi kurute] (h) Yānicha āchāritāni* pārvanitolit devalçcha manush) a'fecha, Yānicha deharishiyanut* paçchāt, Jete Devāli manushyā' yea deharishiyanut* paçchāt, Jete Devāli manushyā' yeā kirishiani satukhātaļ (c) Asya vivektah "Svāmlnah, [Svāmi yah karyan punyan vivinakta"). Evan vayan sunah yatha asya klumab [kila asmākam api samihitani tat yad asya]. So J J pāps C, J om cha *so J J J J J J 'yīb yo C, P 'yār (so) ye, Sp. massubjārība. so J all asmah (sio), special me.

Her tri He is an enumerator of the words of Great Wise Ones. [that is, he makes a reckoning concerning righteousness and sin]. (b) And he numbers the

things done at first by Devas and by men, and what they shall do hereafter [These Devas are men who are to be regarded as a degraded thing (or for the sake of, as representing men (manushyarthe (?)), they are to be looked down upon)] (c) This is this discerning Lord's [the Lord who discerns holy action], (c) so we are, as is His desire, [that is, even our desired object is that which is His].

Trlit Ad(t) vâo ustânâis ahvâ zastais fi memmî Ahmai û Mē (U)i [u]vâ Gēuschâ azyâo hyad(t) Mazdâm dvaidi f(e)i as ibvo Nôid(t) eiezh(e)jyôi fi ajyaitis["jîv"] noid(t) fshuvaūtê dregvasu panî

Verb ir At vobis* erectis nos-dno-simus (erimus) [vel vitarium duarum (ahvâo)] manibus, [nos- duo-]precibus-expetentes [ab] Vhin ae [-a] ad (ab), (b) mea anima, Bovisque geneticis [anima] quim Mazdam [precabinium] in dubio (vel quum nos-duo M urgemus (duvaidi)) quaestionibus (c) Non [sit] recteviventi exitium, non-diligenti-agricolae scelestos inter *Orva=vere

Pahl text translit Actúnő min Lekum, [Ameshospendanő] pavan austanishníh² [mînishnik³* austanő] dastih⁴ tukhshakiha franamam avő Anharmazd zak, [aígh min Ameshôspendânő³ avő mindavam* Auharmazd vêsh franamam6, mindavam î Aûharmazd vêsh² vâdûnam-ê], (b) [aigh] zak i⁵ li rubanő Tora î Az³ levatman [yehevûnâdŏ¹0, aígham rûban¹¹ mozd vehabiniând¹²], Auharmazd zak i pavan gûmâník hampûrsenî¹³, [aigh zak i¹⁴ gumanik yehevimâni, am min Auharmazd levatman tûbânő yeheviniâd¹⁵ pin sidanő] (c) La ghal¹¹ rastő zivishnő fiâz¹² avásilishinh6, [aígh mûn pavan râstih zivêdő, ash avasilishinh6 i⁵ pavan rûbânő lâ yehevûnêd], lâ ghal¹⁰+¹⁴ fshuvîmdar, [aígh avő¹8+8 fshuvinídâr mun mindavam pavan frârunőih yakhsenunêd la⁰ actúnő chigun], bara min valman î darvand, [maman avŏ8+14 darvand ghal yehevûnedŏ] *Oraus⁰

opûrsend, Sp oend or oênî 14 DJ om î 15 DJ, D ms 16 DJ ghal, others valman 17 DJ ms 18 SO DJ * Mf onîh and ms î, otherwise as D

Pahl tr Thus more than (or from) You, O Ye Ameshôspends, I ddigently bow myself before Aûharmazd, with a lifting up [a spiritual lifting up] of hands, [that is, I worship Aûharmazd more in the matter than the

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Parai-peraise Ms. Hormond subban (sie) shumar kupandah fiku pah wanah m kirfah shumar kanandi, (b) kidian varrid pesh [] Dewan se marduman n kih ham varzinan ! (sie) pas ham o (e) In bib defaced khudl [kb kar w dadistan band (sie) Two (r f r Publ vajinend (?)) o Edun ma hastam (?) chau U lamah (ku ma ham ân ℓ Û [— т л н м (†)]] **o**

Free ir Thus we two beseeching with hands outstretched to Ahura, I and the mother Cow Not on the diligent saint

with one tions in doubt press Mazda lot destruction fall with the faithles

Amoshospends, and I would further the object of Auharmani morel (b) I that Is let) my soul [be] with the Cow Az. [that is let thom give my soul its reward, and I will consult Atharmazd concerning what is in doubt [that is may it be possible to me to consuit Atharmard as to that whereon I shaji be doubtfull (c) Not for that righteously living man is ruln appointed [that is there is no destruction in the soul of him who lives in justice] nor for him who is an increaser of blessings [that is for him who is an increaser and who maintains the matter in plety it is not like that! he is apart from him who is wicked [for to him who is wicked it happons thus]. Except

Her e sanek, text Fraili bliavadbligah [lajadáli] nttánahastena! vyava dyntaya prabiasimi Svamino tat, Ikila Amarebbyo Mahattarebbyah karvava nvayayacha lormijdasya prabhūtataraih prabravimi] (b) dio Atmanah Gocche Alisamnyah [Minamal trivarahiki* Gaub | 30 Mahajifaniae sathdehiyata" prichchhanti fkllas yena sathdligdhah santi tat sarsati 30 llormijilaya punali punali prichehhanti). (c) \n satyajivano(h)* prakrishtû banili, nacha vriddbikartuli [Lila, otoshadi prakrishta banir ma bhayat] durgatina vina, [yato sys bhuyad oval.

All attanashena. 2 J. J. om cha. J4 P. nylyžyachcha. J. C. nyž I om the glove all rane; for accepted a firani (?). all soh

Nor trans! Thus better than You [O Yo Yajads] with entstretched hand and with real I praise (or I declare (P)) this for or to the Lord [that is I praise more (or declare a botter thing) for the deed* of Hormijda and His discipline than the Oreater Immertals dol. (b) It is my soul and that of the Cow called \j. [the one named All Is the three year-old cow] who are asking of the Great Wise One the doubtful question [that is who are asking again and again of Hormlida concerning every thing as to which they (so) are in doubt] (c) he continuous disaster is for* the man who lives aright, nor for the increaser of Message [that is let not their deprivation be advanced He as apart* from the wicked (wherefore his (the wicked's) let it thus bel Or the object nowally duty toward

Parti-persian Me Edun as Shuma [Amelia fen lan] pale bar-dashti, Iminishni in = co.

bar-dâsht] dast kushishi [] [— (Pahl fravâmam (sic))] ân Hormuzd au, [kû, az Amshos fendân'; (sic vid) ân chîz Hôrmuzd zyâdah [] [— fravamam (sic)] [u = ra] chîz r Hôrmuzd zyâdah kunam], (b) kû, ân r man riwân Gav r (no tr for Pahl Ach) awâ [bâd, kûm riwân(?) muzd [] [no tr for dabûnad]], [] [wa ân =—] Hôrmuzd an r pah gumân

Trlit Ad(t) ēvaochad(t) Ahmô Mazdao vidvao vafas vyanaya Nôid(t) aêva ahû vistô naêda ratus Ashad(t)chid(t) hacha Ad(t) zi thwa fshuyantaêcha vastryaicha thwôresta tatasha

Verb tri Deinde divit A M intelligens i emedium-decretum [vel (e-contiairo) damnum (ab anima Bovis defletuii) sua] perspicientia (b) Non [est] sic dominus inventus, neque magister Sanctitate -oinnino ev (c) Itaque enim te diligentique agricolaeque creator [ut hunc magistrium] formavi [i e statin]

Pahi text triit ¹Aêtûnŏsh pavan² pûmman gûftö Auhai mazd âkasîha vishûpishnö vijârishnö, [aîghash dâmshnîk gûft, aîghash³ auâkîh min Gaurak Mînavad² chârak aîtŏ] (b) Lâ aêtûnŏ ahûîkîh vindishnö, [aígh, zak i⁴ pavan pinâk chârak kaidanŏ lâ shâyadŏ⁵, hanâ râîch khûdaî pavan khudâî³ lâ yakhsenund³], va⁰ lâ dahishn î⁰ radih min Aharâyîh chîgâinchâi¹⁰ [aîgh, Dastôbai ich aêtûnŏ chîgûnð avâyad dashtanŏ¹¹ lâ yakhsenund] (c) Aêtûnŏ lak avŏ¹² valman 1² fshûvînîdâi va¹³ varzîdâi barêhînid hômanih va tâshîd¹⁴ hômanih, [aîgh, avŏ valman î² tûkhshâk¹⁵ î⁰ padmânîk yehabûnd hômanih]

¹ See P ² DJ, D, ms ³ DJ, D om ash ⁴ D ms ⁵ DJ om ⁶ D maman for ich, and DJ om ¹ ⁷ so DJ, Mf, D ⁸ DJ dérend ⁹ DJ om ¹⁶ so D and ms I ¹¹ DJ dédano ¹² DJ val ¹⁸ DJ, D om ¹⁴ D tukhshûk (so) ¹⁵ DJ ⁹shak

Pahl tri Thus spake A to him with his mouth, and with knowledge 'The ruin is to be discriminated (?) or avoided (?)', [that is, a wise thing was said by Him, viz that He has a remedy against harm from the wicked Spirit], (b) but not so is a mastership to be obtained, [that is, it is not possible to make a remedy in that place, also because they do not possess (or consider?) a lord as a lord, and they have no gift of mastership from Sanctity whatsoever, [that is, they have not even such Dasturship as they ought to have] (c) Therefore thou art

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hampureand [kô ân gunda] — mà rả az H rmund anh towho bil purdan] O (c) Ab û rân zitu [rax — [ku lih pab ri tiz—(sic) a h [i paran ruwan nab bed] an nab u — [kâ û - Lih chiz pab n'Li tir t nah cdùn chòni (so)] bib az u dar wanl [chì ô durwand ô h'd] O A = rmun

Free fr Then pake than Marda He knowing the help by his Insight to chicken is fined for us here.

Then thee for the dilibent hind in a Lord from the Hight in pired as a Lord the Creator ordered.

(ha t?) nilotted and formed for him who is an increa er of prosperity and a hu bandman (that is thou art given to him who is diligent and steady).

Ner's sonsk, toxt - Evaili mukliena avochat Svámi Maliajianí vlihtva vímica va vleuddíbbí [idaili klifichil vljinaja abravit vat anvávo vah Ülar manat tasva npavo stil], (b) Na evaili svámihári bia va (ic(v)) [kli] eta min ka milhrebít stháne upávati kartoni na çakvato [il] lietób vatali Sváminnih svámiltvena na dodhate na dad masva (sle) garmín punyat yathá katham chit, [klia, garmíneha evaili yathá vnjváte grahlitub na grimantil (c) Evam vatas v tvatú vri idhikartrecha karaskartrecha nirmitávan a i fisla tasmai ve vyavasyat pratu uleha v pradattavan a il.

to J J 1 J hete so J J hat t. P dadite = all (r), so J J so C P bat J J viols

Her trans! Thus spake with his mooth the Lord the Great Wis-One knowing the purification (? or clear knowingles) of the destruction [he said this to the di cernin, that there is a remedy against the evil device which emanates from (harmana) (b) list not thus is it with the — (?) of a mater [that is in this place wherever it may be it is not possible to produce a remedy thus], for the reason that they do not posses a lord with lordship nor a master of (or with) liberality in any way influenced by sanctity [that is, they de not accept a spiritual master as it is fitting to take one]. (c) And thus it is that (!) then art a forner (so) and a maker (so) (formed and made (?)) for the increa er and the diligent [that is thou art a producer (meaning produced) for him who is realous and regular].

Paral-paraisa Ma. Pala a pak [] kwish = sap kamaj gali libranaj Agibih [not/for Itah] vi bajuhaj gazariah (sio) [kūth]] gati ta [] ran - (? Paki satil) ar Gandilla chirah (dio) (b) Nah (dan - hi B-hand (ba, ha) pek li chirah kardan aha habad in fa [] (bih==sama | klada pah khwish in darad) wa nah (sot / r dah)chi radiar da wab karkadam, (kū Jastār b m dana chirah bajud dabat, nah darad) o (c) Edin tā ha c [] varidār pēda kard kard, wa kardil ba kardil pēda kard kard, wa kardil ba kardil satil o (c) Edin tā ha c []

Fr tr Maxdathis offering a Manthra created with Asha consenting, food on the kine he bestowed on the ceters with kind commandment Who with the Good Minds grace will declare it with mental to mertals?

Verb tri | Noc ubertatis [prosperitatis et sacrificii (?)] A Rationis-verbam creavit [I e constituit] cum Sanctitate unanimus (b) M. Borl pabulumque eden-

Tēm àzûtôis Ahurô Trlit Kastē Vohû Mananhâ

Mäthrem tashad(t) Ashâ hazaoshô Mazdâo Gavôt khshvîdemchâ hvô-urushaêtbyê speñto sásnayû yē ī dâyâd(t) ēeâ vâ maı(e)taêibyô

tibus" [-que], bene-largiens doctrinae-mandato (c) Quis-tibi Bona Mente, qui en det*2 [edet] ore (?) vere homimbas?

* 1 Suffix usha (cp us + a) * 2 dı as 2nd cl , cp dâtı

Pahl text translit 1 Zak í afzíníkih 2 pavan Mánsai A íthai mazd valman³ val³ tâshidar⁴ mûn pavan Aharayih ham-dôshishiih, [aigh, zak⁵ mozd î 6 min Mansai pêdâk avő valman yehabûnd mûn kai va kirfak vadûnyên (sic)] (b) Auharmazd gôspend vakhshinêd, [aighash bara afzayînêd] avő khundaran, [aigh pavan padman vashtamuned 7], Valman 15+6 afzunik, [Auharmazd] 8 amnkht [pavan sınak 9 masîh 10, va bâzaı masıh 11] (c) Mûn Lak hanâ vohûman, [aigh, hanâ zît ghal haityûnêd] mûn pavan zak î7 kola dô [Avesták va 8 Zand], pûmman yehabûnêd 12 hôshmûrdarano Aerpatano?

¹ See P ² DJ ms î ³ DJ, D val valman ⁴ DJ, M tvakhsh-(?) ⁶ DJ ms î ⁶ D ms î 7 DJ, D om î 8 DJ ins va oSp, M, DJ, D sînôk 10 so DJ, D 11 80 M 10 DJ jehevinêd

Pahl ir Aûharmazd is that creating one affording bounty through, or as the Manthra, He whose is harmony with Sanctity fi e they give that neward declared from the Manthia, to him (them) who would perform duty and good works] (b) A makes the held glow [that is, He will increase it] for the eaters, [that is, one eats with full measure] He the bountiful [A] taught us [to eat by the breastful and armful] * (c) Who is Thine, this goodminded-one [that is, this one brings what is Thine], who gives the reciting priests a mouth as to both, [the Avesta and Zand]?

سههه عود دوس طود دوس طود و المراء الم سهاد الم ما ماه دوس دوس ما ماه و المراء الم ஓய்ப்பும்) $\mathring{\ }^{0}$ ເດຍເປະຄວ $^{\circ}$

Trlit Aêm [ayem] môi idâ vistô yē nē aĉvô sâsnâo gûshatâ Zarathusti ô Spitâmô hvô nẽ Mazdâi vastî Ashâichâ Char (e) kerethr à srâvayanhê (°enhê) hyad(t) hôrhudemêm dy âr vakh(e) dhrahyâ

Verb trl Ille miln hic inventus [est] qui nostias solus doctimas amibus-accipiebat [accipiet] (b) Zaiathushtia Spitama, ille nostia (Mazdae*) desiderat (Sanctitatique) (c) consilia-sacra emintiare, qua-re ei bonnin-statum statuo [-am] (prophetae legem meam) promulgantis *Vel 'O M' = odâ

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Her's sansk text. Tat mahattamatvom Svåmi Mduthriyam's aghatayat! Ponyena saha samghatitdya [kila tam prasidam yam Avistaviksambhavam tasmai dadan yena karyam ponyambah kritam ästel (b) Mahijiman gopaqua vilaçayati bhoktribhyo mahattim's suçikshitchiyah, [kila yam sinai masie bhjaeyamasae krival japayajhovidheli mahattam's çikshita astel, (c) kas te utamamana(h)'s ya dvitayam dadati mukhena adhyayamakarobhyah [kila, yo dvitayam Avistavistaarthambahos" vidyarthubhyo Jüdpayati]?

J J aghatat. ² C. P yap J * kriyāpa dyajūa J kriyāp J wanting all ma 4 all y. J J vietar

Ner trans! The greatest magnitude of the Manthra the Lord produced together with Sanctity for cooperation [that is, he has given to him by whom a holy work is done that roward which has origin from (or union with) the Avista word]. (b) The Great Wise One discloses (?) (increases) the herds for the eaters and the great matter to the well taught disciples [that is by whom shah maske bijdeyamaske the duty of reciting the great* matter*by rule of the lasten, (i) is taught] (e) Who is Thise the best minded one who gives the two things by month to those who are prosecuting studies [that is, who makes the two things, the Avista and Avista interpretation known to those solicitous of knowledges]?

Or (trans) the greatest duty of reciting etc.

Parzi-perzias Ma. Au — pah Manth(h)rah (sie) Hörmund û ô tablid [] pah Pawab hiwabishn, [kö, ân mund as Mānthhrah (ri) pêda ô debad kih kir u kirfah kunand(?) o (b) Hörmund gorfend — [bah bhi [rah (? sie) vid.)] ah hibrihafsu [kö pah andazah khūrad] o Ü — [Horaund] āmüklt [juls sinah andazah u bājā (sie probārd) andazah] o (b) Kih Tú in Bahman [kb, in xit 6 —] kih pah har dū [Avestā [] Zand] dahan delada shundulafun Berba kho a

Fr Found for me here is the man
Zarathushtra Spitama.

Forth to proclaim he desires

Who plone to our doctrines hath houskened
Our sacred counsels (Asha s and Mazda s)
Him the place of my prophet give I

Pahl text Hanā II! dohishnā vindidō" [aigham rak a actūno no khadāk vindido] avo rak II lanman āmūkhtishnā hanā khadāk mūn nyōkh hāk, (h) Zaratūsht 1 Spitāmān valiman rak I lanman Atharmazd kāmak Albertylhich (aigh avāyast ghal kār vo kirfak 1 bondah) (c) Chārakō kardarlhich arāyādō [aigh chāmā I Drāj 1 dan gōhān barā yemalelnēdī 1 līnā avō valiman hū-demūnīh (sie) yehnbūnēd pavan gōbishnō [aigh gōbishnō 1 līnāruhlīh rāt 1 khal yemalelunēd, ash tamman pavan unnavad, gās 1 nadāk 1 vehabūnād].

D M les. M. vindid And (so) D vindido-em or am. D ins. t. DJ hand.
DJ ons. DJ ins. av or an. DJ D ons. is ab (7). D wrs. M. ins. vest.
DJ D ins. D frank M ins. t. DJ ins. firstfun.

Pahi iri This one is obtained as my gift, [that is he, this one, is thus obtained by me] this one who was listening to that which is our teaching (b) Zaratûshit the Spitim in His is our desire (or a desire for ma),

Auhumazd's, and also Sanctity's [that is, that perfect duty and good work are desired] (c) He recites a remedy-making also, [that is, he will declare a remedy against the Druj who is in the world] which grants (or for which one grants him) a good dwelling (or basis) for speech [that is, for his word of piety which he utters they grant him a good place beyond m heaven (sic)]

Ner's sansk text Ayam me enam dâtım alabhata [Gorupam] yo 's an tatra ekah çıksham çıçı âva (b) Jaratlınstralı, Spitamapıntralı Asau ismakam Mahajiamn'un kamam Dharmasyacha 2 (c) npâyakartjitvamcha samudguati, [kila, asmai va rochate vat Dimli pravaitamâna bhavati [-vet], upayameha Dinjasya kathayati], yad asmaicha supadatyam* dasyati yachasa, [kıla, vachasa tad evo 'dgirati, yad asya sthanam paraloke dasyati]

1 1 2 10 'sy im tinh, 14 30 atia syam tinh (sic), 1 4 10 asyam tatia C, P yo 'syam rih, Sp. corr asmabhann 2 J4, Je

etdm) molonelikhaloga etha monlonelm mongrajon, 1000, 1000 (mbon

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Tri Ad(t)cha Gens (U) [u] vâ 1 aosta je anaeshem khshanmamê 1 adem

Vachum neres asurahya vē māvas(e)mra6sha -khshathrum[othriyem] Kada vav i hvô anhad(t) vē hoi dadad(t) /astavad(t) avô *Or îshô

Verb trl Atque Boxis anima flexit qui [-ae] [-ego] non optationemsurm-adipiscentem [vocem miln-] ammum-vulneratum-babenti [vel vulnerato (erga vulneratum)] adipiscai (b) vocem viri non-heroici [ego] qui [-ae] vere (vel me [miln]) desidero [magistrum] auctoritatem-secundum-optationem--nam habentem (c) Quando tempore [umquam] ille [ad-] sit [-erit] qui ilh* det m mmm-habens [mambus-adhibitis] anxilimm > * Vel mili

Pahl text trl 1 Actumoch2 3Gosham yan 4 garzido aigh - ano 15 akhvastar in' [itubino, Zmatû-lit] am yehevimêd ashayedo"-mimshiih" pavan zak i ar of dalu-hud, famata-lis bundak madam barâ la radînêndo], (b) gôbishuŏch 110 3vő gabrum anafzinh 14, famit Dinŏ* bundak la 10bak], munami valm uishan kamak klivalnishnö i avö¹² klind iyih ¹³, Jaigham ¹⁴ valmanshan i ai Magopat ur! Magopat ih 10 wayad] (c) Chigun akarazŏ z ik dalirshuŏ aitŏ, lugh, zik daman 16 akarazo yamtunedl, amat ayo yalman yehabûnî-aît payan tub in 17 klivahi-limih auv irili, [avo valman 6 Zaratushto]

non" M 'man D mun for aunt "DI redend in all 1 DI ms in or av 12D val in DI D in aghash i so DI D M man is so DI, others damanak in D, Mf ih

Pahl transl Goshurvan also bewailed this to me 'On account of that (impotent) priverless (or desireless) one [Zaratusht] there is to me an afflicted* mind through the illiberal giving [since they will not bestow gifts upon E8 0,8 TIZZ

Mer transi. This one acquired the gift for me (or my gift) [suitable for the Cow] to who alone there in this (?) has heard the doctrine (b, c) Jarathustra, Spliama a ron. He chaots his prayer? for so the Great Wise Ones even the remedy making of Sanctity [that I so it pleases him that the Dio shooki be progressive and he declares a remedy against the Proja], and this will afford him a good footing (ro) on account of or by means of his speaking [that i he proclaims that so hy word which will give him his place in the other world(r)].

Fersi-persise Mr. In man — [] [kûm ân 18ân ê yak bi û kunad] ân ân mâ (sir) âmdhbian ân yak lib shunat (= awadal (?)) (b) Zaratush Sfiliania â ân mâ, Hiermurd, kinah, êsan ham, [lê biyad ân kir s lift ê per] o (c) tilrah — ma srâyad, [lê, chirah / Drh] / solar jîtla Mb gêyad] lib ân â — d had yah gêb hu [lê, gefan f arki ît / ê gêyad, a b dayâ [ji] yah minê, gêb : n/l deland] o Or chin

Fr Then wept the kine a Soul gain I a lord for the grieving feelde
A voice of an impotent man,
When shall he erer appear
who may give to her help strong handed?
Who may give to her help strong handed?
him with perfect hierality (b) owing to the inefficiency of his words also
to, or for, men [since the religion is not making full progress] for whom by
me there is a desire for a will which eximula to sovereignty [that is, for
their sakes I need a Mobadship of the Mebads (c)] (c) How over is that dispensation? [that is is that time ever coming] when aid is given to him [to
that Zaratishit] through powerful prayer?

A mind without the needed thing

Mer s sansk, texl. Francha goparanáné Atmi krandati yah ayácha kah nalaandamani adakahinádinena! (yad asyo pari rapah saniparnani na dakahinyama syachakarcha, neaklitayal (b) richahi narápám naidhana táyal! [yat Dinih sampirpani na pravartate] yah tasmai iprayitá yicharitá rájyani (tasmai Jarathustráya Molladdandu; Molbadatrani ramihatel (c) kathani dátib? hadáchit sá asti [kila, sa kalah kadáchit prápayati!, rá* asmai dásyati cakitaya alháyyani? [mi Jarathustráya?] Ali kaha P sáth so J C, kat P yata. J sodyad J* so J P yo (P. P sítkyah).

Nor trl. And so the Sool of the cattle bewailed. He who is prayer-less, and of joyless mind because they do not give, [because for him the body or person, is cottrelly without offered roward and without prayer through powerlesdness] (b) bewailing the voice of men for its inefficiency [because the Din does not fully advance) who is desiring and praying 6 for the authority for this one [that is, he desires the Mobadship of the Mobads for this Jarahnatra] (c) How is that gift? Some day (when?)) will it come? [that is, is the time ever (when is it ever?) coming?], which gif? shall afford helpful companionship to him with power (to this Jarahnatra)?

Parsi persian MS Édûn [] Ruwân i gôsfendân ghaughâ-kard kû û i nâ-khwâstâr râ, [nâ-tuwân Zaratusht], man bêd (sic) \$ Nâ-shâd mînishnî, pah ân i nâ sakhî, dehad, [kiyash pur [u=ra] awar bih nah —]# (b) Wa gôbishin ham i ân mardûmân [no ti for anafzâr-(?)] râ

Triit Yuzhēm açıbyô Ahurâ aogô dâtâ Ashâ khshathremchâ Avad(t) Vohû Mananhâ yâ hushitîs râmamchâ dâd(t)

Azēmchid(t) ahyâ Mazdâ Th(u)wām* mēńhî paourvîm [°viyem] vaêdem Verhatım transi. Vos his, Ahuia, [rem] giatum [-am, et felicitatem (vel fortasse potentiam)] date, Sanctitas, Regnumque (b) tantum [tale] Bona Mente [institutum] quo [his] prosperitates-domesticas gaudium-que det (c) Ego-etiam [vel omnino] hujus, Mazda, Te existimavi primum possessoiem

Pahl text translit ¹Lekûm avŏ valmanshan, Aûharmazd, aîyyârîh yehabûnêd, Ashavahishtö va Klishatvêrŏ² (sic), [aîgh, Zaiatûsht va³ hâvishtânŏ î Zaratûshtŏ⁴ nadûkîh padash vâdûnyên], (b) aêtûnŏch Vohûman⁵, mûn hû-mânishnîh [gás i⁶ tamman], va râmishnöch ash yehabûnêd (c) Hômanich valman, Aûharmazd [valman Zaiatûshtŏ⁴], ash min Lak¬ mînam³ fratûm vindishnŏ, [aîghash fratûm nadûkîh min Lak yehevûnêd]

¹ DJ ms va, see P throughout ² K⁵, M om. kh ³ D om ⁴ DJ, D ⁵ D om repetition ⁶ D. om. î ⁷ original (?) correction in DJ ⁸ D mindayam

Pahl trans! Give ye assistance to these, Aûharmazd, Ashavahisht, and Khshatvcrö, [that is, may they (or do Thou) secure the happiness of Zaratûsht, and Zaratûsht's disciples by this means], (b) so also Vohûman, who gives him a pleasing habitation [the place which is beyond] and also joy (c) I even

nac (m. 16. ધન્યો. જ્યાર | ત્રેલી માટે ત્યાં તે કાર્ય કેલ્સ ત્યાં કાર્ય કેલ્સ ત્યાં ત્યાં કાર્ય કેલ્સ ત્યાં તે કાર્ય કેલ્સ ત્યાં તે કાર્ય કેલ્સ ત્યાં તે કાર્ય કેલ્સ તે કાર્ય કેલસ તે કાર કેલસ તે કાર્ય કેલસ તે કાર કેલસ તે કાર્ય કેલસ તે કાર કાર કેલસ તે કાર કાર કેલસ તે કાર કાર કેલસ તે કાર કાર કેલસ તે કાર કેલસ ત

Trlii Kudâ Ashem Vohuchâ Yûzhēm Mazdâ frâkhshnenê Ahurâ nû nâo avar(ē)

Manô Khshathremchâ ad(t) mâ mashâ mazôi Magâi â paiti-zânatâ ēlimâi râtôis Yûshmâvatām

Verbaim irl Quando [vel unde] Sanctitas, Bonaque Mens, Regnumque, tentte? Tum me [obviam venientes mihi] festinantes (b) Vos, O Mazda, ad me edocendum [causa] magnae Magae [hujus magni conatus] adjudicate [1 e offerte]

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[kih -- pur nah rawā] kih man dekān kāmah khwāhlohn f d sāḥibi [[i] [kih := dokasā] dahān ra Mobadin Mobadi hāyad] © (c) Chûn hargiz ān -- hast [kû, ân səmān hargiz rasād] kih d û dehad pah tawān khwāhi h yārī [ān û Zaratnabi]? *

Free ir Grant gladness, O thura and the Right unto these a kingdom A Realm with the Good Mind ordered which joy and amenity giveth the possessor first I thought Thee.

that one O Adharmazd, [that Zaratûsht] (or I even of that thing) I think that from Thee is his (or its) first acquisition, [that is, to him happiness is first from Theel.

Ner e sensk text. Yûyam otebhyah, Svâmin sûhâyyam datta Açavahistâya Saharevarâyacha [Dharmâya, Rûjüccha 1] (b) Evanicha Uttamâya Manase 3 Gvahmunâya, yah sunivîzatânî 2 âmandanicha datte [sthânanh yat paralokiyam] (c) Ahamehit ayam [Jarathuzetro] Mahûjihânin Tvatto dhyâyâmî prâktandin labdhin [kila, me prathaman çubhani Tvatto bhavati (uktam yat gorîpani)]

80 J seems J J C Jüerscha (sic). 2 P ah, obers kan, all bur J "tram.

Nor trans! Do ye grant helpful friendship to these O Lord to Açavahista, and Saharevara [to Sanctity and to the King], (b) and so also to the Highest (Good) Mind to Grahmana, who grants joy and a good abode [the place which is beyond] (c) I evon this Jarathustra], think that the ancent acquisition was from Thee, O Great Wise One [that is happiness was first mine from Thee, (a speech which is adapted (referring ?)) to the Cow)].

Parel persias Ma. Shèmā an čehāc, Hōrmuzd yārī debad (?), Ardibahlaht = Shaha rērar [kē, Zarstunht, u — i Zarstunht, nēki padash kumasē] © (b) Ēdān ham Bahmen him mēnd n [gāh : āŋiā] u rēmī h ham ash debād © (c) Man ham û Hōrmuzd, [ā Zarstunkt], ash as Tū [] [chīs = mondām] pradum (sic) — [kūsh pradum nēki as Tū kēd (nēj) ©

Fr Whence Righteousness, Good Mind and Thon | the Kingdom, come Ye?
Then hastening

To grant us light, O Lord, for The Holy Cause do Ye reach us Your aid O Living One, now yea the helpful gift of Your faithful.

(c) Ahura nunc nobis [proferte] auxilium huice [Magae] largitatis vestri-similium [vel servorum vestrorum corde addictorum]. O Vel shmā = zizsus (participes).

Pahi text transitt. 'Afgh dahlahnö i' Ashavehisht, va' Vohüman va Khahatraver mün aétánő avő li yamtáninéd [göbishnő i Zaratűshtő, algh, zak i' mozd, algh jinák yekaviműnőd]? (b) Lekúm am' Adharmavi kabed pavan haná magin pájanánlahninéd [algham pavan haná avéjak shapitnih pájadahlahnő vádünyén] (c) Adharmard kevan lanman sámak zak i avő' lanman rádih i' min' Lekúm [kevan amat addih i Lekúm vésh khayitá-

nam, am nadûkîh î ¹⁰ min Lekûm kâmaktar. Yehevund mûn yemalelûnêd ¹¹ aê kevan amat ¹² Dînö rûbâk barâ yehevûnd, li va hâvishtânő î ²⁺¹³ li ¹⁴ mord î ¹⁵ min Lak kâmak] ¹ See P ² DJ., D om î ³ DJ, D ins va ⁴ DJ, D, M am ⁵ DJ, D hanâ ⁶ D vêhîh ⁷ DJ vaiman î, D om all ⁸ DJ om î ⁹ DJ ins î ¹⁰ D ins ¹¹ DJ, D gûft ¹² D om ¹³ DJ ins nadûkîh ¹⁴ DJ om ¹⁵ DJ, D ins î

Pahl transl Where is the dispensation of Ashavalusht, Vohûman, and Khshatraver, Ye who are thus sending* it to me? [It is the word of Zaratûsht, where is the reward?, where is its place?] (b) Do Ye recompense me much, O Aûharmazd, for, or in, this chief Magianship, [that is, do Thou, (or they shall) bring about my reward in this pure goodness] (c) Give us now, O Aûharmazd, our desire, that which is a liberal gift for us which is from You [Now, since I know Your wonderful grace better, that happiness which comes from You is more desired by me Some say this 'Now since the Religion has been fully advanced, mine and my disciples' is the reward which is from Thy desire'] * Perhaps not caus, read 'coming', see Ner

Ner's sansk text Kva dânam, Açavahısto, Gvahmanalı, Saharevaraçcha, evam mahyam prâpsyatı, [kıla Punyam, Uttamaıncha Mano, Râjyanıcha, sa prasâdah kva sthâne âste yah evam mahyam prâpsyatı]? (b) Yûyanı Ma-

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adurzdmdm.mas(me. | Mikaleemdm.gnewgrend.

Trlit. Ad(t) tâ vakhshyâ isheñtô, Staotâchâ Ahurâi, Humãzdrâ Ashâ yâêchâ,

yâ mazdâthâ liyadchîd(t) vîdushê yesn[i]yâchâ Vanhēuś Mananhô, yâ raochēbîś dai(e)satâ urvâzâ [vrâzâ]

Verbatim trans! Ita haec dicam [O vos] venientes, quae [sunt]-admonitiones [ei] quid-omnino [quicquid sit] [penitus-] scienti, (b) landesque Aliurae, sacra-officiaque Bonae Mentis, (c) duo-benigna-consilia [pei] Sanctitate [-tem] quaeque-duo' [sunt ea] qua [= per quam rem, vel = ut] in luminibus visa-sint propitia 'Fortasse ashayaechâ=Sanctae beatitudim(?), vel etiam yechâ=exoro (aegre)

Pahl text translit ¹Aêtûnö zak î² kolâ II gôbishnö khvahîshnö î Aûharmazd dâd³ [Avestâk va Zand], mûnich⁴ âkâs [aîgh, dânâk, ash Aêipatistânö kûnishnö], (b) mûn stâyishnö î Aûharmazd, va Yazishnö î² Vohûman, [afash pêdâk zak î⁵ Avestak va⁶ Zand], (c) mûn hû-mînîdâr pavan Aharâyîh,

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hajiianin, prabbūtataram mahattamena uitamatvena prasadayati [-ata**], [kila, tena nirmalatamena uttamatvena mahyam prasadam kuru] (c) Svāmiu iha asmākam, asmabbyamcha dakshipā Tvattab. (Dvivaram vāchyo gajasta))

J' C. ina, matena P tena. soo yhyam. J flatvena.

Ner trans! Whence will the gift so come to me? and Ashavahista, Grabmana, and Saharevara, [that is, Sanctily and the Highest (Good) Mind and the Kingdom? where is the reward placed which will thus come to me]? (b) He affords (? or do Ye*! O Great Wise One afford) me the more excellent thing in reference to, or by the greatest exaltation*2 [that is, effect a reward for me as regards or by that spotless exaltation*2], (c) Here O Lord is the gift which as ours, and schick cones to us from Thoe (Thus text to be repeated trace) etc. 'The Pahl neb) was mirred. the Holy Cause.

Parsi-persian Ms. Kû — i Ardibahisht u B hom [] Sheh révar (Imperfect) kih édûn da man r— (?) (guftan : Zaratusht, kû di : much, kû jil istad). © (b) Samar i (? ra = ii) Rivarusel hight pak in mah —— [kûm pah in aréshah (ao) réki padráshishn kwand] © (c) Hôrausel, aknû (cio-nûn) ma kêmah ûn i [] (û = rorwen) rédi : az Shumê iaknû (cid) kih — 'Swand ryidah di — ma rî zêkî sa Shumê kêwah © bêd kih guît ê aknû (chân] [] Dûn rawa kih bêd, man [] shigiridan i man mwai : az Yû kimah] © aknû (chân] [] Dûn rawa kih bêd, man [] shigiridan i man mwai : az Yû kimah] ©

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Fr Thus I will speak monitions, ye who come yea the wise one s monitions, Praises I speak for the Lord, and the offerings of the Good Mind Poth benignant counsels from Truth whonce signs in the lights seem friendly zakich winn (mindayam i frarûno mined, ash kirfak yazishno i* mas yehevined), mûnshûn dên rêshanih payan vênishnûn hû ravûkh-manih [alghabên amat minavad yazishnö **+* khuditûnd, ashâu râmiahn yehevîned].

See P 2 DJ cm. i. DJ yehabênd K. dâd DJ D cm. i. D. cm. i. DJ cm. va. DJ cm. ich D (not Ht) hat i. so DJ DJ. M. syar* or syas*

Pahl trl. Thus both these truths are to be spoken, and are to be rought (or a supplication, poss., O seeking ones (?)) which Abharmazi guve forth (the Aresta and Zand), which also are for the intelligent (that is, the learned by him priestly studies are to be pursued] (b) which (or whose) are the praise of Atharmazid and the Yasma of the Good Mind Jakso the Avesta and Zand are revealed to him] (c) which (or he who is) the good thinker thinks through Sanctity that one also who (ithinks the thing which is plan, to him good works equal's great religious service), and what things are to them (or whose is) joy to looking into the light, (that is, to them when they behold the worthip of the (or a) spirit, it is a joy to them). Or by which there there is pr

Her s sansk fext. Evam te [tan] všch u abbilashukah [-kau] yo [yso] Mahajhanin [-nl] ddatte, [Avistivanin vyikhylnamcha], yaccha vettā [kila, jhātā tasya [tena] adhyayanam kanyam], (b) 2stotacha 3 Svamino Hormijdasya 4, [asau* yasmat prakatah (?) Avistavachaso vyakhyanachcha], aradhakaçcha Uttamasya Manaso [Gvahmanasya] (c) Suma(n)tâ(?)* punyena yaçcha [sacha yah kımchıt sadâchârataram* 6 manyate, tasya punyam Insneh mahatyâh bhavatı], yaçchâ 'ntar rochishi âlokanena ânanditah [Svâminam ye adrıçyâyâm Ijisnau paçyantı, teshâm ânandah samudbhavatı] * Or ota = otanı (Sansk of diff period)

J*vachau 2J* ins asau all stau° 4J4 Haur° 5J* om 6J4, J* ochara°,

or orio, cp chârin

Nor transl So these are the two words of prayer which the Great Wise One delivers [the Avista-word and the Interpretation], and he who is intelligent [that is, the one who is informed], by him study is to be pursued, (b) and he is a praiser of the Lord Hormijda, [that one by whom He(?) is revealed

*a(â)vaênatâ sûchâ Mananhâ! Sraotâ Gēushāis vahistâ Trlit var(e)não vîchithahyâ narēm narem vahyan tanuyê (= °uvê) Parâ mazē yâonhô ahmâi në sazdyâi baodantô paitî!

Verbatim transl Audite auribus Optima conspicite flammas [sacias (vel lumina caeli(?))] Mente, (b) ad [apud] electiones [i e pei occasionem hujus de capitibus doctrinae discretionis virum [i e vir per] virum [singuli] pi oprio corpori [proprie] (c) in-facie magni conatus huic [ad hanc] nostiam (?) enuntiare #1 [enuntiationem] experrecti [sunto (expergiscimini)] (ad) #1 (vel (om no (?)) huic (personae (singulatim)] enuntiabo (infin for imper))

Pahl text translit 'Gôshâng' srûd* nyôkhshishnîh' [aîghash* gôsh barâ vashammûnd, shâd yazlûnd, barâ karîtûnd⁵] vahisht* [vakhshînishnîh, aîghash⁴ Aêipatistânő² kûnishnő] ⁶Mûnash âvînâpdâk⁷ zak î rôshanő payan mînishnő [aîgh, zak î⁸ Aêrpatânŏ rôshanŏ avŏ⁹ târîk] (b) Kâmak lanman barâ vıjînıshnŏ, mûn gabrâ va¹⁰ nêshman hômanêm, avǒ zak î nafshman tanŏ saîghmân mindavam î frarûno min zak î avarûno bara vijînishno, afmano zak î frarûno 11 ghal kûnishno] (c) Aîgh barâ, pavan zak8 mas kâr [pavan pasâkhtŏ12 î13 pavan tanŏ* î14 pasînő], avő zak f 14 âmûkhtishnő 18 lanman nikêzênd pâdadahishnő [aîghmânö mindayam 15 114 frârûnö âmûkhtanö râî 16 pâdadahishnö vâdûnâñd 17]

2 so DJ, D, M gôshânak 3 M om. 4 DJ., D om from gôsh to aîghash inclus & M ms nyôkhsho & DJ ms va D aê or âv-vîno (?), DJ vîno, Sp, M âyîne 8 DJ om 9 DJ, D valman 10 M ms va 11 D frârûno(?) 12 DJ, D 12 so D, M, DJ om 16 D om 15 DJ mîndavam (?) 16 M om 17 so Mf etc., D oyên Pahl. trl Let there be*1 a listening to what is heard* by the ear, [that is, XXX 1 2. 59

from the Avista word and the laterpretation] and he is a propitiator of the Highest Mind [of Gyalmana] (c) He who thinks good thoughts through Sanctity [he who meditates a thing which is more correct, his is the Sanc tity of the great Servicel, who also as rejoiced by a view which he game amidst the light, (that is, the joy of those persons arises who behold the Lord in the spiritual servicel. If sumath = "their them hindly thoughts

Partipertien Me. Eden an i har de guften bhwahlibn (sie) i Hormund dehad [Awesta n Zand] lib ham agib [lû dana ash Magopatelarib kardan] O (b) lib situdan i II emazd, wa yazishu i llahma [aza h (slc) pědl án s Avestá u Zand] O (c) kib - pah fawab, an bam man (sic? Lib), [mandam (sic pro chis) fraran mined ash kirfab yazlahn meh bfd] lih aban aular m bani pah mini bu (fe pro bi i h) libiahi [laskin, lib (u = r] miat yazi kn vinind a ble (7) rimi bu bed] o

Faith's choice must ve now fix The great concern is at hand

Fr llear ye this with the ears! Itehold ye the flames with the Best Mind. for yourselves man and man deciding to this our teaching awake you

the ear listened to it, and became glod and they will invoke it? as what is best [25 prospering increase that is, priestly studies are to be completed by himel. What offords one a view becomes light in the mind [that is, the Herbad's light in darkness). (b) Our desires are to be discriminated we who are men and women, for our own selves (or bodies) [that is, the pious thing is to be distinguished by us from the implens, and what is proper is to be done by us or for usl. (c) So besides this In that great undertaking fin the consummation which is in the final body) they are attentive to, i. c. they are considering a reward *1 for us for our teaching [that is, they will effect a recompense for us for teaching the plous things).

"I lafin, for imper "t or to our teaching and considers y its reward

Her e sanek text. Inccha crotragravanah* [kile kinichit prasida taranı erinetil, vikûcayitâ, [kila, adhyayanakartâ], alokayitilcha nirmalataranı manasa 1 [kila, Ervadeshu yali nirmala(h)*2 yab nirmalatarah tasmat yah timirayan tena adliyayanani karyanil (b) haman namakan vibhetta, yah naranaineha narinaineha sviyo vapushi [kila, tocheba yat sadacharitarain** anacharitarani.* [sat] vibblinatti]. (c) Prakrishlam mahati karyena tam vayanı çikshapayamah darçayanto upari [kila, kimelnit yat sadacharataran) " cikuhapayanto smah] 1 sah ali seem la soJ J 1 yena ep. charin(?). "J om others cat so J J , O climbly" 1 so J the most smah (sie).

Her transl. And he who is hearing-of-enr [that is, who hears something more gracious] is a revealer (or an increaser of prosperity *), [that is, the student] and the one who observes the clearest thing with the miad, [that is ha who is clear (or pure (?)) among the Ervads, who is clearer far than he who is in darkness, by him even study is to be pursued].

(b) And he also is an analyst of our desire, the desire of men and of women, each in his, or her own self or body, [that is, he distinguishes what is better done, and what is less (or worse) done] (c) And we cause this to be promulgated by the great enterprise, showing it above other things, [that is, we are causing something which is a better course of action to be taught] * Ohâçayıtâ prob renders valhsho, sense 'increaser', I corr Comm

Verbatim trans! Ita hi duo-Spiritus duo-priores (paourvyû*) [vel °yê în principio(?)] qui gemini sua-sponte-agentes auditi-sunt [clari-facti-sunt] (b) in-cogitatione, in-sermone, in-actione hi (vel haec) duo, melius, pravumque [sunt] (c) Eorum-que (de iis duobus) bene-facientes [vel sapientes] recte decernant, non [ne] malum-statuentes [vel male-sapientes] *Vide annotationes

Pahl. text translit. ¹Aêtûnŏ zak î² kolâ II Mînavad [Aûharmazd va Gan(r)âk] ashânŏ fratûm zak î yômâî*⁸ benafshman srûd, [aîghshânŏ vinâs va kirfak benafshman barâ yemalelûnd⁴], (b) mînishnŏ, va ⁵ gôbishnŏ, va kûnishnŏ, zak î⁶ kolâ II mûn shapîr, va mûnich sarîtai, [khadûk, zak î⁷ shapîr, mînîd, va ⁵ gûft va ⁸ kardŏ, khadûk, zak î⁹ sarîtar] (c) Min valmanshân valman î⁸ hûdânâk [Aûharmazd] râstŏ barâ vijîd, lâ zak î⁷ dûsh-dânâk [Ganrâk¹⁰ Mînavad]

¹ See P ² DJ, D om ³ D yôm âî ⁴ DJ, D gûft ⁵ D ms va ⁶ D om ⁷ DJ, ns î ⁸ DJ, D ms î. ¹⁰ DJ seems ganrakh⁰, M ganâk-

Pahl trans! Thus these two Spirits, Aûharmazd and The Evil One, at the first declared themselves, or were heard of, as a pair, [that is, they announced themselves fully as sin and good works] (b) as to thought, word, and deed,

Trit Ad(t)châ hyad(t) tâ hēm Mainyû jasaêtem paourvîm [=°viyem] dazdê Gaêmchâ[=gayem°], ajyâitîmchâ[=ajîv°], yathâchâ anhad(t) apēmem anhus, Achistô dregvatām, ad(t) ashâunê Vahistem Manô

Panismia R: (15 (1) srat - [Li b [] Magogatdid kanlan] Kiyash [] [=aft] in er agebra in [t iniH jett fit! (1) [t at = emmin] tinkle (b) Kamah rat? - Ab m ran ;- ra) gan ha ifm in in i blu an the min the fall sees willis - || +1 to e ril (m frame) & (+4 (1)) kapi (+fo () halfb. | blam blir [: Illian] e pahan gr in no tr for the remainder Pal tedi le bibile tare in (1 titt et a a - o

Free to Thus are the spirits primeral who as Twale by their acts are famili in thought, in wird and in deed a letter they two and an evil Of the colet (c) the wile choose aright and no a the evil minded the one who is good and the one who is earl. Hone thrught, poke and did g od one (the other) cult (et () the e the nic (10harmard(?)) cho o an ht and not [the I vil vilnt] we eleveral or 11 a those or ri ht

Her a sansk lext, I sart taut Adjoramortl' Illormiylab Sharma narchal parraili san' thimapdale tarah asichalah (kila san punjah papatinha vavadi avechatada) (b) mana leha vacha le karmanicha dat dvitavask, uttamashcha miku htatischa, (c) Liavoccha uttamashlini filormirfab blatemenetil ine ifeld ale achen nachaten mentet fitanimainid abil

the J C l t 1 Hog J J C l rallar cont form la J

Her transl Thus the two Spirits [Hormijla and Abarmana] who attered first in the world, each his own principle Ithat is who each declared one his own good deel and the other his own sink (b) these were a pair in thought word and deed a hi hert, and a degraded one (c) And of there two the one enlowed with good intelligence (Hormfida) was the distingul her of the truth and not the one with evil intelligence, IGana felolem Or 4) medi

Paril-perstan Mr. fid man i bar di Mint fil mmred wa fi mit anbin (") amwal an i [] ad-laid (4) o [fig did held held a ding at 64] him bit [15] heot = tidat u gobl ha u kuni la do i tar de kib veh a [] [] (kardan (?) = -?] [u = ra] yak an badiar o () [] [[b | m m n] / bin b i n L-dln1 [il rmurd] rist bib vanitan (? el) nah an i bal t na fel na Mintio

Fr Then those spirits created

life and our death, decreeing For evil men Hell the Worst life

as first they two came together how all at the last shall be ordered for the right cons. the Best Mind, Heaven.

Verbalim transi. Atque quam hi-due con duo-Spiritus veulebant primum ad-constituendumo (b) vitamque non vitam [mortem (7)]-qun -ci-quo-modo sit [crit] postremo mundus (c) pessimus [mundus id est, Tartarus*] scelestorum [tis] sed sancto Optima Mens [idesteacinm'] O vel ereat uterque(?) (creaverunt)

Œ,

Pahl text translit Aêtûnŏch zak î kolâ II Mînavad avŏ ham madŏ hômand avŏ zak î¹ fratûm dahishnŏ, [aîgh, kolâ II mînavad avŏ Gâyômardŏ² mad hômand] (b) [Amatich³] pavan zêndakîh⁴, [Aûhaimazd pavan hanâ kâr, aîgh vadash zêndak⁴+⁵ yakhsenunând⁶], va mûnich pavan azêndakîh³, [Ganiâk⁶ Mînavad pavan aê⁰ kâr, aîgh vadash barâ yektelûnâñd], mûnich aêtûnŏ zak aît vad val¹o zak î afdûm dên ahvân, [aîgh, anshûtâch î¹¹ avârîk madam ghal yâmtûnêd] (c) Vadtûmîh î¹² dai vandân, [Âharmanŏ¹³ darvandân 1âî awasihînishnîh¹⁴ barâ khadîtûnd¹⁵], va¹³ aêtûnŏ zak î aharûbŏ pâhlûm mînishnîh¹⁶, [Aûharmazd hâmît ¹¬+¹ð hamâîkihâ ¹⁰]

¹ DJ, D ins valman ² DJ Gâyôk^o ³ DJ, D munich ⁴ D zîvand^o ⁸ see P ⁶ DJ, D ⁷ DJ azîv^o ⁸ DJ ganakh^o, D ganâk ⁹ D hanâ ¹⁰ D avŏ ¹¹ D om ¹² DJ ins, M om ¹³ DJ om va ¹⁴ DJ, D, M ¹⁵ D ⁰nêdŏ ¹⁶ DJ ins î ¹⁷ D hâmîtôk ¹⁸ DJ, D om ^{2nd} hâmît, DJ, M ins î ¹⁹ DJ, Mf

Pahl trans! Thus both these Spirits came together for the first creation, [that is, both spirits come together for Gâyômaid] (b) [When Aûhaimazd produced him] in life, [it was for this object, that (or while) they might preserve life in him, and when [Ganrâk Mînavad made him] in non-life, [it was for this object, that they might kill him], which is also the case until the last in the world, [that is, it happens so also to other and later men] (c) [Âhaimana saw thoroughly] the worst thing (or production) of the wicked [the devastation owing to the wicked, and so Aûhaimard saw forever] the best thought of the pure

Ner's sansk text Evamcha yat tau dvau samânamcha¹ Adrıçyamûrtî

Trlit Ayâo manıvâo varatâ yē dregvâo achistâ verezyô [= °ıyô],
Ashem manyus spēnistô, yē khraozhdistēng asēnô vastô,
Yaêchâ khshnaoshen Ahurem haithyâis ś(k)yaothanâis fraored(t) Mazdãm

Verbatim trans! Horum-duoi um Spirituum [ita] sibi- eligebat qui scelestus [erat], pessima perpetrans*1, (b) [sed] Sanctitatem [eligebat] spiritus beneficentissimus, qui se in-firmissima caela*2 induit, (c) [eos] quique pi opitient (vel-tiabant) Ahui am vere-bonis actionibus pie[-pei fectis] Mazdam *1 otrantes (?) *2 saxea

Pahl text translit ¹ Min dôânő mînavadân ash dôshîd mûn darvand zak î sarîtar varzishnő, [Âharmanő, zak î sarîtar varzishnő kâmak bûd²]

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ajagmashub (sici) priktanim vadi datau (Gulomarde) (b) jiritenacha ajiritenacha (ilormijiah anena kirvena, kila vati yarat (f) jiritaul dadhiti (harmanocha anena kirvena yatyarat (f) ulhanti), eramcha a tor varat ulirahnam untur bhovane [asylah upari samapachchiatahi] (c) Nikiishtamathin pralayani [asylah upari samapachchiatahi] (c) Nikiishtamathin pralayani [asylah upari Canimaini(c) (b)] eran punulimano [ilormijdasyn] utkrishta tarani manah. (C, i) dif vo ali card 4) -matur

Nor transly and thus these two affirits came mutually together to the first production in the creation [in (?) Galomardal, (b) with life and uon life [Hormlyd with the former action that is as long as until he establishes life and tharmans with the latter action until he destroys as much as as to be destroyed and as it is in the world as long as until viryana, (for this creation ther two come (or came (?)) together; (c) The destruction of the degraded ones [of the creation Gamamainia belieful] and so the most estalted (good) mind of the pure-souled [Hormlyda Hormlyda recred as His]. Master and

Free ir Of these two spirits he chose who is evil the worst things working But light chose the Spirit Lounteons, clothing on the firm stores of heaven (Choosing) those who content Ahura—with actions essentially pure

(b) Abaráyth minavad 1° nfrúnik külmemazd Abaráyth [il shlijő] * nmatich ash * zak 1° zakhtő sag* nihúth [ásmanlch, pavnor * ně* kár pirámún ** 1° géhánő bará kardő sigh vod Abaráyth růbik vehvrůnd*!], (c) můnich shnáylněd Aüharmazd [afash 1° Lámak zak I Aüharmazd vo* pavno zak 1° Abharmazd nishnő voč Aüharmazd [aigh pavno zak kůmak* kůnishnő, vol** Aüharmazd sháyad meğ nő;*], See P. D yekevándo. D las I. D. las va. DJ osa. D meg DJ, D M, pavno. D hanl. D. přit 17. ** NJ tos L. Mč. sčj.

all arough, or atouth (sic) D Mf. avo. DJ., M mad

Pahi transi Of these two spirits, he who is wicked loved the worse action, or acting one [tharman that which is the worse action was his desire]
(b) But the beautiful Spirit Adharmand [loved] Sanctity since also the hard stony [sky] some covered-one by him [by this labour also the circuit of the world was fully completed that is until or that the progress of Sanctity shall be completed] (c) And he loved him also who

propitiates Aûharmazd, [1 e him whose desire is A (or the same as that of Aûharmazd)], and who in that his open (and time) action, is for Aûharmazd, [that is, by that act of his desire he is rejoiced to come to Aûharmazd]

Ner.'s sansk text Asyâm Adııçyamûıtıbhyâm¹ abhîpsıtam¹, [kıla maıtrîkrıtam], yah durgatımân nıkııshtam kaıma, (b) punyam Adrıçyo gurutarah, yo gâdhataram âkâçam dadau, [asau anena kâıyena dadau, kıla yâvat (?) Dînih pravrittâ bhavatı], (c) yaçcha satkârajñânam Hormijdâya prakataıçcha karmabhih apâpaih² [proktam Hormijdâya] ¹ P ² J⁴, J *

Ner trans! What was desired by these two Spirits, in this creation was this, [namely, friendship-making was desired by the one], and the evil one

Trlit Ayâo nôid(t) ereś víś(k)yâtâ daêvâchinâ, hyad(t) îš â debaomâ
Peresmanēng upâ-jasad(t), hyad(t) verenâtâ achistem manô,
Ad(t) Aêshemem hēndvâi entâ yâ bănayen ahûm mai(e)tânô!

Verbatim trl Holum-duorum [de his] non lecte decernant[-ent] Daevae-daemones-omnino quoniam [ad] eos fallacia [specie personae] (b) [interlogationi-bus-inter-se] consultantes approprinquabat, ut [ipsam] sibi-eligant, Pessima* Mens * (c) Itaque [ad-] Saevitiam concurrebant [vel-lent (?) hi-scelesti] quo [ut] * delei ent [-eant] vitam hominis. [vel homines (?) destruant, etc (?)] * Pessimam Mentem (?)

Pahl text translit ¹Valmanshân² lâ râstŏ bai â ³ vijînênd, mûn Shêdayyâ ⁴ hômand chîgâmchâî, [aîgh, Shêdayyâ ⁵ mindavam î frârûnŏ lâ vâdûnâŭd ⁶], va ⁷ *mûnich⁸ valmanshân fi îft [valmanshân mûn Shêdâân ⁹ fi îft yekavîmûnd ¹⁰, râst ach lâ vâdûnyên*¹¹] (b) Avŏ pûi sishnŏ madam madŏ hômand, [aîghshân levatman Shêdâân hampûi sîdŏ yehevûnêdŏ], mûnshân ¹² dôshîd zak î ¹³ sarîtar pavan mînishnŏ (c) Aêtûnŏ levatman Khêshm* avŏ ham dûbârast* hômand, afshânŏ vîmârînîdŏ ¹⁴ ahvân î ¹⁵ mardûmân ¹⁶, [aîgh, levatman Khêshm (01 Aê°) anshûtâân ahûkînênd] ¹ See P ² DJ, D om va ² DJ, D ins ⁴ DJ, D shêdâ ⁵ D shêdâ (?) ⁶ D ⁰yên ⁷ DJ, D î ⁸ DJ, D om î ⁹ D, DJ ⁰ân, M ⁹dâ zak ¹⁰ DJ, D ⁰ûnêd ¹¹ DJ kûnend ¹² D mûn ¹² DJ, D ins. ¹⁴ D ¹⁵ D om ¹⁶ DJ, D anshûtâân (*DJ from mûnich to vâdûnyên later, om râst) *or Aêsh⁰

Pahl transi Of these they who are Demons do not discriminate*1 alight in any particular whatsoever, [that is, the Demons may not accomplish any

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desired degraded action. (b) The Greater Spirit desired Sanctity the one who created the most firm heaven, [and he has granted, or made, the heaven complete with this object, namely as far as (nntil)* the Din is advanced by it], (c) and he desired the man who also offers the wisdom of reverence to thormly da [that wisdom which is proclaimed to Hormlyda] by open and sinless deeds

Parel-persian Ma. Az dúlan (ric) lifnû, anh dénhéd + khwáhish-kunad kih darwand an i badar varzishn [Abariman, (ric) an i (rpace) badiar varzishn khusah bid] o (b) 8a wah litnû i afatal Hörmund Sawah [khwáhad] (a = sawana) kih ham [] [an = sak] i an alkin (so ir for Fakl. sag) afilan [aranin ham, pah in kir pirkuum jihan bih kard (?), kû, ta Sawah rawa bed] o (c) Kih ham sitid Hörmund [[] [so ir for Pahl. sqibanha (sjosh)] khwah an i Hörmund, [wa pah ân i akhkirah kardan ân Hörmund, [kh, pah ân khwah kardan ân Hörmund, [kh, pah ân khwah kardan ân Hörmund,

Free tr Of these two choose not aright I the Devas theirs was deception Thosequestioning then heapproached, the Worst Mind, that he might be chosen Together they rushed unto Wrath and this life of the mortal ruin!

pious result], by which also they are deceived they also would do nothing aright] (b) To their questioning they came on that is, consultation with the Domons was hold by those] by whom he who was worse [worst] in his thoughts was loved (c) and thus have they rushed together unto Wrath, and the lives of men are also diseased by them [that is, together with the Wrath-denon thuy make the lives of men the object of their hatred (or distort them)]. * Or help us to diserial to (f). It or who are descrived by them or those whom the Domons have deceived by them

Mer a sanak text. Techa no² satyan vivijanll²* ye Devâh santi kifachit sadachiritarani* no satyan vivijanti*] yecha tah viprata fitali [to pl no satyan vivijanti*]. (b) Praçasecha upari njegachchhat, [yah samani Devalh] yalecha malrikirtan nikrishtani mano [yathā Dahā kah] (c) Evan Amarshena* samani derigachchhan yo njigahuur hhuvanam manushyānāni [stharm yat paralokiyan, kila, samani krodhena manushyānāni [stharm yat paralokiyan, kila, samani krodhena manushyānāni [c. P na viji = vich ; J vivajanti. J J vivaj J vivijante.

Nor trans! And they the Devzs, do not discriminate aright [that is, they do not discriminate any better action aright] they also who are deceived by them [they too do not distinguish aright]. (b) With questions he came up [that is he who was in company with the Devzs] and with these by whom the degraded inlind is cherished [like the destructive Dahhka]. (c) So with anger* (see Burn.) and for evil* they came together who have destroyed the world of men [that is they have destroyed the place which belongs to the other world that is, they cause men fatally with their anger!

Part-perion is. Oakin mak rist the behind (f) kin Dev (!) band har-kedim. (ké

Dêwân chîz ı nêk nah kunand] [] kih ham ôshân frift, [ôshân [ham = -] kih Dêwân frêb (farîb (?)) -- [] ach (sic) nah kunand] # (b) Ân pursishn awar rasîd hênd, [kûshân awâ Dêwân hampursîd bêd] kih [] khwâhêd (so) ân ı badtar pah mînishn # (c) Êdûn awâ

விவிக்கு ஆட்டாமாவிய விரவியாமாமாக விரும் விரு

Trlit Ahmâichâ khshathrâ jasad(t) Manaiihâ Vohû Ashâchâ,
Ad(t) kehrpêm utayûitis dadâd(t) Âr(a)maitis ãnmâ,

Ad(t) kehrpēm utaylūtis dadâd(t) Âr(a)maitis anmâ, Aesham Tôi â anhad(t) yatha ayanha âdânais paouruyô[=°vyô]

Verbatim transl Huicque [vel ad-hunc*1] Regno accedebat [vel accessit] Mente-cum Bona, Sanctitateque, (b) tum [spiritui] corpus sempiterna dabat [vel dedit] Pietas (piompta-mens) firma (c) Horum [ita] Tibi (ad *) [hos Tuos apud (?)] sit (vel erat) quam [quum] veniebas*2 [vel-ias-ies] laboribus-creationis primus *1 Fortasse ad nos *2 vel ibas (eas)

Pahl text transl ¹Avŏ valman Khshatraver yâmtûnêdŏ, Vohûman, va² Ashavahıshtöch*³, [karḍanŏ madam ghal yâmtûnd]⁴ (b) Afash aêtûnŏ keipŏ tûkhıshnŏ*⁵ yehabûnêdŏ Spendarmadŏ pavan astûbîh ⁰, [aîgh, vadash yelievûnêd, stûbŏ lâ yehevûnêdŏ] (c) Valmanshân î¹ Lak zak aîtŏ в, [aîgh, avŏ valman ⁰ aîsh aêtûnŏ yâmtûnd] mûn aêtûnŏ yâtûnıshnŏ¹⁰ chîgûn dahıshnŏ î¹ fratûm, [aîghash ² kâmakŏ va² kûnıshnŏ zak î¹¹ Gâyômardŏ¹²]

¹ See P ² DJ, D ms va ³ D ms as Pers ⁴ M ms (Hang's hand) as P at ⁸ so D, P, others extra stroke ⁶ D astûbânîh or ⁹1sh (?) ⁷ DJ om ⁸ DJ, D, M ⁹ DJ, D valman, M val ¹⁰ M ⁹nêd ¹¹ DJ, D ms ¹² D, Mf gayûk⁹

Pahl transl To him comes Khshatravei, and Vohûman, and Ashavahisht also, [that is, they approach him for prous labour] (b) Also thus likewise Spendarmad gives him energy of body without stupefaction, [that is, so long as it is his, he is not stupefied] (c) Theirs also who are Thine

Triit Ad(t)châ yadâ aêsliâm kaênâ jamaitî aênanhãm,
Ad(t) Mazdâ Taibyô Khshathrem Vohû Mananhâ vôivîdâitê
Aêibyô sastê Aliurâ yôi Ashâi daden zastayô Di ujem

Verbatim transl Atque quum hoi um ultio venit malefactorum [vel ex his maleficis], (b) tum Mazda, Tibi Regnum, Bona [cum] Mente, valde-

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hashtan (so for kheshm?) an ham-dubārid hend, [] čahān bimār (so tr for termus.) jihān* á ādamyān [kū awā hashtam (so aguin for kheshm) ādamyān — (Pull. defacceli) @

Free tr To him came then the helper with kingdom Right, and the Good Mind And a body gave Armaiti the eternal and never bending With these who are Thine may she be as Thou camest first in creations.

that person is thus, [that is, they come thus to that person] whose coming is such as the creation which was first [that is both his degree and his ac tions are like those of GAyomard].

Mēr s sansk. text Tatracha Saharevarah prāpnoti Manaçcha Utta maih, Dharmaçcha [çubhani tatra kartoni] (b) Evani kāyo adhyarasāyani dadāti Spindārmadā *anyartho* dattyā* [kila yavat nirvinno na hhavatī] (c) Techa Te tasmin santi [kila tasmin prāpnuvanti]. Yah evani āgantā yathā dātih pūrvā, [yathā Galomardah*]. J san* (cp. sairytbe (?)). J * all dir.

Ner trans! And there Saharevars comes and the Best Mind and Sanctity (to do good there). (b) So also Spindarmada imparts energy to the body through her bounty in indestructible existence (that is so long as until he (the created man) is not montally at a loss). (c) And these are each of them in this Thy scord [that is they are coming into this world]. He who is thus a coming one is coming as the first creation came [as Galomarda]

Paril-pertia Ma. An û Shabarêver rasîd (or-êd) B hm [] Ardîbahlaht, [[] [kû, û î î dizanî ash pah aêdî padash = aşh serman » Grîsîn ah prome » d î î padash kardan awar û (or â) rasad (?)] o (b) Are h (clo) êdîn — ~ [] [hêd = mêzêd (zê)] Shondar mad pah ustuwârî, [kû, tân [] (dehad = ddbânêd] â]in nah êdî] o (c) Öshan î Tû ân hasî [kû ân â kas êdûn [] [rasad = jêmilanêtî (zî)] kih êdîn kandîshn (= yddânêşn) ciba dejrozî çî awwai [kûn kin hi kardan în î Gayêmard]

Fr Thus when the vengeance cometh, vengeance just upon foulest wretches Thereon for Thee Ahura, is the lingdom gained by the Good Mind, And for those declared O Maria, who the Lie unto Truth deliver accipiature (c) His [his Tuis servitonbas] enunitature [hoc Regnum] Ahura, qui Sanctitati dent [dabunt] in [ejus] manihus [-nus] -duabus [as] Mendacii-daemonem. •1 Accipitar •1 vel imperator (Imperes) fortame Infin. (?).

Pahl text translit. Aétinöch: pavan xak² dahishnö [pavan tanö t pasinö] avö valmanshån kinlikanö [va vinakiritnö] yamtinégö kinö [aigh shån pådafrås vaddnänd]. (b) Aétinö Adharmand mön avö Lak khödä yih ash Vohuman bara yehabdnöd mond (c) pavan valmanshån ämdkhtishnő (sic), Aûharmazd, [pavan Dînő³ î Aûhaimazd] amat avő valman mûn Ahaiayih, [aîgh, pavan mindavam î fiâiûnő âmûkhtő yekavîmûnêdő] ash avő yadman yehabûnî-aît Drûjő⁵ [Drûj î Aharmôkîh⁶]

 $^{1}\,\mathrm{D}$ om î $^{2}\,\mathrm{DJ}$ ms î $^{3}\,\mathrm{DJ}$ om î $^{4}\,\mathrm{DJ}$ $^{5}\,\mathrm{DJ}$, M ms va $^{6}\,\mathrm{DJ}$, D $^{6}\mathrm{m6kih}$, see P

Pahl trans! Thus also in that dispensation [in the later body] hatred comes to these haters and sinners, [that is, the avengers shall execute chastisement upon them] (b) And therefore, O Aûharmazd, to him by whom sovereignty is for Thee Vohûman will give a reward (c) through their teachings, O Auharmazd, [through the Religion of Aûharmazd] when into the hand of him who (or whose) is sanctity, [i e who has been instructed in the interests of the upright] the Drûj [the Drûj of Aharmôkîh] is given

Ner's sansk text Evamcha tayâ dâtyâ* teshâm nigraham¹ prâpnoti dveshinâm, [pâpakaiminâm*], [kila, tanoh akshayatâyâm² teshâm nigraham kuivanti] (b) Evam, Mahâjiiâmin, Tvadîyânâm râjyam Gvahmano dadâti

9 ugum. ofc. elucy 3. we was well and constant and sold and constant a

Mazdaoscha Ahuraonho, amóyastra, barana, Ashacha, Hyad(t) hathra manao bavad(t), yathra chistis anhad(t) maetha

Verbatim transi Atque illi nos simus qui hanc [sine-intermissione inprosperitate-] progredientem faciant (1 e reddemus) vitam, (b) O (?) Mazdae Ahirae*, in-caritate, oblata-offerentes*1, cum-Sanctitateque, (c) quia hic cogitationes [nostrae] erat [erunt] ubi intelligentia-[spiritualis] sit in domicilio (domi* et eo propensa (?)) *1 offerte ((?) aegre)

Pahl text translit Aêtûnöch* lanman mûn¹ Lak hômanêm, [aîgh, Lak nafsliman hômanêm amân] denman Fiashakaid kûnishnô dên ahvân (b) Aûliarmazdich zak î² hamâk lianjamanîkîh, va³ yedrûnishnö î Ashavallistöch, [aighshân hamishakö hanjaman⁴+1 madam tanö î pasînö kûnishnö] (c) Mûn asâr (sic) mînishnö yehevûnêdö, [aîgh, mînishnö pavan Dastôbaiîh î¹ ahvö⁴² yaklisenunêdö], ash tamman faizânakîh⁴ aîtö, [aîgh, faijâm⁵ î mindavam⁴ pavan frârunöih barâ khavîtûnêdö], dên mîhanö

D ms î. DJ ms î DJ, D om DJ orig hômand 5 so DJ, D, M farzanak DJ, D, M chíz, or chísh D om 1 m a

Pahl translit So also we who are Thine, [that is, we are Thine own], ours is the achieving of this Completed Progress in the world, (b) and we are also forming the entire congregation of Aûharmazd, and

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(c) Taiccha gishyd Hormijdasya [kila, Avlstavachobbib vydkhydnalecha cikshith sactil ve punglimano haste disvanti Derlin (femois viprataranami) 1 & P ; C Jankif bisgraham. 1 so J l J akebayam tam yam, (212 - 34m (sic). so C P Jamma er asmyo(?), J a myol.

Her transi So likewi e the defeat of the enemies (the malefactors) comes through that dispen ation of (or donation (?)), [that is they will cause their defeat in the (time of the) indestructibility of the bodyl, (h) and thus, O Great Wile One does Grahmana bestow the kingdom of or ppop Thy people (c) and he these are the disciples of Hormilla tought (that is they are taught by the words of the Arista, and by their explanations, who therefore shall give the godde s [\ moi the deception] late the hand of the pure in soul.

Faril pertian Me felén ham é pah én — frah iau pa laj én é hin Liashpia ja wandipirin] ras-el Liash, jih kin pidasiti kunandjo (h) felén, Il rumré, kih én Ta kindil, aih liahren bih dehad murd () pah éshiju) émükhtan, Il rmurd, frah (defored) Il rumré, kih én û kih Sawib [hû, pah chiz i aik kundhit éstéd) aih én

dant dehad I'm [traj (Ashmagh) o

Fr ir Thus may we be like those who bring on this world a completion, As Aburas of the Lord bearing gifts with Asha e grace

For there are our thoughts obidiog where wisdom lives in her home. by we the brioging in of Arhavahisht is also to be accomplished, [that is so assembly is to be held perpetually by them concerning the later bodyl. (c) Because 1 he 1 is present 2 mioded (or because his thicking is ever (?)) thus (or endless (?)), (that is, because he keeps his thoughts on the master of the Dasturshipl his knowledge is in the abode beyond fi e ha will noderstand the end of the matter through his pictyl 10r II who

Her a sansk, text. Francha Te varam avadlodh smahl vo idam okshavat vadi kurmahe bhurace, (b) Mahajulninecha Sylmine tat çaçrat halijamanam*2 (sic) kurvanāli Dharmayacha, [klia ye sadal ve hanjamanama upari taooh akshayataran ridhatara smahil (c) lah adecamano (t) bharati [kila manah aderena Svamino dhattel tasya parainko nirvanajahanam asti antar bhavano, [kila, tanoh akahayatvo satis akhyamatayam samtishihati kahinasainyah]

All asmah (sk.), 7 Parel. all sml. J J mahti The most sea

Her trans! And thus are we Thine own we who are producing this state of indestructibility in the world (b) forming the assembly always for the Great Wise One the Lord and for Sanctity [that is, we who are ever arrangers of an assembly concerning the indestructibility of the body] (c) He who is well-ordered in his mind [that is, who disposes his mind according to the arder of the Lord possesses that knowledge which concerns the end of things in the other world, [that is when the indestructibility of the body has been realized he whose host has been destroyed (or the host-destroyer) meets impotence),

Parsi persian Ms Édûnŏ (or aêdûnŏ, s1c) ham mâ kih ân ı Tû hastam(-îm), [kû án ı Tû hhwêsh hastam(-îm) în (s1c under amân)] [] Ristâkhîz*1 kardan andar jihân** (b) Hôrmuzd ham ân ı tamâm anjumanî [] burishn, [u= va] Ardîbahisht, [kûshân hamîshah

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Trlit Adâ zî avâ Drûjô
Ad(t) âsıstâ yaozañtê*
Mazdâo Ashahyâchâ

(avô) bavaitî skendô spayathrahyâ â husintôis Vanhēus Mananhô yôi zazentê vanhâu sravahî

Verb trl Deinde enim desuper-in Diujae[-jam] (dein-supei) est (i e cadit) discissura (sic, deletio) exercitus, (b) at velocissimi (i e citissime) festinant (vel yaojo congrediuntur) ad [in] faustae [-tam]-habitationis [-ionem] Bonae Mentis, (c) Mazdae, Sanctitatisque qui progrediuntui (fortasse gignuntur (zan (?))) in bona fama [vel in sancta disciplina docti]

Pahl text translit ¹ Aêtûnö pavan zak dahıshnö¹ [pavan tanö* î pasînŏ] valman î² Drûj [î²⁺³ Ganrâk* (?)* Mînavad] pavan frôd-bûyıshnîh⁵ [amatash⁶⁺¹ mındavam barâ avŏ⁷ nızâı îh yekavîmûnâdŏ] tebrûnî-aît sıpâh, (b) aêtûnŏ tîzŏ âyûzênd (or âyûy°) [avŏ mozd yansegûntan⁶] zak î pavan hû-mânıshnîh⁹ î Vohû-manŏ [amat pavan frârûnŏîh ketrûnastŏ* (sıc) yekavımûnd¹⁰⁺¹] (c) Avŏ Aûhaı-mazd va² Ashavahıshtöch¹ [âyûzênd] mûn vakhdûnd¹ zak î shapîı nâmîkîh, [aîgh, zak¹¹ aîsh vazlûnêd avŏ mozd yansegûntanŏ⁸⁺¹²⁺¹ mun hû-sıôbŏ aîtŏ] ¹ See P ² D om ³ DJ, D, om î va ⁴ DJ ganâkh (?) ⁸ M yehevûnıshnîh ⁶ DJ ıns

ash DJ. ghal. D ounand Mf omino 10 D ouned 11 DJ ms î 12 DJ

Pahl trans! Thus in that dispensation [in the later body] the Drûj [who is Ganrâk* Mînavad] will be overthrown (in overthrow) when his affairs are in a state of meagreness, and his(?) host is shattered (b) Thus they move* keenly on (or swiftly unite) to seize the reward which is attained in (or

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Trlit Hyad(t) tâ (u)rvâtâ[=vrât°] sashathâ, yâ Mazdâo dadâd(t) maś(k)[1]v âonhô, Vîtichâ [= huv°] ēneitî, hyad(t)châ dar(e)gēm diegvôd(e)byô rashô, Savachâ ashavabyô, ad(t) aipî tâiś anhaitî uśtâ! XXX 10, 11, 51

anjoman awar tan ya in -- Jo (c) Kih -- minista 1/d, [10 et i hapah -- - darad] ash anji dhali last (la, akkar / ckir yab afki bih danad) andar mahan -- Sometime yaki -- cyakiri -- cyakiri -- -

Free ir There on the host of the Lie the blow of destruction descended list swiftest in the abode of the Good Mind gather the righteous With Marda and A ha they dwell advancing in boller fame

through) the good liabitation (or aliding) of Vohuman, (when they shall have dwelt in picts) (c) They who are seizhn, (or creating, (waddind)) a good renown are thus movin, on toward Afiharmard and V havalit ht, (that i this person who is of good rejute goes forward to select the reward).

Her seansk lex! Taxl datrl hl n an Derah nilhed (? adhas) bhaveta kriiratarapatakinikab (!) eraih of hradi prirobanil te annivisatataya (so 'tam) Uttama na Mana ab' (c) Harmijdecha Dharmecha, (tocha ye radicha rataja ara itib ranti pra adeshu cichraih prayati (yanti)) yo kurvanti nt tambahin Mirtim 1 fac yra sti (r prayati) 21 ntaman pa.

Ner tr 1 or by means of this dispensation that Nova should be put in subjection (underneath). It's host having become thinner (b c) So in viow of this they who are producing the fame of the most exalted most (the good) are an ing quickly through (meaning to) the good lodging in the (their(7)) best mind to linemijds and to Sancilty [and ther who are thus lodged there becan o of good conduct advance quickly among the rowards]

Paral-persian Ma. Édûn pab ân (1 [pab tan é parin) û Druj [s Ganá Minů] pah—— [tiyash (kih ash) chia bh ân nicket (stad) shiha tah siphù o (b) edûn tin (so tr for Pahl, sythod) jûn much sirakin 3 a pah nch (1 [minhuin = m anaka (co)] é Vahūman (sk.) [kih pah nchi mandab (r) i tád] o (c) Ân Hormard u Ardivahihi () [so t of indecipherable Pahl) Mh [j [kunad = rdysadd] ân i vob nămi (r), [kû ân kas shawî d (wad) ân much siteadan kih — kasi] o

Free tr When then these doctrines yn learn which thurs gave, O yn mortals, For our welfare and in grace when long is the wound for the wicked, And blessings the lot of the pure upon this shall there be salvation

Verbailm. Quum [vel quod] has doctrinas discito quas Viazda dabat, [l. e. revelavit, O vos] homines (b) [quas] sua-sponto (vol. [ad] prosperitati] -tem augundam) inspirat(?) [vul atrenuitato-promovet (?)), quodquo [quumquue] [revelarit etlam] [ongiquam [advarsus] scelestis [tos] saucationem, beneficia [umolumentaque pro hominibus] probis, tum la [post (?)] his [hace] arit salusi

Pehl. text tr 'Zak'ı kınla II Afritanganılı'' amükhtishnö (sic) man ++ Anharmazıl dadda ayo anshutdano (b) municha khyad(?) [nahin(h)(?)] (or khyadı''

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(?) ahın(h)(?)) âmûklıtıshnö8+1 (sıc) zak mındavam, [aígh, vad am pavan pasâkhtő8+1 yazishnő lá yehevűnádő], műnich dér résh [min zak pasákhtő8+1] darvandân, (c) súdich îº ahai ûbân, [aîgh, chîgûn avâyadŏ kai danŏ], aêtûnŏ akhar valmanshan aito nadûkîh*10 [amat zak sûd bûndak bara mado] 1 See P 2 D om 3 DJ, D (?), M, K &î 4 so DJ &D ins va &M ich î, DJ om î, D om ich î DJ seems or corrected, not as in Comm * DJ, D, M * DJ ins 10 DJ, D ould

Pahl. trl Both those blessed revelations are doctrines which A gave to men (b) by whose self (?) also [with no violence (?) (mercifully)] (or, 'with whom also glittering (?) (iron (?)") is that subject of teaching, [that is, while, or in case that, the service may not have been completed for me], and what also is the long wounding for the wicked [from that evil celebration], (c) and those revelations are also advantageous to the righteous, [that is, when produced as it is fitting to produce them], and so after these things, there is felicity [when that benefit shall have fully arrived]

Ner's sansk text Yas tau prasiddhau çıkshatı [Avistâvân'ın vyâklıyânamcha] yau¹ Mahâjñânî dadau manushyebhyah (b) abhilâshukaçcha

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Tâ Vē urvātā [=vrātā] marentô, Aêıbyô, yôı urvâtâıś[=vrâ°] Drûjô Adchid(t) aeibyô vahistâ,

agusta vachao senhamahi Ashahya gaethao vimerenchaite, yôi zar(a)zdâo anhen Mazdâi

Verb trl Haec Vestrum [vestras] doctrinas memorantes huc usque-inaudita (vel sine-obedientia-audita) verba pionuntiemus (b) his qui doctrinis Mendacii-daemonis Sanctitatis [viros-] colonias [-habitantes] interficiant [-ient] (vel eas colonias vastabunt), (c) at-quidem [verba] his optima qui coideaddıctı sınt Mazdae

Pahl text translit 1Zak î2 kolâ dô âfrînagânîh* î3 avŏ2 Lekûm hôshmûrôm⁴ [Avestâk va⁵ Zand] valmanıch⁶ î anyôkhshîdâr⁷ [Aharmôk] pavan gôbishnö âmûzêm9, [dên varhômandîli10 110, sî bai avŏ11 gôbishnö, va8 amat âêvar* (?cp ēvar) khavîtûnêdŏ, aîgh lâ âmûkht-êd12 (sıc) sî bâr] (b) Valmanshân mûn
18 pavan âfrînagânîh* î Drûj
14 zak î Ahai âyîh gêhân barâ marenchînênd, [amat Drûj² pavan âfrînagânö¹ yakhsenund], (c) adînôch î² valmanshân pâhlûm

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çikshâyâh yaçcha dirgham durgatimatâm chheitâ [kila, nigraham pâpakar minâm* yathâ hurûpatayâ kurute] (c) lâbhaçcha muktâtmabhyah evam paç chât tehhyah asti çubhatarah. Pûroktavat. '80 J' but J' yo J ye; C. P yaz.

Mer irans! He who teaches these two revelations [the Avista word and the interpretation], which two the Great Wise One has given to men, (b) and who is also desirous of the doctrine, and has been long a cleaver of the wicked [that is, he causes the defeat of those who work wickedness as if by congruity] (c) for such free-scaled, or righteoms, persons there is a beneficial acquisition, and so after these things that acquisition is more happy

(As before mid at the end of cerse 1 This verse is to be repeated twice)

Parti pertian Ms. (No translation for a text as above except that ambihitan stands for "ship) (b) kih no tr as far as ham (text man khin akin) ham ambihitan in chin, kin it ma ri pah pasikhis no tr for gasikhi (so for ya 'h) nah bidi] kih ham der zakhin [as ân pasikhist"]: darwardin, (c) [wa = rs] sûd ham; sahawan [it, chin hiyad kanlas] édûn pas ûshân hast [] [nêk = nadûk*] [kih ân sûd bun dak (?) bih rasad] o

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Free tr These your doctrines reciting words unheeded yet let us utter By those unheard who our farms through the creeds of the lie are destroying But words of the best unto those who to Maxda are heartily faithful.

hômanái, amat rúbák dahishnő hômanánd pavan zak l^a Aôharmard [algh valmanshánich¹⁸⁴⁴6 Aharmökánő mindavam I¹³ denman páhlúm hômanail¹⁶ amat¹⁸ Dinő i Aûharmard rúbák vádúnándi.

See P DJ D., Mf. om L *DJ om. *D Mf. *mbrfö. DJ D Mf. lms. DJ
avöch. D Mf. nyökish DJ om. vz. so DJ others *mn, or *mn. **DJ D Mf
"DJ gela! D Mf. om., M. avö ' M. *åkht-41. Mf. zamat. *DJ ins. t. *DJ, D,
Mf. ins. ich. ** DJ, D Mf. om. pkhlömich. **DD D. Mf. **DJ om. **ML, D mön.

Pahl tr Both these blessed revolutions which I recite for Yon (or as Yours om. avo) [the Avesta and Zand] we are teaching by word to him who is no bearer [to the Destroyer-of-Sanctity or Persentor. In a doubtful matter we feach him three times by word, and if he knows without doubting then he is not thus taught three times], (b) to those who utterly slay the settlements offsanctity through the benedictions of the Drûj [when they maintain the Drûj by false benedictions]. (c) then to those this might be the best thing when they would came progress in what belongs to Acharmand, [that is, to those persecuting* heretics* even it would be a best thing if they should make the Religion of Adharmand progressive].

Ner's sansk text Taucha prasiddhau manyâmahe, [kıla, jânîmah Avistâvânîm arthamcha] açrotrînâm (?) [Âsmogânâm¹ (?)] vachasâ² çıkshâpayâmah [antah samçayatve3 trîn vârân+, chet jânâtı pratikai oticha, sadai 'va, chet jânâti, na pratikaroti, ekavânam*] (b) teshâm ye prakâçantı Drûjasya, [kıla, ye Drûjam prasiddhâm dadhati, Drûjam Âsmogatvanı kapatachıhnam], ye punyâni jagatyâh vilumpanti, (c) evain tebhyah utki ishtatarânâm (?) [tebhyah Asmogebhyah] ye praviittidah santi Mahajñanibhyah, [kila, ye Dinini Mahâjiiâninali pravartamânâm kurvanti*

C, P C, P and J* diff. C otvena Ja, J* (Sansk of every period is used

throughout, and Sandhi is intermittingly applied)

And to these two revelations we pay attention, [that is, Ner transi we understand the Avista-word and the interpretation], and we teach them by word even to those who stop the ears, [that is, even to the Asmogas, in doubt three times, if the person understands it and iesists, always, if he understands and does not resist, once], (b) and we also teach them to those

9 ஆமாயே) சின்கள் குள்ள குள்ளது. குள்ள க

Trlit Yezi âiś nôid(t) (u)i vânê [=ruvo] advâo aibî-derestâ vali[î]yâo, Ad(t) vâo vîspēng âyôi, Mazdâo ayâo asayâo,

yathâ ratûm Ahurô vaêdâ yâ Ashâd(t) hachâ j[î]vâmahî

Verbatim tri Si iis non animae non-ambigua (i e doctrinas sine ullo dubio (cp Y XXX, 1 etc)) apprehensae [sint] meliores (vel si melior via (leg advâ) non in-conspectu (?) sit), (b) tum ad vos omnes adeo [adibo ut eas doctrinas veras promulgem] sicut regulam [-suam] Ahura agnovit (c) Mazda harum-duarum-partium [vel portionum (?)] qua [vel ut] Sanctitate (ex) vivamus

Pahl text translit 1Mûn* pavan nıkîrıshnö lâ hêmnunêdö, ash pavan zak î² agûmânîkîh, [amat pavan mındavam î³ Yazadânŏ² lâch gûmânŏ], aîgh, aît madam nıkêzıshnîh4 shapîr [amatash pavan andâzakŏ¹ î stih barâ numâyend] (b) Aêtûnő⁵ avő lekûm harvıspő² yâtûnd, [aîgh, kolâ aîsh barâ avő khvêshîlı î Lekûm yâtûnd⁶], amat aêtûnŏ radîh î Aûharmazd âkâs yehevûnd, [aîgh, afdîh î Aûharmazd barâ khavîtûnd] (c) Min Aûharmazd, min valmanshân zak yâmtûnishnő amat min Aharâyîh avîkîh zîvam, [min Ameshôspendân am⁷ denman nadûkîh*, mın¹ Aûharmazd, amat levatman kâr va kırfakö zîm aîtŏ ghal zîvam¹⁺⁸] ¹ See P ² DJ ³ D ⁴ DJ lâ yazıshnîh ⁵ so D, DJ lı (NB) avo, M, K.5 val î. 6 so Mf etc, D yakhsenûnd, 7 DJ min am 6 Mf zîm (?)

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who reveal (so or increase (so kāç with her often)) the Druja's doctrine (or who appear to be the Druja's adherents) [that is, who establish or regard the Druja as a revelation the Druja, the Asmoga-cheracteristic who has the sign of doceit] and who afflict the sacred thiogs of the earth (c) And thus also we teach it to those more exalted (better) than these [these ismoha devotees], that is, to those who bestow propagation open the Great Wise Ones, [that is, who render the Din of the Great Wise One progressive]

Parsi-persian Mr. Ån, har dû manhhûrî : [] shumû [] [shumûrad = kêrkmûra] [Avertê u Zand], wa û ham î bi shîndar (sie) (Ashwûgh) pavan gubisha ûnûram [andar ak brasadî sih + III bâr [] gubisha, wa kih bi-gunda dânad, kû nah ûnûkh sih bâr] (b) ûshîn kih pah (space) î Draj ân î Sawêh jibân bih kharâk-kumand (kîn Draj pah (space no ir or text) dârad] (c) agin kam (sie vid.) ûshân bulaal harti, kih rawê-d bêsh band pah ûn î Hormurad, [kû cahân ham Ashmûgh chiz în bulaad harti (?), kîh awî (? It may be rawê slipped în from abore or possibiy andar (?)) = Pahl dên lor Dîn) î Hormurd rawê kunand] o

Fr If through this for the soul the truths are not held as the better. Then teaching to all will I come, the truths are not held as the better with God's law more fully confirmed that moved by the Right we may live

Pahl transl. When or since) as one observes, one does not believe according to what is not doubtful to him when one is also not doubtful in the matter of the lazads, then it is good on viewing (or expesition) [when they will make it clear by an estimate, or example, from the world], (b) so (or therefore) to You all are coming [that is, every one will come into loar possession] when they become thus aware of the regulation of Adharmazd, [that is, when they shall know the wooderful power (or character) of Adharmazd] (c) From Adharmazd and from those (the Ameshospeuds) does it happen, if I live on through the sid of "Ahardyth [that is, this happiness comes to me from the Ameshospends, and from Adharmazd if I live on with the industry and charity which are appropriate for me]. "Or "is accompanies in with the industry and charity which are appropriate for me]." "Or "is accompanies with

Mer e sansk text. Yat nirikshanena' na pratibudhyati [kila yat nirik shatei taya mahattyath yat Dineb na pratibudhyati] asanicayatvena upari prapadanah uttamani, [chet vastuni lajathana' sandigdho' na hhavet, drishiantari jagatyah komelah karyani]. (b) Evam Yushmasu sarve ayanti [kila, sarve pi swahinatve Yushmakan ayanti yady evam Gurutvam Svamino viodanti (7 so) [kila, chet mahattyan Hormijdasya jananti' sarve pi Dinau Hormijdasya ayanti]. (c) Hormijdat tehhyah tuh prapith chet punyasanarish tahi yachayamah, [Amicispintebhyah vayanbenaha sampatthi manushin Hormijda acha, chet karyaya punyayacha samahkan asti yachayamah]. Ja nitribhace samahkan Ji Jajadinio, Jaha Jiris Cahl Ji Caha Palam

Her transi Because he does not understand by this consideration, [that is, because he considers the greatness of this, which is that of the Din,

and does not understand], therefore that teaching (?) which is without any hesitation is the best, [that is, if he is not doubtful as to the nature of the Yazads, the teaching is to be made easy by the examples of the world] (b) Thus all are coming among You, [that is, into Your control or possession], if they are those who know (so, not 'obtain') the spiritual Mastership of the Lord, [that is, in case that they know the greatness of Hormijda, and also come, all of them, into the Dîn of Hormijda] (c) If we ask from Hormijda and from these for the attainment produced by Sanctity, we are asking from

Trlit Yam dâo, Mainyû, Âthrâchâ Ashâchâ chôis rânôibyâ klishnûtem, Hyaḍ(t) urvatem [=vraº] chazdônhvad(e)byô, tad(t) nē Mazdâ vîdvanôi vaochâ Hizvâ [hizuva] Thwahyâ âonhô, yâ j[î]vañtô vîspēng vâurayâ [=vavaº, or vârº]

Verb tr Quam [placationem (vel cognitionem-ceitam)] dedisti [vel des] spiritu [vel, O Spiritus,] Igneque, Sanctitateque assignavisti [-gnes] certantibus-duobus [vel e lignis duobus] placationem (vel cognitionem certam), (b) [et] quod [qua] doctrina peritia-praeditis [nuntianda sit], hoc [hanc] nobis Mazda [ad eam] sciendo [-dam (et revelandam)] dic (c) lingua Tui oris, qua [faciam ut] viventes omnes credant [eos convertam-et-in-fide-firmos-aedificem]

Pahl text translit 'Amat at' dâd' pavan mînavadîkîh âtâsh' vat Ashavahishtö, afat châshtö avö patkârdârânö* shnâkhtârîh, [aîghat bûkht vat âîrikht' pêdâk kardö], (b) afat mûn âfrînagânîh avö valman* aîmârt (sic (?) âmâr) vijârdâr' ach [yehabûnd Nînang î var' yehabûnd], zak avö lanman, Aûharmazd, âkâsîhâ yemalelûnâi dânâkîhâ [zak Nîrang-î'-var'], (c) pavan hûz vânö î Lak, pavan pûmman, zêndakân harvist-gûn® hêmnund, [afash akhar yemalelûnd® yehevûnêd, aîgh, yemalelûnam] 'See P' so DJ 'DJ, D' ins î 'DJ om va 'D, M. âîrikht (formerly deciphered agirâîd), Sp aîrîd, DJ impî 'DJ va for î, D om î 'DJ om î. 'D harvisto (for harvisp) 'so DJ 'Mf 'înö', and ins î, otherwise it coincides with D throughout

Pahl trans! Since Thou gavest understanding (or contentment (?)) by the spiritual influence, the Fire, and Ashavahisht, and also taughtest it to the disputants, [that is, the true (pure) and the impure were made evident by Thee], (b) since it has also been given to us by Thee, [who gavest] the benediction to him who was the discerner of the numbers [the nîrang-î-var], tell that to us intelligibly and wisely, O Aûharmazd, that [Nîrang-î-var]

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the Amicapinta and from Hormijda that human felicity if perchance for the performance of duty and for sanctity it is (or may become') ours].

Parsi-persha Ms. Kfh pah nfkirisim (so) nah khwahêd (so), aah pah ân s bi-gmwâ i [kih pah chis [] [shin = —] nah ham gmmhn] kh, haat awar nigarishni* reh* [kiyash pah [n]] I geti bih nanakyad] o (b) êdûn ân shumâ i mêm Amad, [kh, har kus bih ân khwahî i shumâ âmad], kih êdûn radî s Hêrmurd âgih bêd, [kh, — s Hôrmurd hih dinad] o (c) ân Hôrmurd [] [kih = mên] ûhân ân radî b kh az gawâb — Jisom (liyaro Hom (sio = kirom), tak Amêshakradiên* (sio am în nakî [] [kih = wân] dilor muzd, kih awâ kêr û kirîah, am hast, ô [] [ma râ (? sio = taxt) siw or siyam (?)] o

Free What by Fire Thou givest, O* Spirit, and by Right, the two-strivers teaching What doctrine is for discerners tell us that, that we know it, Mazda Tongue of Thy mouth declare it, that we teach all living the Faith.

(c) through Thy tongue and month thus the living of all kinds believe [and also afterwards it, the Nirang 1-var is uttered by Him (Aûharmazd), that is, I speak at an His name, (or thus I speak at it)]

Ner e sanek. text. Yam daita' adrigyataya Agniin, Açavahistanicha, parijüāputum prativādinām prabodhaii [kila çuddhincha prakatkurute Açavahistanicha, Agnuti patini), (b) yachcha prakatvani [pratidvandvināni vivektub [Mrangamantrami divyasya], tat no Michijiānin suprabodhatayā brūhi [tan Nirangamantrani divyasya] (c) jihraya tatri nane yā jivatah sarvān prabodhatā (?) [paçchād uktan eva syāt yat brūmahe]

J J 2J C J J C, P tal.

Nor transi. Which Fire even Acavahisia may Ye give (improp. conj., or Ye gave (if date, then he gives not takes') through the spiritual influence to make the intelligence of the disputants comprehend, [that is, he makes manifest both the clear (or the pure (?)) trath, and Açavahista (Agui the lord)], (b) which was the blessing (? kûn in Ner's sense prosper or distinction (?)) of the discerner [of (or between) the strivers, the Niranga mantra of the celestial one] therefore tell it to us, O Great Wiso One, with Thy wisdom, [this Niranga mantra of the heavenly one], (c) with the tongue there in the mouth which scalors is enlightening, or awakening, all the living [and afterwards (later) also let it so be uttered which us we say it for which we declare but see the Pahl.)!

Parispection Mi. Kih at (alo) dâd pah mînăl âtanh [] Ardibahisht (dō) to râ chânht în dalih-darin shnakhtari" [tō] [] halifet [] at kânliji pêda —]o (b) Thera kih w — ân û shunăr vazirdişê kan (did Virang [] [] finn = re [0]] dâd) ân ân mâ, Hōrmurd agâhli (ric rid, pro-thā) gárā dânā(jhla (?) [ān nirang []], o (c) pah nabin (? To, pah d) zirandagân r mim khwilhand, [sandt (? tō) pas guft bêd (so) 'kti, gâyam) o "l'ahl, perhaps meant for kardan. Paris [go].

Trlit Yadâ Ashem zevîm [=°viyem] anhen Mazdâoschâ Ahurâonhô
Ashichâ Âi[a]maitî Vahistâ ishasâ Mananhâ,
Maibyô khshathrem aojônhvad(t) yehyâ veiedâ vanaêmâ Diujem.

Verbatim tri Quando Sanctitas invocanda [propitia et propensa sit (erit), et propensi] sint [erint] Mazdaeque Domini (b) beata-que cum Pietate ([vel Beatitudines-duae (?) et Pietates duae (?), hoc est simplicitei, hae duae etiam propensae sint]) [tiim hoc] Optima desiderem [-abo, precibis petam] Mente, (c) mihi Regnum potentia-praeditum cujus robore occidamus Mendacii-daemonem

Pahl text translit. ¹Amat pavan zak dahıshıð [pavan tanŏ* î pasînŏ] Ashavahıshtö karîtûntâı hômanânî² va³ Aûharmazdıch, [aîgham shapîrîh⁴ I î aêtûnŏ yehevûnâdŏ zîm⁵, Aûharmazd î Ashavahıshtö tûbânŏ yehevûnâdŏ karîtûndŏ], (b) ⁰+¹ valmanıch î taı sagâî* (sıc) Spendarmadŏ [ash¬+¹ kaı îtûntâı hômanân²+¹], pâhlûmîh bavîhûnam Vohûmanŏ [mozd] (c) Manîkânŏch¹ [hâvıshtânŏ î lı] khûdâyîh mın⁵ valman î⁰ aôj-hômand, [aîghshân¹o pâdakhshahîh¹¹ mın Sôshâns yehabûn¹²] mûn¹ pavan zak î⁰ valman gûrdîh [aîghash pavan afzâr î nafshmanŏ¹³ tûbânŏ⁰+¹ yehevûnêdŏ kaı danŏ], va khûshîdŏ Drûjŏ [aê, denman khavîtûnam aîgh dên zak damân Drûjŏ³+¹ stûbŏ shâyadŏ kardanŏ]

¹ See P ² DJ, Mf ⁰ând (for ⁰ânî) ³ DJ om va. ⁴ D om îh ⁵ DJ ms î ⁶ DJ, D om va ⁷ D ash, others ayên (so). ⁸ DJ, D, others mûn ⁹ D ms î ¹⁰ D om ⁹hân ¹¹ so D, DJ ⁹shah, M. shalîtâîh ¹² D yehabûnd. ¹³ DJ om î ** I corr Comm

Pahl trans! When in that dispensation [in the final body] I shall be an invoker of Ashavahisht and of Aûharmazd also, [that is, let there be thus one good quality which is mine, may it be possible for me to invoke the Aûharmazd of Ashavahisht], (b) and that also which is veneration (or 'the venerating recognition') Spendermad, [of her may I be an invoker] I desire (or 'pray for') the best thing, Vohûman's [reward] (c) Mine also, [that is, my disciples' be the authority which is from the strong one, [that is, give them

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Free tr When to our prayers inclining are Thine Order and Ahuras Then with Armaiti the blest and the Best Mind will I implore You Grant me the powerful Kingship by its strength let us smute the fea.

sovereignty from Soshans], by whose fortitude [that is, with his own weapons he is able to do it] the Druj is overcome, [that is, I know this that in that time it is (will be) possible* to render the Druj stupefied]. *Soe table.

Ner's sanek iaxt. Yadi danena Açıvahistasya nimentrakâh smab, [puŋyasya], Mahdjihaninaçcha Swaminatı (b) hhaktiçilüyaçcha prithiryah, [kilâ smakeni uttamatvaih evam astu, yathâ teshâm caktâ bhavāmah nimantra yutuh] utkrishistvati abbipsimo, Grahmana [kila mahyani prusādani dehl], (c) madiyebhyo rajyani balavattamāta [kila, çishyebhyo me pārthivatvani Çaorioçati dehl], 1253a salnyatayā apaniyato Drūjah, [kila, mani sādhanaih saviyati çaktā hhavanti kurtudi, idaincha veda yat antas tasmin kāle Drūjam akabamanic çakyate kartuni]

J C. danocha. * P *māt; J J C. *mān. J * P çain- C. çaun J çaitanyā, J çaitanyayā. J racha J rora C. P recha.

Nor trans! If, by means of the gift of offering we are invokers of Açavalista, [of Sanctity] and of the Great Wise One, the Lord, and (b) of the plous one, the Earth, [that is, ours may the goodness' be in order that we may be able to lavoke theirs] then we are seeking O Gvahmana, to reach the excitation or goodness [that is, grant this to me as a reward] (c) and we are seeking the sovereignty for my people from the most powerful one, [that is, grant my disciples the sovereignty derived from Qacçicça] by whose martial power's the Drûja is removed [that is, they are able to make me their own through martial response or ardour's end this I know that in that time it will be possible to render the Drûja powerless').

Paral-parties Rt. Kfb pah an dahl bu [pah tan patha] Ardihahlaht hhwdadar—

(= 4-ad) [] Horsund [] [kd, mara reh [] eldin bld, man Horsund (Ardih bi he
töblin (de) bld khwänd] (b) û bam i bandagt Spendarmad [ash khwändär bend (?)] @
Buland khwäham Bahman [muzd] o (o) llk, [] [shāgirdān i man] khadāl as û —
hond, ht [] palishlaht as Scahyooh dehl (= 4-at (?))] [] [as = so.s) pah ân û — [ktah
pah abakt' i khwān turwān bēd kardan] — Droj [ē, în dānum kû, andar ān ramān
Droj ākhlir (de) ?= mirum (?) shārad kardan] o

Free tr This tell that I discarn it, which through Truth Ye give as the better Whose atmement I may know and pender through Thy Good Mind, Those things, O Mazda Ahurs, which should be, or should not be.

Verbatim transi Hoc mihi ad [id] discernendum die quod mihi Sene titate dabitis [dabatis (?) omnibus allis] mellus (b) ad [id] sciendum Bona 12 DJ, D, M

Mente, [et] ad-mentem(que) dare [advertendam ad eum] cujus [1 e a quo veniat] ad*-me* [vel mea] expurgatio ([vel id cujus (de quo) me (meus) propheta (loquatur)]), (c) haec-etiam, Mazda Ahura, [dic] quae non vel (jure (?)) sit [sint], erit [erunt] vel (The well-nigh useless transliteration is omitted above to gain space)

Pahi text translit ¹Zak² avõ² li vijardŏ* yemalelûnâi, [va³ rôshanak⁴ yemalelûnâi, aîgh zak mozd, chîgûn avŏ nafshman shâyadŏ kardanŏ] mûn⁵ avŏ li pavan Aharâyîh [amatam kâr va kirfakŏ kai dŏ yekavîmûnêdŏ] dahishnŏ î shapîr, [aîgham zak mozd î shapîr ghal yehabûnishnŏ]² (b) Âkâs-dahishnŏ⁰ î⁰ pavan Vohûman avŏ li zak² yehabûnâi, [aîgham⁶, zak î⁰ dânâkîh pavan fiâiûnŏîh barâ yemalelûnâi], mûn li [pavan zak î valman¹0], zak î avŏ¹¹ arsh¹¹ (vel hanvârîh), [aîgham pavan zak dânâkîh frârûnŏîh pasukhvŏ î² avŏ¹² arsh¹² (vel hanvâiîh) tûbânŏ yehevûnâd dâdanŏ] (c) Zakich î⁵, Aûharmazd, lâ aîtŏ zak î aîtŏ râî [yemalelûnêdŏ], [aîgh, Gâsânîkîh i âî î² aîtŏ, yemalelûnêd, aîgh lôît] ¹See P ²DJ avŏ zak ³DJ D om. va ⁴DJ ⁰nôk (?) ⁵D om °D ⁰nîh, om î² DJ, D ins °D aîgham °DJ ins î ¹º DJ avŏ ¹¹¹DJ, M, K⁵, D avŏ arshŏ (?)

Pahl transl Tell me this distinctly, [tell it to me clearly, where is that reward? How ought one to make it one's own], the reward which is to be given me through Sanctity [when duty and good works have been fulfilled by me] that gift which is the good one?, [that is, let there be (or 'when is?') the giving of that good reward to me] (b) Give me that information, which is through Vohûman, [that is, tell me thoroughly what is wisdom realized through piety], and from*1 whom, or which, [by means of that one] that which is for right (or 'justice') becomes also mine, [that is, may it be possible to me through the piety of that wisdom to give every man an answer according to right] (c) That also which does not exist, O Aûharmazd, it, (or 'A') [declares] according to what does exist, [that is, according to the Gâthic doctrine which exists He*declares where it does not exist (or 'where there is nothing') *1 Oblique by pos

. արաստանել (գրության ինչ ինչ ինչ ինչ ինչ արաստական ինչ արաստաները արաստաները ինչ արաստաները արաստաները ինչ արաստաները ա

Verh trl Huicerit (vel ei at) optimum, qui mihi sciens[id] dicet[(?) dicebat ut] verum (b) Rationis-verbum quem [quod] Salubritatis Sanctitatis Immortalitatis-

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Her's sansk. text. Tat' mahyam viviktam' hrûhi [kila me idam nir mahatarani' brûhi] van mahyam punyam dânam uitamani, [kila, yan maya kâryam punyamicha kritam'aste, tena To yat uitamani prasâdadânam katham siyami çakyate kartuni] (h) vetirivam' Uitamean Manasa mahyamicha' dehi, [kila, me tat jādnam yat sadācharalayā hrûhi') yena me achehhedah' [kila, tena jāmeana sadāchārinā pratyuitarani "achehhedahi" çakto bhavāmi dātuni] (c) tachcha, Mahājūlain Svāmin yan no' va asti asti vā, [srishtaye yat asti uchyate, vachcha nā stil.

J tatab? 2 J* vikta (so), J C. vikta. J vettritt (om. cka J adda. C. om. glova. J nebhed all yan mo

Her trans? Tell this to me distinct? [that is, declare to mo this more clearly?] that which is the highest gift, and which is given to me through sanctity, [that is, because even a* holp* work* is done by me therefore the best gift of Thy roward is bestoxed but how is it possible to make it one's ewn]? (b) Grant me the knowledge through the Best Mind, [that is declare that intelligence to me which comes through good conduct], and by which also safety from injury is secured to me [that it through that beneficent information, or science, may I be able to render a reply without receiving a hlow] (c) and declare cities that which is not, or that which is, O Great Wise One the Lord, [that is, that which is, as well as that which is not is declared to the world].

Pari-persian Mr. Ân ân man jawāb (?) ga* [[] rānhan gā* kā, ān mani chūm ân khwāh shāyai kardan ?] kih ân man pah Sawāb [kih ma rā kār [] kirfah kard fitad], didan i wā, [ha, ma rā ān [] : vah ā (orā) —] ? o (b) Āgāb — ; vah ā habman kr man ān dehi, [kh, [ma rā — m] ān dināi pah frārām bib gā] kih man [pah ān : 0] ān : 0] ān [cil = rānkām (Ranha (?))], [kh, ma-rā pah ān dānāi nēkī plaugh : ān — tuwān bid dādan] o (o) Ān bam : 11 rmund mah hant, ān i hart rā [gūyad] [kū, Gānān rā i hart, gāyad kū nah] o *0 or gō (Parā)

Fr To him was that most* precious* who declared it as truth the All-wise One That Manthra which is the word of Health, Right, and the Life Immortal To Mard shall be such Kingdom as shall grow through His holy Mind." que [sit] (c) Mazdae tale Regnum [sit] quod [quale] ol Bona crescat Mente ([vel Regnum quod el Bona faciot-at (flud Verbum-ratioals)-se-promulget Mente))

Pahl text transiit. 'Valman' aitō pāhlūm, mūn avō' li thāsihā*i yoma lelūnāi*i āsbkārak [rēshanak* aigh, Aērpat shapir aigh*i hāvishtō] (b) Mānsar i* hamāk*i*i rūbishnō, [aigh, hamāk*i*i dām pavan* rās i* Mānsar lakhrār avō khwēshli i Aūharmazā yāmtūnēdo] i amat pavan Ahnrāvih yakhasanund [hū-kūn*i*] amarg rūbishnbih i*ash [yehevānēd dān zak i*i LVII shnat]. (c) Aūharmazā avānd (aic khūdāyih chand dān valmani* yakhahēd]

Vohûmanŏ, [aîghash pâdakhshahîh¹³ pavan tanŏ* î gabrâ având, chandash Vohûmanŏ pavan tanŏ mâhmânŏ] ¹See P ²DJ avŏ ³Mf, etc avŏ, D valman ⁴DJ °nôk ³DJ, M aîgh, D ayûf °DJ, D ms ²DJ, D °nâk, M °âî. ⁵M, Sp ms lak, DJ, D om °DJ, om î ¹¹ DJ, D ms ash ¹¹ D om î ¹² D valman ¹³ DJ, D pâḍakhshahîh. *¹ Frgts. °sîh yemalelûnêd, and unimportant var si¹o avŏ kevan (?)

Pahl transl He is the best one, (or 'His is that best thing') who would* declare* to me understandingly what is manifestly real [and clear, that is, the priest is better than the disciple], (b) the Manthra of the universal progression, [that is, all the creatures are returning into the possession of Aûharmazd by way of the Manthra], and when they hold it fast through sanctity [as the well-doer* does*], immortal progress also [comes*] from it, [within fifty-seven years] (c) Belonging to Mazda [gen by pos] is such sovereignty as the Good Mind increases in that one, [that is, his sovereignty is to such an extent (or 'so long') in the body of man, as Vohûman is a guest within that body].

Ner's sansk text Asau astı utkrıshtataralı [âchâryebhyalı, çıshyebhyo vâ] yo me vettrıtayâ¹ vaktı vıçadam (b) *Mânthrîm yâm sarvapı avrıttım, [kıla, chet sakalâ 'pı srıshtılı mârgena mânthravânyâlı punalı svâdhînatve² Holmijdasya prâpnoti] punyatayâ amrıtyupravrıttım, [kıla, chet sadâchâratayâ dhatte, amrıtyupravrıttıçcha tasyâlı bhavatı, antalı saptapanchâçat* varsheshu Mânthrî 'tı Avıstâvânî] (c) Hormijdîyam tâvad eva râjyam, [kı-

Trl Yastâ mantâ paouruyo[=°viyô]raochēbîś rôithwen[=rôithu°]vâthrâ[=huv°], Hvô Khrathwâ dāmis Ashem, yā dârayaḍ(t) Vahistem Manô, Tâ Mazdâ mainyû ukhshyô yē â nûi ēmchiḍ(t) Ahurâ hâmô

Verbatim transl Qui haec mente-concepit primus, [et in] luminibus [-ina] manabant [se induebant [-ent* veritates (cp Y 30) supernae] gloriosa [-sae] (vel caela (?)), (b) Ille intelligentia Creator [creavit] Sanctumordinem, qua fecit-ut-tenuerit [-tenta sit] Optimam [-ma] Mentem [Mens] (vel qua sustinebit o m), (c) Haec, Mazda Spiritus, * facias-ut-crescant, qui [es] [usque ad] nunc etiam [vel omnino], Ahuia, idem!

Pahl text translit ¹Madash padmân² fratûm, mûnash avö 1ôshanîh gûmîkhtö khvâiîh, [î³ Aûharmazd mûn⁴+¹ denman⁴+¹ kaidŏ, aîgh, nadûkîh zakash latamman, ash tamman levatman, ash denman mindavam madŏ yekavîmûnêd, aîghash Gâsânîkîh lakhvâr yâmtûnêdŏ] (b) Valman dâm, [aîgh, dâm î fiârûnŏ⁵ valman nafshman] mûn¹* pavan khuadŏ Aharâyîh

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11 sya parthiratram rapu bi manu biye tarad era, yarad asmin Utiamanirikaca rati Manub [kila saa Crahmano rapu bi niba agatah]. 1 1 retta 2 1 ° trena.

Her transl. That person is more excellent [than the teachers or than the scholars] who speaks for me clearly and with knowledge (h) that Manthra which is a universal advance an immortal (eternal) advance through ancity [that is if the entire creation proceeds according to the way of the Manthra word and comes again into the poles inn of Hormijda that is if it or fle posses es or establi hes the Manthra through good conduct eternal (immortal) progress will become its own within fifty-seven years. The word of the Manthra (thu) is the Aylsta word], (c) The kingdom of Hormijda exists so long, [that is his sovereignty est is so long, for to such an extent) in the human body] as an exalted Mindaheds light (or causes increase seed the Pahl) within it [that is so long or so much as Gashmana is a guest within that body]

Partiestrias Mt. (I is tolan) Alb An man Agalibi (ic vid.) gul à bharbh [i] [rabhas = n & b (t)]. An Illelai veb [i] [bi = wil] abignel p (b) Minnar (de) tamim rafhaol [lå, tamim pridishan p b rib t blanear biz An haw shi II rmund raced (co)] Alb pab Fawib dirad (post for to word) blumpig rafhall saxeb (de) [bed andar panjih u baft al (v sil)] o (c) II on rid (co i for aboad) (de) khudil, chand an lar t afray d (co) — (?) [kā h pidi hill qib tan mard — chandi — (?) pab tan milminj o

Who first these words conceived that as truths they were clothed in light, By mind is the Truth's Creator and by Her the Best Mind apholdeth These Spirits shalt Thou prosper same Thou art, and abidest over some the control of the c

yakhshenuncijā valti pihlidu minishnih [aight pavan ristih va frarūn'īh yakhsenuncijā] (c)/ah i kojā il Adharmard pavan minavadikih vakhshinci [aigh, minduvam i minavad va stih valman' bara afalyincijā] mūni kovanich hamīti khddil 18cc l 214 in L III D om. 80 DI II II mindavam D 'h. 1DI D in. 1DI om. 6 orr III av "II amat 'III al. III on. 6 orr III av "II amat 'III al. III on. 6 orr III av "II amat 'III al. III on. 6 orr III av "III amat 'III al. III on. 6 orr III av "III amat 'III al. III on. 6 orr III av III on. 6 orr III av "III amat 'III al. III on. 6 orr III av III on. 6 orr II on. 6 orr II on. 6 orr III on. 6 orr II on

Pahl frans! The regulating measure came first to Him who mingled His glory (or whose glory was mixed) with light, (that is it is the glory of Aûharmazd who did this that is, the benefit which is his here in what he created is with him beyond and this thie, has come to Him that is, His Gäthie dectrine comes back to Him! (b) His are the creatures, (that is, the proper (clean?) creatures are His uwn] whereby* He maintains Sanctity through wisdom, and the best mind also [that is He maintains them through truth and plety]. (c) Aûharmazd causes (or O Aûharmazd do \(\text{10}\) (7) cause') both these influences to increase through spirituality [that is He will (or do \(\text{Ye}\) (7)) increase the thing which is spiritual and also that which is of thus world). He who is (or Those who art (?)) now oven, the same, a king

Ner's sansk text 'Prâptocha* pramânam prathamam, rochish saniçlishtâ çubhatâ, [kila, yah prâk adriçyatâyâm kitah, tasye 'dam¹ kimchit", piâptam evâ 'sti, yat siishtau punah piâpnoti¹] (b) Tasya siishtih buddhyâ punyath yo dadau utkiishtataram manah, [kila, yah satyam sadâchâratvamcha dadau, siishtih tasyai 'va svâdhînâ²] (c) Tad dvitayam Mahâjñânî adriçyatayâ* vikâçayat, [kila, kimchit* yat paialokîyam* ihalokîyamcha*] yasya sa punar api rajâ sarvasya] ¹ C ºtu ² J* ºinâ, P ºâh, J ² ºināh

Ner trans! And he* attained* that regulating-conception first, and the glorious object, or 'characteristic', became enclosed in light, [that is, he who was formerly produced in invisibility (in the spiritual state), his is this thing (see mindavam) thus obtained when he comes again into the creation]. (b) His is

ognewston . Gendalts . Intakant | morend . Genmontonsenter. Garender og om en og om

Trlit Ad(t) Thwâ mēńhî paourvîm [= °viyem], Mazdâ, yezîm[°iyem] stôi mananhâ
Vanhēus patarēm Mananhô, hyad(t) Th[u]wâ hēm chashmainî (hēñ) grabem,
Haithîm [= °yem] Ashahyâ dãmîm anhēus Ahurem s(k) yaothanaêshû

Verbatim transl Tum Te existimavi primum, Mazda, adoi andum [i e adorabilem] populo*1-civitatis [nostiae] mente (b) Bonae patrem Mentis, quum Te cum- [valde] in-oculo*2 comprehendebam [-di], (c) verum [et benignum] Sanctitatis creatorem, [nostrae] vitae Dominum [salvantem* (servantem)]

in-actionibus! *1 Esse (? aegre) *2 visu

Pahl text translit ¹Aêtûnŏm² Lak råî mînîd, Aûharmazd, aîghat pavan zâkîh yekavîmûnêd Vohûman fiatûm, [va¹ amatam Vohûmanŏ khadîtûnd, am³ aêtûnŏ mînîdŏ aîgh zâk î⁴ Lak] (b) Vohûmanŏ abûŏ hômanıh Lak [abûŏ î Vohûmanŏ hômanıh] amatam Lak pavan hamchashmîh* avŏ ham vakhdûnd⁵ hômanıh, [aîgham pavan kolâ II chashm khadîtûnd hômanıh, am aêtûnŏ mînîd, aîgh 6+1 abû î7+1 Vohûman hômanıh] (c) Âshkânak zak î Aharâyîh dâm [rôshanakŏ¹ aîgh, dâm î fiârûnŏ⁵ Lak yehabûndŏ⁰], dên ahvânŏ pavan kûnıshnŏ¹⁰ khûdâî hômanıh, [aîgh, pavan vinâs va¹¹ kirfakŏ, âmân¹² vâdûnâñd¹³]

¹ See P ² D ^oosh ² DJ zîm ⁴ DJ om î ⁵ D kardo ⁶ DJ mun lak î ⁷ DJ, D om vad ⁸ DJ ms î ⁹ DJ om va, M has ¹⁰ M ms î, DJ, D om ¹¹ DJ om ¹² all but M aîmar (sic) ¹² DJ, D ⁶ and (aê (?))

Pahl trans! Thus I thought concerning Thee, O Aûhai mazd, that in production Vohûman was* Thy first, [that is, when I saw Vohûman first it was thought by me thus 'He is Thine offsping'], (b) Thy* Good Mind's

ZZZ1 8 1ZZZ7

the creation hy wisdom even Sanctivy His who has produced the most excellent (i. o the good) mind (that is his own alone is the creation who has produced truth and good conductly (c) This two-fold thing the Great Wiso One revealed (7 or increased (see the I ahl.)) through his spirituality (that is, that thing which lies beyond and that which is here] of all of which he is also once again the sovereign

Parsi-persian Ms. — an Link awwal kiru h an rushani Amikhi Anini [H rmund kih in kard kū, r ki — inji sah anji awa o k h in chir ra id én d kush Gazah, i am [(lo promawah — baha) ra d jo (h) Grafaih [ha j-faithe h n'h a khwenji, ji pah khirad Sawah darad [] buland mininhni, [kū, juh ra id n piki darad] o (c) An har d'il runud pah minin strönad [kū, chir minin n géli û bih afziyad], kih aknûn bam [(am = m ())] kih il o v or peldisji h.

Free ir Foremost I thought Thee Mazda adored with the mind in creation,
Father of kindliest Feeling when with eye at the first I seized Thee
Feential Creator of Grace saving Lord in the actions of Life.

father Thon art when Thou art taken in by my surver sthat is, when Thon wast seen by me with both the cress I thought thus. Thou art the Good Mind's father]. (c) Manifesth 'reasi(r) are 't the 't creatures' of thardyth stit is clear that the creatures which are clean (pions) are created by Theol in this world Thou art a king in (or over') action state is they shall render an account to Thee concerning sin and good works]. Or of the creatures (ren by pos)

Nec's sansk, text. I rain Train mato si pūrrani Mahājūlnin yat yoni tayā Ushiha i Grahmana ya [purrani yaa mayā Tram drishto si, orani matanit yat ronitranit Crahmana ya [th Uttsmaya pitarani? Msansah [kila Grahmana pratipalado si] sayskit. samilochanatrena samagriimanit [yau mayā dribhyauk lochanābhyāhi drishto si orani matanit yat pitu si Grahmanasya] (c) Traknja punyasya sishtchi [kila alimalatarasyahihi sadāchārinin Trani datso] bhu vano rāhi si karmana [yatra cubhan yujyato kartuni yatracha algraham, tesmia caklimān ani]. J sath J sath, 2J J C, P pitan, 'apiaha under stood. J 'nadit, J hasati I matai J O, mantam. Ker read Pabl. gen

Ner trans! Thus Thou wort (?) thought at the first by me O Great Wise One when Thou wert (?) ongaged in the production of Grahmana, [when Thou wert (!) first seem by me I thought thus, that it was the production of Grahmana], (b) in which production they approhend the father of the Itest Mind, observing him with a full faced look, [that is Thou art Grahmana s protector When Thou wert's seen by me fully and with both the eyes, I's thought's that that Thou art Grahmana s father] (c) and Thou art the father of that creation which is manifest Sanctity's [that is, Thou makest the clearer (or purer) well-conducted creation] Thou art a king in the

world by action; [that is, where it is fitting to confer a benefit, and also where it is fitting to inflict a punishment, in each of these Thou art capable] *1 Or lead oyâyâh (adj) = 'of the manifestly holy creation'

Parsi-persian Ms Éduni (sic) Tû-râ andêshad (?), Hôrmuzd, kût pah — êstêd (so) Bahman awwal, [[] kih man Buhman didah (sic vid.) am édûn andêshad (?) kû.

6 જીજી દુરાવલ જા ઉત્તરબાદમ | જીજી મા. જી કાર્ય બાલમાં તાલ . જી વિષ્યુ લા அம்பு வேற் அம்பு விக்கு હીયાદ બે (૧૯૫૫ છે. છેયા. ૧૬૫૫ કિલ્લે ૧૧૬૧૫ માં ૧૯૧૫ લુખાદ જ હિલ્લે જ

Trlit Thwôi [=thvayâ] as Âr[a]maitis, thwē â Gēus tashâ as khiatus Mainyēus, Mazda Ahura, hyad(t) ahyar dadao pathain, Vâsti yâd(t) và âitê, yē vâ nôid(t) anhad(t) vâstı[i]vô

Verbatim transl Tua* enat Pietas (mens prompta) Tuus [Tua] (ad) ([vel O(?)]) Bovis formator eiat intelligentia (b) spiritui, Mazda Ahuia, quum ei dedisti viam (c) Ab-agricola sancto nostio cive adjuta in cursu-laborissui destinati] (vel) procedit, [aut ab eo] qui (vel) non erat [vel sit] agricola [1 e a scelesto nostro hoste praedatore ducta] * Vide annotationes

Pahl text translit ¹Lak aîtö Spendarmadö, [aîgh, Lak nafshman] ²Pavan Lak aîtŏ zak î gôspend³ tâshîdâr khuadō (b) Pavan mînavadîkîh, Aûharmazd, at avŏ valman yehabûnd 1âs, [aîghat 1âs î tamman avŏ valman4 yehabûnd], (c) mûn pavan varzîdârîh yâtûnêd, [aîghash kâr va4 kufak kardö yekavîmûnêd], mûn lâ aît varzîdâi [at lâ yehabûnd]

¹ See P. ² D ms va ³ DJ om î ⁴ DJ, D ms

Pahl transi Thine is Spendarmazd [that is, Thine own], with Thee is the wisdom which belongs* to, or is, the former of the Heid (b) Through the spiritual truth was a way provided by Thee, O Aûharmazd, for him, or 'it, (the

மு. மு. மு. மு. மே (ய (மி) விமாகிரும் பிரும் முரிய விரும் மாள்ள விரும் மாகிருந்த na (39. nation (39) ant constant an et 1950 nation et 1950 nations nat الحركة عدر المسرسة من المرادم المن المناس المن المناس المن

Trlit Ahurem ashavanem Nôid(t), Mazdâ avâstr[1]yô

Ad(t) hî ayâo fi avaı (e)tâ vâstrîm [=oıyem] ahyâı fshuyañtem, Vanhēus sshēnghîm [oiyem] Mananhô, daväschina humeretois baklista

Verbatım transl At ılla [Bos] eorum-duorum eligebat agri-colam ei [sibi] diligentem-[et-eigo-divitem] (b) dominum sanctum, et Bonae divitias AAAL 9, 10. 67

no tr for rak (? rak) i Tû] o [(b) Bulman pidar hasti Tû, Ipidar i Bahman haztilkih ma ra Tû pah bamahashmi du ham kard" hasti, fitu, ma ra pah har dû ob sm binad (?) ha ti ma ra 'dun minishn (?) La pilar i Bahman hasti a (a) Aakarah an : Sawah pedalah 1 [] [rushan = rose in?] [ku pedalah 1 : nel Tu dad] [wa = co] ander jihan pah konishn khuda basti, [[] pah gunah u kirfah alumar kunand] o Or paldaylah.

Free tr Thine was picty verily The spirit's wisdom Ahura By the tiller aided she goeth

Thine wisdom, the Kines creator since for hor a path Thou bast given or from him who was never tiller

kerd") that is, a way to the beyond (to the other world) is given by Thee to him (or it)] (c) who (or which that is, the herd (?)) proceeds by means of bushaodry [that is duty and good works are done by him (her husbandman, or for her)] but for him who is not a husbandman [the way is not thus provided by Thee]

Ner a sansk text To sti Spindarmada, [kila, Te svadhina] Tvayi sa Goh ghajayitri asti buddhili, [yaya2 Tvan goparan* datse*] (b) adrigyataya, Mahajitanin Syamina ya otasmai dadan margani (c) kartritaya ya Agantre, [killa, yalı pratiyatnadı" gopaçûnâdı kurute] yo vê no sti kartê, [taşmai na J. J C. P ast. J vaths Ch. J J C. add.

Ner trans! Thine is Spindarmada [that is Thine own] In Thee is Wisdom the maker of the kine for which also Then createst* the hords] (b) which (Wisdom) has by (or in accordance with') the Spiritual treth constructed a path for this one O Great Wiso One the Lord (c) for the one who comes with dilicence [that is who makes effort for the herdsh or who is no worker (that is to this latter she wisdom has not given a path)

Parsi-persion Ms. Th heat Spendermad [kû, Th khwesh] Pah Th heat in gosfond tashidar khirad o (b) Pah mindi. Hormund at an û did rah, fat rah : anja an t dad] () kih pah varaidar ayad [kush kar u kiriah kard ested (so)], kih nah bast varzfiår [at nah [bavad (?) = --] dåd] o

A lord most truly righteous Ne er Mazda shall the raider

Free tr Of both chose she the tiller the realous for her and the thriving with the wealth of the righteens gain or the infidel share our lore!

Mentis. (c) Non, Marda, non-agrum-colons [hostis noster praedator et expers omnis agri-culturae studiil failens quisquam [l e. fidem fallacem daemonis-mondacii professus] bonae-narrationes [i. e. nostrae sanctae disciplinae et beneficiorum ejus] particeps [arit].

Pahl text translit. 'Actano xak 1º kela II [bûn va bar] at min valmanshano [anshutaano] avo valman fravaftend varzidar fahuvinidar [alghat] güspenda+s bûn vas bar avö valman' yehabûnd, P tûkhshûkös P padmāniks] (b) Khûdal sharûbê mûn fahege payan Vohûmanê [aigh sardûrîh î gespendânő pavan frârûnőîh vâdûnyên] (c) Lâ, Aûharmazd, val valman î avarzîdâi 10 Ahaimôk, î9 davāsahich** 11+1 pavan zak î 12 khûpŏ-hôshmûrishnîh khelkûnêd [Pavan Dînő* î 7 khûpő 18 ghal yemalelûnêd, aîgh 14, havândıch (sic) 1 mozd chand avő davás** (sic) yehabûnd, avő Aharmôk 15+1 lâ yehabûnd]

¹ See P ² DJ, D om î. ³ DJ om î. ⁴ DJ, D ms at ⁵ D oan oDJ, D ms of DJ, om ⁸ DJ ⁹ shak ⁹ so DJ, M miscorrected ¹⁰ DJ, M. seem avarddâr(?) ¹¹ D Mf ⁹ schin, DJ osaluch, M davas thach 12 D om f. 18 DJ, D uns f 14 M, K 5 ms zak f

°môkân, DJ. om avo, or 'detached âno' (** in Zend characters)

Pahl transl Thus from, or of these (ayao) [men] they assign under Thine influence to that husbandman (see gl) that which is the two (i) [the origin and, the produce], to that husbandman (see gl, or 'a husbandman to that one, the Cow' (but see gl)) who is a producer of wealth, [that is, the origin and produce of the Heid are given by Thee to that one who is energetic and regular, (b) a righteous lord, whose wealth is gained through a Good Mind, [that is, they should exercise sovereignty over the Herds with collectness, of piety] (c) He does not, O Aûharmazd, (or 'Aûharmazd (?) does not') allot to him who is the non-agricultural Persecuting-heretic and deceived (or 'thieving one' (?), or again 'hypocrite' (?)) any share in the good recitation [In the good Religion, it says, that even as much reward as they give to the deceiver (thieving one (?), or hypocrite), they do not give to the Persecuting heretic]

Evam te dvitayanı¹ etebhyo mitrîkiitani kâiya-Ner's sansk text

Emerchted on &

Trlit. Hyad(t) nē, Mazdâ, paour vîm [= vryem] gaêthâoschâ tashô, daênâoschâ, Thwâ mananhâ khratûśchâ, hyad(t) astvañtem dadâo ustanem, Hyad(t) s(k)yaoth(a)nâchâ sēnghāschâ yathıâ var(e)nēng vasão dâyeitê

Verbatim transl Quum nobis Mazda, primum colonias [sacias nostias] creabas [-avisti], legesque* (b) Tua mente intelligentiasque [nostras, i e conscientiasque recti], quum etiam coi pore-praeditum fecisti [et firmavisti] vitae-vigorem [nostrum], (c) quum actiones-pietatis [et officia sancta] doctrinasque [statuisti] quo [ut] optiones suas [ieligionis] vir-optans accipit [-iet, vel ponat] * Vel 'ammas' (aegre)

Pahl text trl 'Amatato' avo lanman Aûharmazd fiatûm gêhâno tâshîd va³ Dînŏ*, (b) pavan aê⁴ Lak mînishnŏ⁵ khiradŏ at dâdo, ¬amatats zako tanŏ-hômandânö jân yehabûnd, [aîghat jânö va⁷ avő tanö¹⁰ î Gâyômardŏ¹¹ yehabûnd, ach

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kartre, [tad dvitayadı, naranārirūpam mīlam phalam vā] etelbiyo manushyebiyo dattam kāryakārine, etasmaicha [vikāçaylīre] kujumblae (b) svā mioe punyātmane, Uttamasya visphārzyitre Manasah, [kila, sadāchārasya pravardhayītre-]: (c) Na Mahājānan lakūryakartro pratūrayītre 'Asmogāya, grad dhādhyayanatayā*s pravarshati, [tena yat guddhadu ndhyeti prasādom na dadāti, yatni, avyāpārstayā adhyeti]: 1 dviliyadi, J "yadi. 2 J J all difislikbit; 'd m = 2 J J P, C, C, 13 * vīt' .]

Her transl. Thus these [a pair] are made friendly (chosen) by or from these (aydo) for the man diligent in his business, [that is, this pair having the form of man and woman root and fruit, that is all their generates force with the result of it, is given to the performer of duty from or by these men] to this [revealer(? meaning locreaser)] to the countryman (agriculturalist) (b) to the lord of holy mind to the highest (best) mind a increaser (furtherer) [that is, to the promoter of good actions] (c) The Great Wise One the Lord does not give to the idle and deceitful (thieving one, or hypocriter) to the Asmogne acything through the study of the faith (that is, he gives him so reward because he studies well, for he reads without proper (or with evil effort)] Not Thy

Parti-perting Mr. Édan en har de Deur u barj at as schlaf [sidamyán] as n — var silár — [lát gosford hin] u bar án ú död, í km hi ha jedmánj o () Kindá auko hi ha ott for has Paki, hantsak "sie vid) pen Venhuna [sio] [ku arafist i gekondán pah séki kusand] o (o) Nah Hérmund án ú i hi varjidár (sio pro hi-rardist) Adhadest () Déwan () — ham — dorenscoto() nd) pah ün ikhûb-shamûrishai (sk) bakbim² (pah Dia í khûh o gdyad, ki () mund okand da Déwan () dohand, sa Askandghán nah dohand) o

Fr ir When first Ahura, Thou madest our homes and our sacred laws, With Thy mind our understanding and did at frame corporeal life When rites thou did at fix and doctrines where the plous may gain his faith

Pabl trans! When the world and the Religion were first made by Thee for us, O Adharmazi (b) they were created in this, the wisdom of Thy mind and when the life of those possessed of bodies was created by Thee, that is, soken life was created by Thee in the body of Gâyômard, it was also given forth by Thee, in this wisdom of Thy mindl. (c) When actions and teachings are established by Thee, [that is the actions and tearhings of the pleus are established by Thee, this is also in this wisdom of Thy mind] and when there

granted to him by Thee, [that is, what is necessary when he is arriving in the other world, this which is thus given is required from Thee by him In that manner he will come to the other world, and this is also given to him through this which is Thy mind and wisdom]

Ner's sansk text Yan¹ no, Mahâjñânin, pûi vani bhûtasami iddhin ghatitavân², Dîmmcha, [yâm Tvani jagati² adâh] (b) tvayi (? sic) manase (-si) buddhayecha (-dhau°), [kila, Tvayi (? sic) vishaye van mano buddhiçcha tad aitham adâh], yat tanumatâm² jîvam²+² adâh² [yat² jîvam² antah Gaiomai de adâh, tad api Tvayi (tvadîye) vishaye yan mano buddhiçcha tad aithani adâh] (c) Yat karmacha, çikshâmcha adâh, [tad api Tvayi (? sic) vishaye yan mano buddhiçcha, tad aitham adâh], yat pai alokakâminâm kâmam adâh, [kila yah samihate yat yena paraloke vrajati, tasmai samihitam adâh (tasmai ipsayiti e dadâta⁴5 (so) yah âyâti)] ¹P ²all jagadi ³J³, J* om antah G here ⁴J³, J⁴, J⁵, ¹, J⁵, ¹, ¹

Nor tr When thou, O Great Wise Onc, the Lord, wast first a creator of earthly property and of the Din for us [which Thou did'st produce in the world]

Verhatum transi Ibi vocem [verbum] feit falsiloquus, [doctima-mendax] vel recte-loquens [i e fidem sanctam professus] vel (b) sciens vel nesciens vel ejus [sui] condeque menteque, (c) ex-ordine [-et-perpetino] Pietas (promptamens) spiritus-duos [ibi] interiogat [-abit] ubi in domicilio' [sint, vel ubi enipsa domi sit] * Vel 'ubi errores sint' (negre)

Pahl text translit 'Tamman vûng' î' bûland zak î' kadbâ gûftâr [Ganrûk' Mînavad] va zakich î lâstŏ gûftâi [Aûharmazd], (b) zak î âkâs [Aûharmazd] va zakich î' anâkâs [Ganrâk* Mînavad] 'avŏ zak î' libbemman va mînishnŏ [î Zaiatûshtŏ] (c) pavan hâjishnŏ (or khêzishnŏ), [aîgh vadash baiâ hâjêm (or khêzêm)] mûn pavan bûndak-mînishnîh pavan zak î mînavad hampûrsêdŏ [pavan Dînŏ î' mînavad] ash tamman mîhânŏ [Mûn Aêrpatistânŏ bûndâk mînishnîhâ vâdûn yên, ash gâs î' tamman yehevûnêdŏ] 'Seo P'D vâng 'DJ om î. 'D, Mf ganâk, Sp ganrakh-mo (?) 'Mf, D ins î. 'Sp ganrâk-mo, DJ ganrakh-mo, D ganâk-mo 'D ins vad 'DJ ins valman, D î valman (so better) 'Mf ins î

Pahl. transl In that place there is a cry which is loud indeed [that of the Evil Spirit (?)] the teller of lies, [and that also of Atharmazd (?)] the

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(b) in Thy thought and wisdom, [that is because thought and wisdom were in Thy view therefore Thou didst give them] and when Thou didst produce the life of the corporeal [life within Golomarda, this also for that reason Thou garest because thought and wisdom were in Thy view]; (c) and when Thou didst bestow both the practice and the doctrine [this Thou didst also because thought and wisdom were within Thy view], and when Thou gavest (or didst fulfil') the desire of those who are longing for the other world [that is Thou didst also grant his wish to the one who desires that hy which he may advance to the other world (when Ye gave* [or dad2t] He gives) it to him who really desires it, and approaches to that other world] **Old Vedic 2nd p. (7).

Parthepartias Mr. Kih at (16) an [) [a = torman] Hormand awwal Jinkov Lahkd, [] Din, (b) pab in Tū minish kihrid at dad, kiyat in tanmandias Jin dad, kiya in [a = torman] Hormand minish kihrid dad] o (c) Kiyat kwakba [] amtikhdisha (4c) dad, Rait kuakba [a = tor] amtikhdisha (4c) dad, Rait kuakba [a = tor] amtikhdisha (4c) at [a = tor] kirad dad [a = tor] kirid dad [a = tor] kirad, wa — kirash dad [a = tor] kirad, wa — kirash dad [a = tor] kirad, wa — kirash dad [a = tor] kirad dad [a = torman] kirad dad [a = torman] kirad and [a = torman] kirad dad [a

Free tr There high, his faith to utter his voice lifts the truthful or liar Learnèd or not instructed with heart and the mind devoted But the faithful steadily questions both spirits where they abide (?)

truth-speaker (b) that of the lotelligent (or wise) [Anharmazd (7)] and that of the unintelligent [Ganzak Minavad (7)] to or for his heart and mind [Zarn tasht a] (c) in arousing (or arising) [that is, while we shall arouse him (or arise to him)] he who consults with, or as perfect mindedness (i.e. Aramaiti) and with, (or through) that which is the spirit [with the Religion of the spirit (or which is spiritual)] his is the abode there (beyond), [that is whoever will prosecute prestly studies (or observe the assemblies) with perfect mindedness, for him there is the place beyond).

Ner s sansk text Atra bumbani karoti [antar jagati] mithyavakta va katyavukta va, (b) vettä va, avettä va, tasya hridayadarachehn, mana sachella (c) — (?) utthanena yo sampurmamanasa adricyataya pprebehhanti paralokanirasan, [Dinya, adricyataya, paralokanithanni prechihanti]

So Irreg 2 to P., but J * J * O Po J mene, J me te, C., P mene.

Ner transi There [within the world] the tellor of lies is uttering a cry or the truth-teller (b) the intelligent, or the ignorant, with his heart s emotion (7) and his mind (c) with an — (?) arising (?) they are lifting their cry who are asking, or consulting those who dwell in the world beyond with perfect thought and with the spirituality [that is, they are asking those things in the dwellings beyond by means of the Din the spiritual truth].

Parsi-pasins Ms. Anja pang é buland in é durigh guftár [Ganā libhā] wa an ham é rast guftár [Hormund] (b) an é anda [Hormund], wa an ham é hi-ágah [Ganā libh] [w'=va] ân ân ι [û = varman] [?] dil u mînishu [ι Zaratusht] (c) pah no tr for Pahl hhêzishn, [kû, tash bih khîzam*] kih pah pur-minishuî* pah âu ι mînû hampursêd [pah Din ι

ന്ദ്ര പ്രദ്യാന് പ്രത്യാന് പ്രത്യാ

Yē vâ kasēus aenanhô â mazistām (â)yamaitê bûjem, Tâ chashmēng thwisiâ hâiô aibî Ashâ (aibî) vaênahî vîspâ!

Verb transl Quae [quas] quaestiones manifesta [-as], quae [quas] vel, Mazda, logat [proposuit] clandestinas [occultas], (b) qui vel [per occasionem]

parvae malitiae (p. malitiam apud*) [alicui injuste] maximum adjungit excusationis-pretium (ut maxima poena eum multet), (c) haec oculo [Tuo] micanti

([vel, O splendide (?)]) custos (ad) Sanctitate (ad) aspicis omnia!

Pahl text translit ¹Mûn hampûl sîd pavan zak î²+¹ âshkârakŏ³, [ku fak î⁴ âshkârak avâyadŏ kardanŏ], Aûharmazd, ⁵mûn hampûl sîd pavan zak î nîhânîk [vinâs, va⁰ nîhânîk vêsh vâdûnâñd], (b) mûn pavan⁻ zak î kûtak kînŏ zak î mas aûzmâyêd ³+¹, bûjishnŏ lâî, [aîgh, vinâs I⁰ khûrdak balâ vâdûnyên, va² akhal khadûk î¹⁰ stavar barâ vâdûnyên¹¹, aîgh vad zak pêdâk lâ yehevûnâd] (c) zak î⁴ pavan kolâ dô chashm aê¹², [aîgh, khadîtûnih¹³ zak¹⁰] Pavan gûmêjakŏ va¹⁴ saldâl hômanih, [¹⁵vinâs î¹⁰ dên avŏ kirfak gûmîkht yekavîmûnêd] madam¹¬+¹, Ahalâyîh [ach saldâr hômanih¹⁵] va¹ madam khadîtûnih¹ halvispŏ¹²

¹See P ²DJ om ³DJ ins î ⁴D om î ⁵D ins va ⁶DJ, D om va ⁷D om ⁸DJ, D, M no z ⁹DJ I, Mf î. ¹⁰D ins. 1 ¹¹D ⁶nănd ¹²D hanâ, DJ I ¹³D ins va ¹⁴DJ, D (?), M om va ¹⁵DJ, D ins from 15 to 15 ¹⁶D ins î ¹⁷D ⁶madam (sic), Mf maman (sic) ¹⁶DJ

Pahl trl What is discussed (or 'He who has discussed' (?)) concerning what is open, O Aûharmazd, [whether it is necessary to (or 'he (?) must') do good works which are open], and what is discussed, (or 'he who has discussed') as to that which is secret [concerning sin, and' they may do much that is secret], (b) and he who to gratify a petty hatred ventures upon a great one for the sake of deliverance, [that is, those who would commit a trifling sin,

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mind) a h inji makin o (Kih magespatdiri bandah (?) minisha iki kanand, ash gih anji bedjo b in the N Las co place in the lertisa M

Free What open question are a ked or what que tions scaled and forbidden
Or who for a little sin bind on the heave t penance.

With brilliant ever a a guard on all with the truth Thou art gazine and afterwards a very great one in order that it may not be discovered; (c) there things which are in hold Thine ever are this (or are one (read I with D J))[that is Thou seet I them] in the combination of both [in that condition of sin in which it is mingled with good works.] Thou art the ruler and also over Sancility and Thou looke to upon all the Variable wice irrated.

Her's sansk jext. Iah j pichebhati prakajena, [punyena] ya va, Mahajianin pikehelhati j rachebhannena [najena] (b) vo va kinichnena duhk pitenatan ma hat ächarati euddhaye [qud livarthani, duhk pitena kinichasena (ele) yat kpitam astel ekain sthulatarati kurate yazut prakajanif na' hhaveti, (e) tan lochanlihi yani, ekahelava [pupeshu pari punyeshu] paripagra samagran' [pupeshucha pun yeshucha ekahelava, adhiyatir asi sarratracha punar apil). J J Yat kai kiribi 2 J J Yate a, C Yisse J J J Eng. (git. See Disroyal)

Ner trans He who a ks with regard to what is open (ar openly (?)), with regard to sanctify, or he what a ks with regard to what is conceased for secretly (?)) (with regard to sin (ar sinfally (?))), (b) as he also who through (ar onnecount of) a little sin commits the great one to rewre a clearing (that is who for the take of a clearing (or acquittal) neces are on account of a little sin which has been committed cammits a greater one in order that the first may not become knawl, (c) upon these two each of them look with Thy two eyes and with one light on both (Le coordinately without prejudice) [on both their sins and their righteous actions. Over sins and righteous actions Thou art erealy (so) everywhere and each the ion!)

Parel-persian it; his hampureli yah in (i hiarah [kiriah i shikirah bayad kardan] Hormand, kib hampureli yah in — [mansh] [— biyya'r kumand] o (b) kih [i in sandak kinah in (i mek armiyad — 1 [kio, gensh]] andak bih lanand [] pas yak (or (ki) hamang bih kumand lo ta in p-d100 mah bidd) o () an 1 pah har du chasha in [[ika, mb-bid] ()] (m= 10 jan] o Pah — [larahir hasti, [lan = 10] wanih andar an kiriah imilah (ti i] [(kih = mman] Sawah ham [sandar hast()] (| awar [] [-din = mhilah] tamim o The characters intended for selion are those also need for thin. Or raidh

Free tri This then I ask what judgments are passing now and will pass, What debts are paid in justice far the offerings of the hely And what is the wicked a debt? and their portion what is the judgment?

Verb trl. Hace [i a dabls] Tainterrogo O Ahura, quae eaim it [cuat, l. c. ficat (de nostra saluto)] venietque[innt, l. c. ficat] (b) [ct de lis] quae ut

debita accipiuntur [vel solvuntui] oblationum [i e de oblationibus] (ex) [viii] sancti [et fidelis], (c) et de iis quae, O Mazda, [ut debitae poenae a] scelestis [infidelibus solvuntui], et quo modo eae [en] sint [ei unt, i e solventui] in consummatione, [et] quando (* The transliteration is again purposely omitted)

Pahl text translit ¹Zak î kolâ II min Lak puisêm, Aûhai mazd, mun madő va² mûnich yâmtûnêd, (b) mûn avâm yehabûnêdő min dâs(th)rân, min zak¹ i³ avő valman î aharûbő, [min zak î chîgûn âvâyadő yehabûndő, Aûhai mazd], (c) va² mûnich avő darvandânő, chîgûnő valmanshân hômand, angai dikîh aêtûnő deiman, [aîgh, valman⁵dâdistânő maman? valman dînâ mainan? am bai â yemalelún]¹ See P ² D ³ DJ ms ⁴ D ms, DJ om ⁵ DJ ghal ⁵ so Mf, D dâdist o

Pahl transl Both these questions I ask of Thee, O Aûharmazd, first as to what has happened, and as to what is happening, (b) and as to what debt is paid (given) from the offerings, from that which appertains to him who is holy [from that which is such as it is necessary to give (sic)], O Aûharmazd, (c) and as to what also are the debts to the wicked, and how these shall be awarded as this completed reckoning thus, [that is, that sentence, what is it?, that decree, what is it?, tell me]

8 չեն հեռուոնչվուտենությությությություն | հանություրությությությությությություն | հանությությությությություն | հայուրակություրակություրություն | հայուրակություրություն | հայուրակություրություն | հայուրակություն | հայուրակություն | հայուրակություն |

Trlit. Pereså avad(t) yå maêms

Dus-skyaothanâi, Ahuiâ

Vâsti[i]ychyâ aênaihô

yē diegvâitê Khshathrem hunâitî yē nôiḍ(t) jyôtûm [=jîvâº] hanai(e) vînastî pasĕuś, vîi â(a)d(t)cliâ adiujyañtô

Verbatim transi Interrogo tantum (vel tale), quae [sit ejus] damnatio qui scelesto [infideli] auctoritatem-regalem comparet [-abit] (b) malefico, Ahura, qui non vitam [i e alimenta sibi] aliter adipiscitui [vel adipisci-possit] (c) [nisi ex] agricolae noxa pecoris [vel gregis] viroque [viri] nunquam-mendacis [i e daemonis-mendacii-falsam-fidem-non-professi]

Pahl text translit 1+2Pûl sî-aîtŏsh (-°hastŏ° (?)) aêtûnŏ valman³ pavan⁴ vinâsishnŏ pâḍafrâs vash* vâdûnyên⁵, mûn avŏ valman f⁶ dai vand khûdâyih² vâdûnyên, (b) î dûsh-kûnishnŏ, Aûharmazd, mun lâ zêndakîh pavaliich mozd nivêkînêdŏ (sic? nivêdînêdŏ (?)), [aîgh, amataslı pârak yehâbûnd ach, anshutâ îzêndak bai â lâ shedkûnyên (oi 'shîkôn° '>†)], (c)8 valmanich î vai zîdâr kînînêdŏ, mûn pavan pâh va⁰ vîr adrûjishnŏ, [aîgh, gabi âch aê nadûkŏ mûn anshûtâ¹⁰

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Ner's sansk, text, Tad dvitayam Tvattah prichchhâmi, Svâmin yad âga tam, âyâticha (b) yo' rinam dadate! danehhyah punyalmane, [Hormijdâya yathâ ynjyate dâtmil, (c) yecha, Malâjâânin durgmimadbhyah katham tesh-aha asti' vipakatâ' evam [kila yah tat kurute, tasmal nidâno' prasadadânan kin hhavati. vaccha tat kurute tasmalcha hin hhavati ti' mo hribi]

J dadhate, 2 P P em tesbam. J (

Nor transl. These two things I ask of Thee O Lord, what has hap pened and what is happening? (b) and as to him who pays (or accepts?)) the debt from the offerings to the bely-of-son! (that is, to Hormijda (?) as it is fitting to pay!!), (c) and I also ask as to those who O Great Wiss One pay (or accept?) the debt for the wicked how is their consummation so [that is, what is the reversit in the ends for him who does that other action? Tell me this! "See Y 43,6"

Parai-perzian Ma. Ån s har do ax To pursam Hormond, kih ras ~ (?) [] kih ham rased o (b) Kih harr dad ax dadan, ~ An an o s Asho, [ax as s chon bdyad dad, Hormondd], (c) wa kih ham an darwasdant chon Sohin head, [] [tambm = harrisp (?)] 6ddn in, [ko, û dddistan chih ? a dddistan chih ? man bih gu?] • Parel go

Free tr Thus ask 1 what his judgmont, who the throne for the wicked formeth

For the avii-doer Mazda who his hread not also obtaineth

Save as harming the tiller's flock, his who does not serve the Foe?

va göspend khûpő yakhsenunéd ash kinő levatnan yakhsenunéd]. See P ² M. ina pûrsau. DJ læs. L. DJ D. isv. mak so D. DJ vádúnyénél (7) M vádúnásyén. DJ om. L. DJ D. ina va. DJ om. va. D marjám ** So in Comm

Pahl trans! Thus it is asked of him Will they inflict that punishment by ruin and upon lifm who would provide the lordship for the wicked (b) who is an evil-doer O Adharmand who does not announce the life as gained even for a reward? (that is, seen when they give him a bribe they that is suck persons would not leave a living man apart (or release him?), (c) the malefactor who (see min in b) vents his batrod even open the husbandman who for herd and man is contending against the Drûj? (that is, he regards with hate even this good man, him who is maletaning man and herd well)

Rer s aausk text. Prichchbūmi evam yat vināganigribītuh! yo dur gatimato rājyan kurute, [kila, pārthivatram nikrishjebhyo datte], (b) dush karmā) Srādmi yasmāt na jīvitam lainchayā (sic) pi labhate, [asaucha yaḥ lainchapachāram (sic) dadāti, tayā prī jīvitam na tena vinumichati] (c) kur tāranicha kadarthayati pagūnām virāņāmcha, abādhitaram, [kila, yaḥ pratiranim manushyūnām gopargūnām virāņāmcha, abādhitaram, [kila, yaḥ pratiranim manushyūnām gopargūnām virāņāmcha, abādhitaram, [kila, yaḥ pratiranim manushyūnām gopargūnām virāņāmcha, abādhitaram, abādhatiga Jī O. grab Jī P grath Jī vibyo O.P bhya Jī sa all, notyāch

Ner trans! Thus I ask Thee 'What is for him who destructively punishes (not 'oppresses'), and who ([or 'What is the deed of the destructive punisher of him who (see the Pahl]) provides the sovereignty for the wicked, [that is, who bestows the kingdom upon the degraded]? (b) the evil-doer, O Loid, from whom one does not gain' life, even through a bribe", [that is, he who gives a complete bribe does not save (or 'spare') even his live by this means], (c) and this evil-doer also brings calamity upon the worker (hisbandman), the remover of obstacles (or 'oppression') from herds and men,

on zeg (no cem elm en ola man on elm molt menon on meno por meno p

Trlit Peresû avad(t) yathâ hvô, Shorthrahyû vû, dahyêus vû Tliwûvãs, Mazdû Ahinû

yē hudânuś d(e)mânahyâ Khshathı em, Ashâ fradathâi asperezatâ, yadâ hvô anhad(t) yâ-ś(k)yaothnaschâ

Verhatim transi Interiogo tantum (vel tale) quo-modo ille qui benefaciens [vel de-bono-sapiens], habitationis Regimen, (b) regionis-vicis-abundantis vel, provinciae vel, Sanctitate piomotioni [promovere] studebat [-uit], (c) Tui-similis [vel dignus], Mazda, [sit vel veniet, et] quando ille-ipse [ita] sit (fiet vel aderit), [et] quae-facta-faciens [suum adventum, vel snos progressus, in perfectionem, celeret]

Pahl text translit. ¹Pûrsî-aîtŏsh²+¹ aêtûnŏ valman [mozd vash⁴ yeha-bûnî-aît³] mûnash zak f⁴ hû-dânâk den demano⁴⁵ khûdâî, [aîghash⁶ Aûhar-mazd², pavan mînavadîh², dên tanŏ khûdâî kardŏ yekavîmûnêd], (b) afash⁶, dên shôîsar ⁶ zak f⁴ dên matâ, zak mûn pavan Aharâyîh frâdahıshnîh va¹⁰ akûshıdâr (⁶? or alaîshâdâr), [aîghash pavan stih zak aîsh khûdâî î, amat kar va kirfak vâdûnyên, lâ kûshêd], (c) Lakŏ hâvand¹, Aûharmazd, pavan zak dahıshnŏ, mûn aêtûnŏ zak aîtŏ pavan kûnishnŏch¹¹ ¹ See P ² DJ, D, D has pûr, or pavan, apart ³ or ⁰bûnî-hast (?) ⁴ DJ ins î ⁵ so DJ ⁶ DJ om ash ³ so Mf, D ⁰ikîh ⁵ so Mf, D ash ⁰ DJ om va ¹⁰ DJ, D om ¹¹ D om ch

Pahl trans! It is asked of him thus as to that one ['Is the reward bestowed also upon him] in whose abode the beneficently Wise One is lord, [that is, Aûharmazd is made Lord within his body, through the spiritual" to uth*1, (b) and who is also no (?) striver (or better 'a striver', or 'competitor' (but see the gl)) with him who is occupied in the propagation of Sanctity,

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(that is, upon the mon who does not fetter an effort for (or of') men and herds such as it is fitting to make).

Parat-persian Ma. [] [Pab salbt k = jors salla h (!)] fiden 0 jah ján = cel.
gunthin pládsítát (mask = rash) ánnand, kih án û s darrand lándil loozad (b)
had lanibn, Hormeri kih anh sínlastj jah ham muzd sjær [ka kijash = dehad
ham ádámí í zirandah [] nah górá htapd (?)] o (c) (Ma = col û ham varzbi r
linah kunand, lib pah gosí ad u marð li = (k text adrázi ha) [há marð ham ()
zik kih marð u gosfædt kibb dirfad (?)) zah línah marð dirad jo

Free it How thus doth he I a k Thee, who a er dwelling district province Gonerous and win the Rule in the Hight, to promote is stricing Become like Thee Ahnra? When thus shall he be (r) through what actions? in the town which is in his province (that is that person is his Lord in the good of the share would do duty and charter does not (2) strike (or

no the lower which they would do duty and charity does not (?) strive (or charitzo)], (c) when it is asked does such an one become like Thee O Achar mazd in that dispensation, one with whose action it is even thus? Or spiritually

Her's sansk, lext. Prichchhami evani kathan ciasva yat uttamajila ninot dehl (iladāsī) rilyani [kila, adrīcyatayā vapu hi nilo rājānani koruteļ, (b) deceshu vā, grāmeshu vā, punyarriddhidena aivaadvinah (7 sec Comm.) [kila samaili tena yah kāryani punyanheha kurrann āsto na yadbyati tasva āchāryaya sa āchāryabi.

J C. mahaja 3 J sramin eva J others manra J J

Her transi. I ask Ther thus How don't Thou (?) bestow the severeignty upon bim when he is become the way of [That is he (?) produces a royal characteristic in his own body through spirituality), (b) upon him who on account of the increase of Sanctity, is no (?) opposer (or contender?) in provinces, or villages? [that is, with him who is discharging his duty and per forming acts of sanctity he does not contend he is this teachers teachers (c) Thine equal O Great Wise One the Lord thus is he verify who is such in action (who is thus this Thine equal also through (or in') activity.

Pari-parias Re. [] [Pah pasitht (f) wa'h (f) $\simeq ---$ (sic f) édan û [unud -- [dohid $\simeq adbánasin + cht' (cci + Abd)]$ kiyah ân i n't dan andar (--d/accd) kiyah, [koù Hormand, pah ziahl, andar tan kindê kard êvidê (coj) c (b) Arash (cic), andar shahr ân andar deh ûn kih pah Sawâb -- [] [n-tr-for-aktablédar] (kith pah gét ân kas khadâ i kih kir o kirch kwas d (f) nah --] c (c) Th [] Hormand, pah as d kho kih Sada ah hast pah kuntha [] c

17 و سهسر عی سوم سرده و از هر دسی و سروی در سی در و می در سی و از می در سی در و و می در سی در سی در و و می در سی در سی و و می در سی در سی و و می در سی در سی و می در سی در سی و می در سی در سی و در سی و می در سی و می در سی و در سی و می در سی در سی و در سی در سی و در سی در سی در سی و در سی د

Trlit. Katûrêm ashavâ vâ, dregvâo vâ, verenvaitê maz[i]yô?
Vîdvâo vîdushê miaotû mâ evîdvâo aipî dēbâvayaḍ(t),
Zdî nē, Mazdâ Ahurâ, Vanhēuś fradakhstâ Mananhô

Verbatim transi Utrum [-te1] sanctus-ve*, scelestus-ve*, sibi eligit [1 e. credit] majus? (b) sciens scienti loquatui (vel nariato), ne nesciens poilo fallat! (c) esto (vel id dic) nobis, Mazda Ahuia, Bonae monstiatoi Mentis

Pahl text translit ¹Kadâi, ayûfŏ aharûbŏ² ayûf daivand, hêmnunînêd³ mas, [aîgh, aîshânŏ ayûf zak î aharûbŏ tûkhshâkîhâtar⁴ hêmnunînêd, ayûfŏ zak î daivand]? (b) Âkâsîh⁵ valman î âkâs râî yemalelûnâi, va¹ lâ valman î anâkâs 6 yehevûnâi min akharash¹ vadat¹ [baiâ yemalelûnam] (c) Azdînŏ*¹ lanman¹, Aûharmazd, [aîghmânŏ barâ khavîtûnînŏ8, afmânŏ] pavan Vohûmanŏ frâz dakhshakînŏ9, [aîghmânŏ pavan frâiûnŏîh pavan dakhshak baiâ vâdûn¹0] ¹ See P ² DJ ins va ³ D, Mf hêmnunôd ⁴ D, Mf °shak° ⁵ DJ om î °so Mf, D °th, or °sh (?) ¹ DJ, D, Mf azdînŏ °all °tunîn° ° D, Mf °kînŏ ¹ °D, Mf °und

Pahl trans! Which causes men to believe the great truth, the holy, or the wicked?, [that is, does he who is holy convince persons with the more energetic persuasion, or does he who is wicked]? (b) Speak intelligence for him who is intelligent, and do not become ignorant thereafter, while [I shall speak to thee] (c) Search* it* out* for us, O Aûhaimazd, [that is, inform us fully], and deliver a sign [to us] also by (?) (or 'in reference to'), Vohûman, [that is, provide us with a sign by (?), or 'for' piety]

وربه ده سماه عدر موسومه ما معالی از مهر از معرفی معادر از معرفی معادر م

Trlit Mâ chiś aḍ(t) vẽ di egvatô mãthi ãschâ gûśtâ, sâsnâoschâ! zî d(e)mânem vîsem vâ, shôithrem vâ dahyûm [=°yııvem] vâ, âdâḍ(t) Dusitâchâ mar(a)kaêcha, athâ îš sâzdûm [°ûvem] snaithishâ!

Verbatim transl. Ne quis itaque vestrum scelesti [Daemones colentis falsa*-]rationis-veiba-que auscultet hortationis-doctrinas-que! (b) (Ad *) enim domicilium, viciim vel*, oppidum vel*, provinciam vel*, ponat [coniciat] (c) [in] miseria [-iam] [in] moi te [-temque] Itaque eos caedite securi! (vel eos [iis] acuite (?) acinaces (? sic etiam traditio))

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Free ir Which creed as the greater believeth the righteous, or is it the wicked? Let enlightened speak to the wise let not the foolish longer begulle us Be Thou, Ahura, our guide the revealer of Thy Good Mind.

Mer a sanek, text Kahi-i aho² punyatmi² vi² durgati va, prabodhayati mahan, (drayor madh)e ke vyavasayiharah² prabodhayati ajinanti (b) Vetta vettro brûte, (karta kartribhyan brûte) ma vetta bhava paçchat² yato² vipratirakat. (c) vijnāpayat no Mahajinānu Svāmin, [kilā 'smān parijnā paya'] Uttamena prachtinaya Mana.A [kila mûn sadāchāratayā Dinch samabhijiānona* karul. J J J 2C. om. J Pajechanyat, C. 'chāt yāt P yāta, see Pahl. rad. so Hang J J P vishy J veshy C. vity * J J † payata, C. 'rayat, P paya. J J J P sabbi c. sem bh!

Her trans! Who, alas! the pure of soul, or the wicked, teaches as the great one? [that is between the two which teaches as a person more realous than the other, the ignorant?] (h) The intelligent speaks to the intelligent, (the man of holy (?) action (the priest (?), or husbandman (?)) to the men of section of the not thou ignorant thereafter because (or while (? see the Pabl.)) misled by or from the deceiver (or after (?) the deceiver). (c) Instruct us, O Great Wise One the Lord [that is, cause us to understand] furnish us with a sign by or about, the Dest Mind, [that is, furnish me with a sign from the Other with reference to good conduct].

Parel-persian Mt. Kulám, yā anhō yā darwand khwāhnd meh? [kū, kasān yā ān i anhō — tar (do) — khwāhnd (? = admānloēd (do)), yā ān i darwand?] o (b) Āgābī ā i i āgāb rā gā [] mab û blāgāh bawi un pan [] [] [rink** = dār*] [bh gdynm] o (c) space [] [ā = cornsar] Hörmund, [kū, mān bh dāni ma rā] pah Vahömon (do) trān — [kū, mān pah trārāni pah khajāt bh kunad (tī) o * Sāc (prob. dār = rollā)

Free tr Not one of you lend a hearing to Manthra, or creed of the wicked For house village district, or Province he gives to destruction, Leaves them in ruin and death then hew ye them all with the halbord!

Pahi text translit. 'Al' aish actino min lekom min' valman darvand Mansar nyokhahadi amakhtishno" [aigh, min Aharmokano Avestak' va' Zand al nyokhahadi (b) manaman den zak i' demano va' vis, shoisar' va mata, yehabaned (c) dash rabishnih va' margih [zak i Aharmok] actino val manshahi'i Aharmokano rai'ni saked shanash'i Seo P DJ, Al abar M. addi ma, D nyokho DJ nyokho D Artsitk Hi. aylitak (? slo). DJ om va. H. ins. t. DJ om 1, ha va so DJ D M. ayo aban DJ D "D or sakah (zaha (?)).

Pahl irl. So let not one of you listen to the Manthra of that wicked one or his teaching [that is Hear ve not the (or their) Avesta and Land from the Persecuting-heretics], (b c) for in that which is dwelling village, town and province he [who is the Persecuting-heretic] produces evil proceedings and death, therefore for those Persecutors prepare ye the sabre

Ner's sansk text Måkaçchit evam sadbhyo' (bhavadbhyo') din gatımato Vånım çi motu çıkshanicha, [eka Avistavak, ekâ vyākhvānatacha], (b) sa yatah Âsmogah²grihe vâ , deçe vâ, giâme vâ, dadâtı (c) dushtâm pravittini mityum, aparamcha anyâyam Evam tasmai bhujena çastram vighatava lÂsmoganam çuddhayecha vachasâm, çastiam tebhyo ârachayata l³ 1 J² sadbhyo, J. madbhyo, J 1 n Comm is J 2, C mâd°, P bhama 2 all gehe va (varmtion for grih°) all tâya so Haug (?), J, J 4 ârayet, J 3 âcharayet (30), C 1 apant, C, P add âray°

Ner transl Let no one of those present (2), or 'of the good' (or (with

Trlit Gûshtâ yê mañtâ Ashein, aliûmbis * vidvao, Ahii â, Erezhikhdhâi vachanham khshayamano hiz[u]vo-vasô, Thwâ Âthrâ sikhrâ Mazdâ, vanh[uv(?)]au vidâtâ iānayao

Verhatim transi [E1] auscultet [vel eum audite] qui mente-concipiebat Sanctitatem inundum-salvans*1(?) [vel (leg aliúbis) pro populo, vel etiam pro vitis duabus(?)] sciens, O A, (b) [pro] verum-verbim-loqueuti ([vel etiain fortasse, ad suum-dictum-in-re-vera-constituendum]) vei boi um dominiais linguae-ai biti iopraeditus (c) Tho igne candenti, O M in- (vel pio-) bono edito certaforum-duoi um ([vel fortasse ex duobus sacris lignis]) en i e servans

Pahl text translit ¹Nyôkhshishinh mûn padmânŏ Aharayih padash pavan kolâ II ahvân aêtûnŏ âkâs, Aûharmazd, [aîgh¹, zak¹ mûn padmânŏ i² Aharayih padash mindavam î mînavad va¹ stih khavitunêd kardanŏ] (b) Aishûkht gobishnŏ³ valman î pâdakhshah⁴ [î avîbîm] pavan hûzvânŏ kâmakinishinŏ, [aighash⁵ ghal⁵ gôbishinŏ î râstŏ î frâiûnŏ, avâyastŏ barâ dediûnishinŏ] (c) IIanâ i⁶ Lak Âtâsh î sûkhar², Aûhaimazd, vijâiishinŏ barâ vehabûnêd avŏ patkardâiânŏ, [aîgh, bûkht va² âîrikht (vel âîriḍ⁶ (?)) pêdâk baiâ vâdûnyên⁰]

¹ See P ² D ins î ³ D ⁰ash, or ⁰nîh ⁴ so DJ, M shalitâ ⁵ so DJ, D ⁶ DJ om. î ⁷ DJ om ⁸ DJ âîrikht (?) ⁹ D ⁰unâñd *I om î, see Ner

Pahl tri Let there be a listening (infin for imper) to him whose (or 'to that which'(?)) is the regulation of Sanctity, and who is thus wise as regards (or 'by means of') it for both the worlds, OA, [that is, he whose is the regulation of Sanctity understands as regards (or 'by') this how to attend to the concerns of the soul as of the world] (b) He who is the [fearless] ruler over (oblique by pos) truthful speech (or 'the veracious') is effecting his wish expressed by tongue

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bhavadbhyo) 'of yon') listen to the Word and doctrine of the wicked [one is the Avista word and one is the Interpretation], (b, c) for the Asmoga causes corrupt* proceedings and death, and creates after disorder within the house, province, or village. Then strike him a sabre stroke with an arm blow [that is to purify the effect of the Asmogas words make ready* (or let fly = arpayet) the sabre for them]!

Parti-persian Mr. [Wa = ra] ma kan édún az ahumā [] [kih = mān] û darrand Mānsar ahumayad u damākhitām (sic) [kb, az Āshmōkān (?) Awestā u Zaud ma shumayad") (b) chih andar [] no tr for demûn (?) — mah Rah ahahr u deh, dehad (c) had raftani (?) u mary an a Āshmōch édün [] [Gahān Āskmōghān rā] [] [sāxad = sēsēd] silāh o

Free tr Hear they* him who the Right conceived for our folk, the discerning one. Mazda.

For the croed-speaking saint over words with infallible voice is he mighty With fame of Thy Fire He speeks, sent forth for the good of the strivers! [that is for true and plous speech, the desired (or necessary), thing is to be recommend for greened (2)) (c) and this which is Thy and Fire O. A.

renounced (or presented (?))], (c) and this, which is Thy red Fire, O An harmard, will give the solution to the contenders, [that is they shall make the certain and impure fully manifest by means of all

Her a sanak taxi. Çrotaryam [kila, adhyayanami toamāt kāryam] yaḥ pramānam punyasya bhuvanadvaye pi [vel dvayor] (?) veiti Hormijdlyam (b) Satyoktaye? vachashi avatantro jihvākāmena, [yasya bhayam nā 'sti kāmajihvaçcha vachasi] (c) Te Agnih rochidmman, Mahajiñānin, vyaktimë dadāti pratividinām, [cuddham açuddhamcha prakajikurute]

Padhys m J ts.

Her trans! The matter is to be heard (that is, a study is to be made of it by him] who is acquainted with the righteous design of Hormijda for both words (b) He is independent for truthful speech (or the truthful speaker) of words by or in, his choice of speech, [whose fear has no existence, and he is tongue-free in word] (c) The brilliant Fire O Great Wiso One gives the explanation to the contendera. [It makes purity and impurity (nood and orit) evident!

Parti-pertia Mi. Shunarishik kih pêmân Şâwib pad h pah har dû jihân êdân âgâh, Hôrmurd, [[] kih pêmân Şawib, padasi edîs minê [] gêtî dânad kardan] o (b) Elat gêdikin û î no i f pertîkkin (do) î tîhan (f for bi him) pah pakiş kip kin [] [çebikin = pêwêkî] [kişîn = aki] [] [0 = gâna] gêtikin î râsî î nêk, hâyad bih berêbi)** o (o) În î Tâ âtah î rêshan, Hôrmurd, genêrîshi bih dehad ân dallî ku mandaşîn, [hi, kişilşî nê kihîşî adibî tê k kuna] o *î or berêbin.

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Trlit Yē dâyad(t)* ashavanem divamnem, hôi aparem khshayô Dar(e)gēm âyû temanhô, duśvai(e)thēm [="huva"] avaêtas vachô, Tēm vâo ahûm, dregvañtô, ś(k)yaoth(a)nâiś vaiś[=huv"]Daêna naêshad(t)!

Verbatim trans! Qui reddat [vel accedebat ad si âyad(t) legatur)] sanctum fraudem-patientem (vel fallentem(?)¹), illi-ipsi [est] serius exitium (b) [per] longum [aevum-durans] in vita² tenebi arum [in-tenebris], [et] malaesca [est ei], humilitas (i e soides, ab-imo) sermo (c) Hanc vestram vitam [vos], scelesti, factis vestris propriis [vestra] anima (sic) [vel vestra Religio falsa] induxit (vel inducat)! *1 med pro act *2 foitasse vita (nom)

Pahl text translit ¹Mûn yâtûnêd avo Aharubâno pavan frifishno, valman min akharash²+¹ shîvan, [aîghash² pavan 1ûbâno shîvan yehevunêd], (b) afash dêr yâtûnishno dên tem, [aîghash dêr damâno tamman avâyado yehevûntano²+¹], va⁴ dûsh-khûrishno, [aîghash vishich⁻¹+⁵ yehabûnd], va⁶ anak⁻rûbishnîh yemalelûnêdo, [aîghash, anâk mado yekavîmûnêdo] (c) Avo tem ahvâno, lekûm mûn darvandân¹ hômanêd, atâno¹ kûnishno zak î nafsliman¹ va⁶ Dînoˇ yeziûnêd¹, [karḍanoˇ avâyast¹o] ¹ See P ² DJ, D °ash ² DJ, D °ûndo ⁴ DJ om va ⁵ DJ, D, M vîshâ (not °aî + cha (Zend letters)) ⁶ DJ ins va ¹ DJ, D om î ˚ DJ, D om va ˚ D kardanoˇ, DJ, Mf, kardoˇ ¹º M °astanoˇ

Pahl transl He who comes to the righteous with deceit, afterwards lamentation shall be his, [that is, for him is lamentation in the soul], (b)

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Verbatim transl Mazda det*1 [vel dabit, vel etiam fortasse dedit] Ahura Salubritates [-tem] Immortalitatesque [-temque] (b) apud plenitatis [-tem] (a) Sanctitatis e-suo-proprio regni-[-no ut] princeps-protegens, [et] (c) Bonae vim-

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Fr IP But he with deceives the saint, for him shall at last be destruction Long life in darkness his lot, viin his food with revilings beathsome. This bo your world O ye fould by your deeds your nwn souls will bring it also his is a protracted coming into darkness, that is there must be a long period of time for him there, and also had food as offered him [that is, they give him even poron], and his says it is a vile experience or proceeding [that is, it has come on him as a vili infaction]. (c) To darkness O ye who are wicked, your own deeds and your religion are leading your

Nor a sanak, text. Yab pratárayati punyátmanahi chhadmaná, tasya paçchát astu, [paçchát; astu atmani hhavati] (b) Dirghash ágamanash tamasi dulkháldanashi anvárapravritthicha (f) dattab (r) [aho! anyáyo mu prápto sti tichai dattab]. (c) Tämisrushi vo hhavanashi durgatimantab karmáni njiani Diniccha, pavati [vantil [áchtranashcha nbhírasnashcha]

life [to do as you do is a neces. lty]

All limah. J om. 334 stuticha. Hang tam (bhuranam ne marc.).

Her trans! He who betrars the pure through his fraud, may the same be also his portion at the last, (that is let it be re afterwards it is in his seal already! (b) They (?) two (?) give (?) him a long arriving in darkness and vile food and they carry out lawless proceedings [also he cries, the lawless nne (lawlessness (?)) has come to me and is given (?) thus (or they two present him or it)] (c) hour own (inbred) deeds, and your Din [your habit and desire] are bringing nn darkness as (or are bringing on this (tam (sic, masc.)) your existence)

Parti-pertian Mr. Alk âyad ân n barân pah friânkn, â az pan no tr for abla (sic), [kâth pah ruwân — bêd] (h) arant (sic) dêr ânadhba andar târîk, [kâth dêr rumî ânjî bâyad bûd], we bad khûriân, [kûth zehr [] dohad], we defrecwî gûyad, [kû, []—(?)rutid êteld] (o) (c) Ân târîk [lhin shumâ ki darrand hattid [] [at (sic) = omer] kuninhn ân î khŵrdb [] andar = dayen [?]) — [kard = kard] — o

Free tr Mazda ahura will give both Health and a Life immortal With the folness of His grace from himself, as the head of Dominion And the Good Mind's power ho'll send to His friend in deed and in spirit

sustinentem Mentis (IIII (?)), qui sibi in-spiritu (animo) factisque amires [fuerit]

Na lizaria dabit A fainbritatts Immortalitatisque (b) e picalitats (atel)

Sanctitatisque e-mo-propio Regno regimen-protegna (cont.) (The translitatisque

is purposely omitted.)

Pahl inxt transili ²Aüharmand² yehabünd³ Haurvadadö va² Amerû-

dadő (b) bûndak avő valman műa Aharáylh zak [mûnash: kār va khriak kurdő yektvimánéd]. Aúsh mafalman pathi: pavan zak i valman i khôdál sar dârîh, [aîgh, pâdakhshahîh⁵ zîsh⁶ aîtŏ pavan Dastôbai yakhsenunêdŏ] (c) [Zakash⁷] Vohûman vazdvarîh¹ [aîgh, zak î⁸ mozd Vohûman⁹⁺¹⁰ yehabûnêd⁹ ach avŏ¹¹ yehabûnêd] mûn valman¹² zak î nafshman mînavad pavan¹³ kûnishn¹³ dôstŏ¹³

¹ See P ² D dâd ³ D has va ⁴ so DJ, others aîghash ⁵ DJ, D, M shalitûih ⁶ so (?) DJ *, Mf, M zakash ⁷ so DJ, D, Mf ⁸ DJ ms î ⁹ DJ, D ¹⁰ D ms barâ ¹¹ DJ avŏ ¹² DJ, D avŏ ¹³ DJ, D ² Or DJ may be zakash

Pahl trans! Aûhai mazd gave Haurvadad and Ameiôdad, (b) the full gift (or, 'to the perfect one'), to him whose (oi 'who') is Sanctity he gave that, [by whom duty and good works are fulfilled], also His own authority He gave, in, or as, the chieftainship of him who is a lord, [that is, the authority which belongs to Him he maintains in the Dastur], (c) and that sustaining power of, or for, Vohûman [that also he gives to him, that is, he gives the good mind's reward] to him who in the deed of that which is his own spirit is a friend

Ner's sansk text Mahâjñânî dadau Svâmî Avırdâdât Amırdâdât (b) sampûrnatvam* puṇyâtmane, [udakât vanaspateçcha prasâdam tasmaı dadau, yaḥ kâryam punyamcha kurute] nijam prabhutvam râjñe âdhipatjena*1,

Trlit Chithrá i hudáonhé, yathaná vaédemnái Mananhá, Vohú hvó Khshathrá Ashem vachanhá, s(k)yaothanáchá, hapti Hvó Tôi, Mazdá Ahurá, vázistó anhaití astis

Verbatim trans! Manifesta [sunt] ea ei-bona-perficienti (vel ei-de-bono-sapienti) sicut [ei haec] invenienti (vel noscenti) mente, (b) bono ille-ipse Regno Sanctitatem in-verbo, factoque [veneratione-]sequitur [i e ei favet, eam colit] (c) Ille Tibi, Mazda Ahura, maxime-promovens eiit [ut] ens-corpoieum (vel fortasse adjutoi = âstis)

Pahl text translit ¹Pêdâkîh ash avŏ² hû-dânâk³+¹ amat³ chîgûnŏsh âkâsîh yehabûnêdŏ mînêdŏ, [aîgh, pavan mînishnŏ zak mînêdŏ zîsh⁴ ahû⁵ Dastôbar] (b) Shapîr zak î⁵ khûdâî, mûn Ahaiâyîh pavan gôbishnŏ pavanıch kûnishnŏ⁶ ghal vâdûnyen (c) Zak î⁵ Lak, Aûhaimazd, bûrdâi tanŏ⁺ aîtŏ, [aîghat⁵+¹ dên stih mâhmânîh pavan tanŏ î valman]

¹ See P ² DJ avŏ, D ms î. ³ DJ, D ⁴ DJ, D zîsh ⁵ DJ ms î ⁶ D ms nearly as P pavan bef zak, kûnıshnŏ after ich ⁷ D om î ⁶ DJ, D ms at

Pahl tri Manifest is it (or 'Manifest things (pêkâkîhâ) are those') to the wise, since as one gives him information he thinks (or, 'since he gives attention and thinks as is his knowledge'), [that is, he ineditates with thought

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(yat^a pārthivatvam ādeçena āchāryāpāmā dhatte), (c) Uttamena pivaratvam* Manazā (tam prasādam yam Gvohmanena dadate tasmai dadate4) vo nijasya

adricyamûrteli karmanî mitramî

Her trans! (a, b) But the Great Wise One the Lord, has given pleaty to the holy of soal from Aviribda and Amirdada [that is He has given a reward from or of, water and the tree (or plants") to him who fulfils the demands of duty and sanctity! and has bestoered his own authority upon the king through his rule [which is that he institutes (or maintalas) anthority through the command, or order of the teachers! (c) They also hestow (not acquire") prosperity (fatness) by (or in accurdance with) a good mind [that is, the reward which is derived through Grahmann they give to this one) who in the action of his own pririt is friendly

Farshperstan Mr. Hörmund (n. mo Phili for st.) did Kh rdid n Amerikad (b) pur An A kh Sanah an [1] [kūth = dyhanh] kir u kiriah kard ést d) o Azask (sic) khwesh [1] [nadah = pudanh] hah ka f û s khudd sardiri, (ka pidlichih sidh hat pah losstar dirad] o (c) Azash (port Anath) Bahmun — [kū An r mund Bahmun dekad) ham û dehad] kh [1] f (7) = qrā (7)] ka f khwesh mint pah kunishn dust o f ar dast

Fr Clear are these things to the wise as to one with the mind discerning With Holy Power he serves Thy Truth in his words and actions
And he shall be helpful to Thee a being strongest to succour

apon what " his lord who as the Dastar informs him of] (h) Good is the king through (or toward) whom ther would (or who would (s)) effect Sanctity in word, and also in deed. (c) That one who is Thine O Auharmard is o person (a body) who is a supporter (that is Thy lodging in the world is within his body? "Or spon him who is his bort to the

Ner a. sansk. text. Prakatatvam tena dvayem uttamajūšnino vatha libalokona paralokema prabodinalit dadāti manvatecha [yathā Svāminaḥ adecah] (b) Uttamah sa rajā, punyasi vachasi karmanicha vilokayitā, [tad ova vaktī, kurutecha yat saddchātītarnit*] (c) Sa Te Mahājūšnin Svāmin, mitram asil niveditatanaḥ* [Tvām eva vapusbi nijo abhyāgatani karute].

C. Bodha others Bodhe, all Ita ep. chirla.

Nor transi He is paying attention to and moditating upon the manifestation of (or for) the one beanfreatly wise by (? or as regards) the twofold interest [as' regards' the world here and that beyond as the command of the Lord directs] (b) he is a highest (or a good') monarch observing Sanctity in his words and actions, [that is he says just that which is the most correct, and he also does that which is the better deed] (c) He is Thy friend O Great Wise and the Lord devoted personally (bodily) to Thee, [he makes Theo even [ar thus') a great within his awn body].

Parsi persian Ms Zâhırî [] [û = varman] nêk-dânâ kıh chunîn [] âgâhî dehad, andeshad*, [kû [ân (sıc) = Pahl pavan] mınıshn* ân mînêd (so) zîsh sahıb Dastûr] \$\precep\$ (b) Veh* ân 1 khudâ, kıh Sawâb pah göbishn pah ham kunishi [bih khîzad, kû ân 1

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Assonson de de la maraman de la comisma de la companson de la

Triit Aḥyâchâ vaêtus yâsaḍ(t), ahyâ verezēnem mad(t) airyamnâ, Ahyâ Daêvâ, mahmî manôi Ahuiahyâ urvâzemâ (= vrâzmâ) Mazdâo Thwôi [= thwayâ] dûtâoiihô âoiihâmâ, tēng dârayô yôi Vâo d(ai)bishentî

Verbatim trans! Ejusque cognatus-dominus exorabat* [-et, vel-abit, atque] ejus servitum [servi] cum amico-cive (b) ejus Deorum-falsorum-cultores [etiam evorent [-abunt]] (vel ejus [sunt] daemones (?)), [sed] in mea mente Aliurae amicus-faustus Mazdae [praeferendus est] (c) Tui [= thwayâ] (vel in Te = Tibi) nuntii simus, hos retineas, [i e a Te prohibeas] qui Vos odei unt [vel vexant (-ent)] [falsos precatores]

Pahl text translit ¹Zak² [yân] î avö³ pavan khvêshîh bavîhûnast, zak î⁴ valman⁵ vârûnîh, levatman ayarmânîh, [zak î⁶ mozd î² Aûharmazd nafshman, Shêdâân³ pavan denman, aîgh vârûnŏ¹ va⁰ ayarmân î Lak¹⁰ hômanêm Ashân va⁰ ghal¹¹ bavîhûnastŏ] (b) Zak î valman Shêdâân¹² pavan li mînishnîh¹, [aîghmânŏ¹ vaⁿ mînishnŏ aêtûnŏ frârûnŏ chîgûnŏ Zaratûshtŏ], zak î Aûharmazd hû-ravâkh-manîh¹³, [ashân¹ ghal bavîhûnastŏ] (c) Lak¹⁴ gôbâk yehevûnêm, [aîgh, râyînîdâr î¹⁵ Lak yehevûnêm¹⁰], valmanshânŏ yakhsenûnêm mûn Lekum bêshînênd, [aîghshân⁶ min¹⊓ Lekûm¹⁵ lakhvûi yakhsenunêm]

¹ See P ² DJ 118 î ³ D valman ⁴ D om î ⁵ DJ avŏ ⁶ D om ¹ DJ, D om. ⁶ D ⁰dayyâch, DJ ⁰dayyân ॰ D om va ¹ ⁰ DJ om î ¹ ¹ DJ avŏ, om va ¹ ² DJ, D ⁰yan ¹ ² DJ, D ⁰manŏîh ¹ ⁴ DJ aîgh ¹ ⁵ DJ om ¹ ⁶ D bûnem (so) ¹ ⁻ DJ, D ¹ ፆ DJ

Pahl trans! His is [the blessing] which he sought for for the relationship (or, 'in possession'), (or 'That [blessing] which is for the relationship he sought for'), that which is his productiveness (or 'class of labourers') together with his loyal friendly circle also seek for it [the reward of Aûharmazd him-

a الهاهم على الماد الما

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něk gůyad, pah ham ků ishn= bond kělříž dyň sok () frárňa josonůnětí poromoh \mapsto is $\}$ 0 kůnanů $_{\bullet}$ (0) Ån s Tů, Hôrmord, burdár* tan hast, [ků [$\mathfrak{t}=-at$] andar géti milment pah tan []1] $_{\bullet}$

HXXX

Free tr Thus his Lord kinsman prayed, his retainers and loyal peersman And demon-servers but mine is in mind, the friend of Ahura.

Messengers Thine may we be, may at Thou hold afar off Thy bissphemers! self and for this the Demons besought thus. Thy bearers and loyal ones may we be. This was besought by them] (b) That which is his are Demons, and in (or of) my opinom, [that is, they think ours is a mind as pure as Zaratushis.] Atharmand's joyfulness-of-mind [is sought for by them]. (c) But we are Thy spokesmen, [that is, glorifiers (or finctiers') of Thine], and we are holding back those who hate You, [that is we are holding them back from molecular You]

Mor a samak text. Asya svadhluataya abbilahukoshu* [asya nti sva minah svadhluasya prasadasya] asya svapanktilaya*: sahadocatayaba* [kila* svadhluah**] svapanktilaya* adoc'kaccha Te bhavamil. (b) Asya Deveshu man manasi Syaminsh pramodasya Mahajilahuluah, [prasadasya]. (c) Tava stota [rah]* bbavamah, [kila, dyutatvam te* ku mahe] tan* darayahah (sio* yo* Yushmakani abbilanta. J P J om. J J stata, P stota. J J* J J J J J J v ak for yo (r).

Nor trans! Through (or in accordance with') that which is especially his own he is (or we are') among the prayerful* [for his (thus, that is,) for the Lords own reward] with his own class, and with bis obedient to following [that is, I (?) am Thine own of Thine own line and obedient to Thy commands] (b) He* is* among his Gods. But in my mind I* aux' in* prayers* (abhildstukesha) for the Lords the Great Wise One s, joy (or grace (?)) [for the reward]. (c) Thy praisers we are, [that is, we are producing Thy glory] and we are smiting (or wounding (meaning holding dhar*)) those who are termenting Your dusciptes Or in viewers (?)

Parel persias fig. An [(in(?)) i [] [(= eormon) peh khwéshi khwártan, án û — aw (do pro awb) farmán! (?), [án i murd : Harmond khwésh, Dawka pah in, kh' — u farmán! (?) fi hatáma o Ashán [] û khwésh (b) Ân û Dêwán pah man rei ish r' [bast = Asar (?)] [rh [psh = dph (do) (corr person)] [mán [] mi libh édda nék chunn Zaratunki] án Hörmund kkésh [ashān (do) [] (mi ish û sah = mšasáná páson rél (do)], khwási o (o) Tû guwá bóm (kernan(?)) [khrásidan (do Pahl, ráyinidár) Tu bóm (bavam(?)) éshán (do rád.) dárma kh Sarahá ásár-dekad (?) [[] as Shumá biz dárém)

Free tr Then answered them Ahura, by means of the Good Spirit ruling As from His kingdom supreme with His Truth most brilliant and friendly Bonateous and good is your Faith. We have chosen her may she be ours!

Verbatim transi. His Manda, dominans Bona Mente (b) Suo Regno ex

Trlit Aêibyô Mazdâo Ahurô sâremnô Vohú Mananhâ, Khshathrâḍ(t) hachâ paiti-mraod(t) Ashâ hushakhâ vēnvâtâ [= hiven°]; Speñtām vē Âr[a]maitîm vanuhîm [= vanhvim] vai(e)maidê, hâ nē anhad(t) respondit [cum] Sanctitate [ille Ahura] beneficus-amicus (Sanctitate) splendida (c) bene-largientem vestiam Pietatem [piomptam-mentem] bonam eligimus, ea nostra sit¹ [eos inimicos Deorum-daemonum-cultores exsecramur!]

Pahl text translit 'Valman' valmanshân [Shêdâân' (?)], Aûharmazd, pavan sardârîh î Vohûman [amatash Vohûman pavan tanŏ' mâhmân yehevûndö [b) min Khshatraver barâ pasukhŏ gûft', Ahaiâyîh î khûpŏ va' hamkhâk nadûk kardŏ, [afash¹ pavan tanŏ mâhmân yehevûnd [c) aîgh Spendarmad Lekûm 1âî shapîr dôshêm [bûndak mînishnîh] 'ozak 14 lanman aîtŏ, [aîghmânŏ pavan tanŏ¹¹ mâhmân yehevûnâd]

¹ See P. ² D avo ³ D shêdân (so) ⁴ D om î ⁵ D ⁶ încd ⁶ DJ, D ins va ⁷ DJ, D om ⁸ DJ bûdō ³ D, Mf ⁹ shâm (?) ¹⁰ DJ, ins va ¹¹ DJ, D om i

Pahl transl (a, b) And He, Aûhai mazd, uttered a full response to these [Demons] through the chieftainship of Vohûman, [that is, when a good mind was lodged in his body], and from Khshatiaver, and Aliaiâyîh the good, who was made his good friend, [that is, he also was lodged in His body], (c) he answered thus 'Spendarmad the good [the perfect thought] who is belonging to you (or, 'on your account') we love (we have chosen in friendship), her who is ours, [that is, let her also be a guest within our body]

Merengahenrederberonen m. Dangenregeber 1290 in Granderberonder ond Merengahenregeber | of the manger (1900) on a metangenregeber on one for o

Trlit Ad(t) yûś, Daêvâ! vîspâonhô Akâd(t) Mananhô çtâ chithi em! Yaschâ vâo mas yazaitê Drûjaschâ pan imatôischâ

S(k)yaomām aipî daibitînî (?) yîis asrûdîm [= °dvem] bîimyîo haptaithê! Verbatim transi Ita vos Deorum-falsorum-cultores [vel Dei-falsi] omnes a-Mala Mente estis semen [stirps], (b) [et-] qui(qne) vos multum [vel (qii) vir (?)] colit Mendacii-daemonis mentisque-perversae [est] (c) [In] piomotionem (ad) [sunt*] fraudationes* [vestiae] quibus auditi-estis [famosi-factiestis] terrae in-septima [-regione et in-aliis-sex]! *Vel fallax (vir (?)) = daibitî-(nî)

Pahl text transl ¹Aêtûnő, Lekûm mûn² harvispö³ mûn⁴ Shêdayyâ⁵ hômanêd, atânö min¹ Akômanö aîtö tôkhmak, [aîghtânö tôkhmak min tamman, aîgh, Akômanöch], (b) mûnich Lekum, [Shêdââuŏ⁶ kabed yezbekhûnêd, Drûjötar va⁷⁺¹, avarmînishntai ¹ yehevûnêd] (c) Sâtûnînêd mân (?see ⁹mām) min akharash*

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Her a sansk text. Tebyah Mahajalah Srimi srimiturish Uttama ra Mana ab. Schet Grahmano raju bl nbhalgato bhūt] (b) Sabarevarāt gratyut taram al rasht [kila gurutvad usen vice hate] Dharmena cuddhesanglibhrah satiabritens febet satiant eadleharatram sanu bi abhilgatam abhutl (c) Leithislift vo auliphenamanasaile utlamain mitraviml ach me atl falla me vanoshi abhrarati bharati vathi va hman' praticaslinih na cakto bharami! th their 1 (d. J. J. J. £ 1 11.

Her transl. To these the treat Who One the Lord in wered in the lord hip of the highest (be t) min I (that I if (or since) (syahmana hall arrived as a goest, within he (r. their I losty), (b) From Saharevara He av swered [that is lie makes the di tlaction (or he di tlagoishes himself) from his office as teacherl, through Ills Sanctiffy (or through Dharma) which for who I was created I good I towar I the well inclined lift for since I truly good conduct had arrived as a gue t within II for the r t body L (c) and He said I befrical the earth for your perfect mindedne s (2)), and your highest (hest) and she is mine I that is she perfect mindedness has arrived as a rue t within my body so that I am locatable of deceiving you L. At truly a ting

Paral portion Mr. [] [In = - 2] f ban [Di an] [] tunned pub sardig. Valu man (ie), [Liga h Tahiman (1) p h tan mibmin bed (1)], (b) a Shahan rer (1) Ilh jamb muft, Kanab bhebfid t aib bard [] faza b = apart] | b tan mibmin todl, (e) bh Spendarmal shows es seb bb tham fes = - [jeur nin! hal] in mi b 1 [ko, ma pab i m milmin bed (elc)] o (br ebet

Allemative. But your kindred all he flexast are a seed from the mind policied Who praise onto you most off is with the deed ! of the Lie deceively? And with deed*1 of the mind perverted thes famed are we in the earth. = -(L)ysemim siri 2 delbita m. s to (n) mitt l as gl.)

i zak felfi but fal hmun Zaratûsbiët di je 1940) mûntdas asravishalh reba buned' [avants biimis fis 1814 (haft). Or akharib (?) as in Comm. fee P Mi on Mil Di m to held D bellin. IN D for ra-D fur paren bom ein. D om. to D.I

Pabl transi Therefore ye all who are Demons your seed is from thomas [that is your seed is from the other world that i. from Akomaa (the Fvfl Mind (cp 1 3(1 5))] (b) and he who worships you (O ye Demons) much is the more Druj like and the more insolest (c) but ye are (ar he is (see the false gloss)) causing us to go after (or from behiad (?)) that deception [that is, Zaratusht (?) is bestowed upon us (?)], and ye give out (or he gives (?! out) your infamy in the sevenfold earth

Her a sansk, lext I van yayam Devah vieve pi nikrishtat mana alit atha bifati (b) yaccha jushnida2 prakrishtaih* aradhayati, anritataro gaya manastararcha 1+2 (sic) bhavati (c) Pracharayati mayi paçchât* pratăr

anâm [-nam], yâ (? yena) yushmâkam anuktmu* datte bhûsaptadvipâyam
¹ C om from -sah to taiaçcha ² J³, J⁴, P ^omat ³ J³, J⁴ gava⁰, P gapa⁰,
J* garva⁰ (?)

Ner transi Thus, ye Devas, ye are all of you even a seed from the degraded mind, (b) and he who so especially propitiates you is still more unholy, and more insulting (c) And she (?) who is producing your infamy

કાર્જનામે ભારતા ભારતા જે (૧૦૦) તેમ ૧૦૯ ૧૦૧માં મામ ૧૦૧માં ૧૦૧મા ૧૦૧માં ૧૦૧મા ૧૦૧માં ૧૦૧માં ૧૦૧માં ૧૦૧માં ૧૦૧માં ૧૦૧માં ૧૦૧મા ૧૦

Triit Yad(t) yûstâ frâ-mîmathâ, vâ mas(k)yâ [= mash[1]ya,] achista daŭtô, Vakhsheñtê Daêvô-zustâ, Vanhēus sızhdyamna Mananhô, Mazdâo Ahurahyâ khrateus nasyañtô Ashâad(t)châ!

Verbatim transi Quale vos ea [eas les (vel eo (?))] plaeparatis^{\$1} quae [quas les (vel quo = ut)] homines [les' ²] pessima [-inas] constituentes (vel facientes) (b) loquuntui^{*3} (vel -quentur) [a] deolum-falsolum-cultolibus-dilecti^{*4} [prophetae (vide v 1, c), sed] Bonae [-na] exclusi^{*5} [vel lejecti ⁵] Mentis [-nte] (c) Mazdae Ahulae [ab] intelligentiae [-tia] peleuntes [les exellentes^{*}] a-Sanctitateque *1 Vel vos (nos) pervertistis (memathî, 2nd pl perf) *2 vel homines perversi *3 vel vocati sunt 54 vel res dilectas *5 vel res rejectas (?)

Pahl text translit ¹Mûn min zak î² âyûpishnö [zak i³ frâiûnŏih² yekavîmûnêd pavan zak î³ kolâ II mindav im¹, î⁴ minavad, va stih] ash fiâz minishnö vaidînêd, [aîghash baiâ fiifêd, afash mînishnö barâ⁵ avö vinâs kaidanö vaidînêd⁰] Anshûtâ⁵+8 saiîtai dah shn⁰ yehevunêd8 [Dinö ⁴++3 f⁴+3 dûshâkâs] (b) Mûn yemalelûnd zak i¹0 Shêdaan¹¹ dôshid, [aîgh, mindavam pavan avâyast î³+4 Shêdâân¹¹ yemalelund], ashân Vohûman sizd³¹²²+1, [aîghshân¹ min rakhîk] (c) ¹³Zak î Aûharmazd¹ khii adô nasinênd¹⁴ va Ahaiayihich, [aîgh, va³+4 tapâh baiâ vâdûnâĭd] ¹See P ²DJ ins î ³D om ⁴DJ om ⁵D pavan ⁵DJ varzîn⁰ ¹DJ maidum ⁵D ins î ⁰DJ, D dânishnö ¹⁰DJ, D ins ¹¹ D shedân ¹²(?) DJ, D sishd (?), K ⁵ sîshak (?) ¹³D ins va ¹⁴DJ, D

Pahl trans! When one (or 'Who') is of this alliance (or 'agitation (âyuzishnő)'), [that of piety for both the interests, that which is spiritual, and that which is of the world], then ye are (or 'it is') turning his thoughts, [that is, ye will deceive him, and also turn his thoughts to the commission of sin] That* man is producing the worst [the Religion of the one evil in his intelligence] (b) They who announce what the Demons have loved, [that is, announce a thing in accordance with the desire of the Demons], by them

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in the seren Dispan of the earth even he is causing the decent to go forth after me. Or to d y na ... by which he are he (if your is real,

Parti persian Mi i dûn atomat [] li rei t. Lita ik w. La til, tiln [] ik o o ha t inklor. [ka, tho takkon ar kuli. La ik m. o i lo o (k) kih ih (i pr. bamb om. [lie tin] li ris razzal, Droji t. (lo]] [[ti vir. l. tod] awarmini ha tiletir til kado o (raftan tri man ap pa. in (lo) frik in, (ko man /ar tu bi (ko mad a i] d. l. d] [] [jah ramin kaft. ko mar parton k. m. kaft. doi; bi goffin dek. d. [] []

Free (r 1 or we have devi ed that men who tring worst deed to perfect in Speak loved of the Demon God call out for the Good Mind and Jurit And they fall from the thought of the Lord from Righteon no scatterly perch

is a his many left (that I he is far off from them), (c) for they are de troy in, Adharmanda wisdom and his sanctity also (that I they will also render it atterly voil (ht. spoiled)).

Her a sansk, text Yat dvitavil k te prakpishtain manah [dvitavat va tenah parajokhishi ihaloktsichcha] matioati 30 manushvali nikri hippishi ihavati [kila vipratiavasti] (h) va jatshi Bevamitratvani Utaman sidavati (sief) Manah [kila, ve kinchi samihiren Bevahami vadanti teshani dehit (vaimanah dure u te], (c) Maisajalainah saximino huddhin nicayatani Dhar maccine [kila ve tet tritiam nicayanti te karjani punyancha sinceranti]

'J J praisks J J J It I ks all tratam. J om from sida t vantus. P tals. J om

Her transl. Win from the two thiors (sie = à to for ili) [from the interest (or wealth i) which appertains to the warld heronil and that which is of this world; the man who is of be a mind is torning the mind away [that is when he deceives it (or betrays it)] (b) then from those who are declaring a friend hip for the Deras the best mind per lies [that is Grah maon is far from the body of those who proclaim anything from friendship toward the Deras], (c) and from those who are destroying the wisdom of the Great Wise One the Lord and his Saurettiv re also far's from them [that is they who are destroying the visita interpretation are destroying duty and Saurettiy]. So Darn. ar they are also destroy is fancity (read therman).

Fribertilas Mr. Kik az [] ko blahn [4n nékl (etté pah in har dé]] mink u [1] a b fráz mínidan gardinad) [10 h blh fift dehad glah (říše) minkha blh isu nankk kardas gardinad), mardom budur [khirad = 10 né.] bláhad [[]] hudegblj o (b) Kik gápad an liven khukhd (eo) [10, chir pah tilk : livena gápad] anhin labman sez (?) + ya'ni + dör (khirha [a= 10] az dör] o (b) in i lörnurd khirad sezá (rel mét) kunad, wa Sawib bam, [tû, [] tabàh bih kunad (?)] [kû, Zand Aweti tabàh kunad, wa ní kir u kirán tabàh kunad = dyb Zand i cedž topáh rágánd* ca má l' kir na kirán finh rágánd*] o Or liyik 1 petnap rágánd.

nem. Drétenzold, zandatam odm. gendelnee. Eldorendeld. Aternd zimt nem kalatam odhako endieldeonenen parleteror kan en ekilatam kandes anderenderenden.

முய தமியிலு மமூடிய திமமும் முறிய விக்கையிய விருவிய மிறிய மிறிய மிறிய மிறிய மிறிய மிறிய மிறிய விருக்கில் பிரிய Paouru-ačin to enaklista vais state voista Vezi táis, atha Hatá-marané Vhura, Valusta Vezita Vananhá

Thwahmi vē, Mazda, Klishathroi Ashačcha schigho vid im

Verbatim trans! Multum-et-sucviter-injuriosus [vel mult is [suas] sievas injurias] attigit [propositium summ ([vel etiam fortasse. Injurias vestras (*) adversus sanctos macti-estis (*) i e consilia crudelia vestra consummavistis)) us-docti mis falsis] quibus annuntiatiu [suus, vel vester(*), progressus vel fruia], [sed] si his [sic res ei [vel volus (*)] succeilat], sic [etiam]) (b) [O Tu] re-vera-

Free tr. Much to do harm has be striven to his famed help. If it be so, that e ential truths hast Thou known in The memora. Lord through Voluman. The e in The klugdom t place for A ha The truths t establish.

entia in memoria habem (hura optima nosti Jagnos) il et revelad il Mente) (e) et Jess Tuss seriator) la Tuo Jilegnoj pro-Vobi Varda (flegno) Sanetl utegnoj full laudis-doctripas statuam (vel deponam vel etiam (ras e discame))

Pahl text translit. Thabed kloikan kin. Invihûnbelit [aigh vints kâtân pådafrås vaddaårdi min sed is yeastimân i [mûn gâlî yekasîmûn i] ai h amat valmon hân n ar [aigh padafrås pason zak damlar bondak hari valdañsen amat robân lakhafr ar tent "yehabûnd] (b) İshkarak amarindilr Adharmard [aigh pason vinds va" kirfak âmar "vadûnyen"] va zak i politûm âkâs i pason Vohdmana, [mord kbaritûnên] ti av min arayad yehabûndi] (c) Isran ac "Ilak i"lekûm Adharmard khû liyihi zak i Aharavih amûkûtî lin" (sie) barû kharitûnênîti "(amat lekûm pa

dakhshabîh bûndak barâ yehevûnd¹², kolâ aîsh¹³ pavan frârûnîh âkâs barâ yehevûnêd] ¹See P ²D pâdŏf° ³DJ,D asâr ⁴DJ ms î ⁵DJ ghal ⁶all seem âîm° ⁷DJ om ⁸D °âñd ⁹D han⁴,Mf ânŏ, oravŏ ¹⁰D °dayyân ¹¹DJ °tum° ¹²DJ,D °ûned ¹³DJ,D om I

Hatred is desired for these much-hating ones, [that is, Pahl transl they would execute chastisement upon the sinnersl, of which it is related, [and of which it is said] that it will take place when they are eternal, (? or, 'when', 1 e 'if' 'theirs it is there' (hasâi (not asâi) = hathiâ = the usual tamman = 'beyond in the other world')), [that is, they shall make the punishment complete at that time when they give back the soul to the body] (b) An "1 enumerator of what is manifestly real (or 'an open (?) enumerator') 25*1 Atharmazd*, [that is, they 1 must 1 give 1 account of sins, and good works], and he*2 is 12 aware of that which is best, which is through a good mind, The understands the reward, that is, he understands to whom it is necessary (or 'fitting') to give it] (c) In this Thy kingdom⁺³, O Aûharmazd, Your⁺³ Aharâyîh's teaching will be (or 'is thoroughly') known, |that is, when Your sovereignty shall have become complete, every individual will become intelligent through prety] *1 Or 'O enumerator, Aûharmazd, knowest' *3 or 'which is Yours' do Thou give' *2 or 'Thou

Ner's sansk text Prachuram dveshinâm¹ dveshah¹ âkânkshate yah ukto 'sti, yadı², [kila chet pâpakanminâm nigrahah kiryate³, nigrahaçcha tasmin kâle sampûrnah kiryate ³yadâ âtmanah punas tanau samyuñjanti] (b) Tân tatah⁴ prakatam kalayati* Svâmî, [kila, pâpena punyenacha sam-

Trlit Aêsham aênanham naêchid(t) vîdvâo aojôi (vel âjôi) hâdrôyâ
Ya jôyâ senghaitê, yâis srâvî vaênâ [= huv°] ayanhâ,
Yaêsham Tû, Ahurâ, (i)rikhtem, Mazdâ, vaêdistô ahî!

Verb trl Horum [hominum] injuriosoium [Ex his injuriosis] nihil sciens est [princeps eorum] dicere [i e designaie, describeie] viies-suas-in-possessione-pi aesentes [quam magnae sint], ([vel, leg âjôi, Ex his injuriosis nihil sciens [est iniquus suas-vires] ictii [i e ad-ictum destinatas esse] viies-suas-in-possessione-praesentes]), (b) quae ut ad-victoiiam-ieportandam (vel impertiendam)-aptae nuntiatui [-iantur], quibus auditus-est, [i e famosus factus est eorum princeps] micanti [suo] feiio*1, (c) quoium [tamen] Tu, O Ahura, [nihilo-minus] exitium [-tii], Mazda, scientissimus es *1 Gladio

Pahl text translit ¹Valmanshân kînîkânö^{*} lâ mindavam¹ âkâs hômand, zak î² zanishnö î³ rôshanö, [aîgh¹, pâḍafrâs⁴ pavan rûbânö, maman chand lâ

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kivaiti kuruto] utkrishjatvaticha vetti yat Gvabmanena [Lila, pra dlaticha junati yat yasmai yojyate dätutid] (c) Tvaya Lushmakaticha, Mahājūānia, rajyo ponvasya cikshā parjidāyate, [yadi Lushmākati rājyati satipārmati jāyate tatah sarvaļi ko pi sadvyāpāratayā vettā bhavatī] Jom from dreshi to home prad 3 Jom from kriyate (de) to yadā Jom Jom jad 3 prakvi

Nor trans! Moch does he desire the hate of the haters (or He desires hate for these mech hatlog does) who is declared if [that is if the punishmeet* of the malefactors is effected it will be completed to that time when they coile the sools again with the bodies] (h) The Lord therefore commer ates! them manifestly and truly [that is He takes account as regards sin and righteousness], and He recognizes the excellance which exists through Gvalmann [that is He coderstands the reward which is? (?) he understands to whom it is necessary (or fitting) to give it]. (c) By Thee O Great Wise One the doctrine of saccity is made known in Your Rigidem [that is If Your klundlem becomes completely established then from that cause, every man will* become* intelligent through good conduct]. *1 See Barnouf see algh.

Peril-perita Me Birjarkinab-varrasedah kisah khushed (kū[ah = -cā) wanih -kārlin pādatrih kān-d (?)) kili grūt + srūd -ctfd [lih grūt + srēd] kā, kili cabin bi-shows (kū pādatrih) pak da zamāt atamā bih krosand kih rawān bla da tan dahad) o (b) fābir shemār kessadah Hormari, [kā pah wanih u kiri b shumār kunsad) wān buland agāk (pah Bahman juwad dinad, kū, ān kib bāyad didan) o (c) Pah ān (Tā s Sūnmā) ir murad kāndā an (s swab dinakhta kih dahad (Prel daket) tuwa (c) et rīdetri), [kib Shumā pādiahākt tamām būb bēd + yawā + bāshad bar kes pah nekt āgāk bili bāsbad) o

Fr Of these wretches none may declare how great are their marshalled forces. And what as victorious they land thus famed through their glittering iron But their utter rule. O Lord most clearly Thou seest, O Manda.

kharifûod] (b) mûn* zanishnö amûkhtênd (sic), [zak* mindavam amûkhtênd zaksha parao ribano zanishnö jeherûnêd] mûn srûlû yokavinûnêd nigh paran zak i khvaên+t asinö [ashao gazêdɨ] (c) Mûn valmansha Lak, Aûhar mazil valmanich; friatak (7)* kkas*t homanih, [alghi* valmanich*i i vinàs-kārdar pādafnis khavitûoih]. Seo P. DJ ins. L. D ins. L. D pād C. D amst. D. Zend leiters khrin (sp. 3 30, 11) M khri. DJ om. DJ ripk M. K. frikak D ripk.

DJ Aktali. ** DJ ins. leb. DJ om.

Pahl trans! They are not aware of the case of these aveogers, nor of the smiting which they will clearly receive [that is, They do not noder stand how great the punishment for the soul is] (b) which yet they inculcate as a smiting [that is they teach that thing which is to them a smiting for the soul] by which it is proclaimed that with the glittering iron [they (he) shall tear (till bite) them] (c) Thou art aware, O Acharmard whose are those things and fir whom at a that which is that deadly result is destined [that is Thou understandent the punishment of shuners]

Ner's sansk text Te dveshino na kimchit jânanti apaghâte*, yah parisphutataiah¹, [kila, mgiaho yah âtmanikali ("sic)², kiyân iti na jânanti] (b) ye vighâtam çikshyanti, [tat kimchit çikshyanti¹ yenai 'shâm âtmani² vighato bhavati], ya³ ukto 'sti uttamalohena⁴ (c) yeshâm Tvani, Svâmin², kimakai makiitâin⁵, Mahâjñânin, vettâ 'si, [kila, teshâm ye pâpakâi itaiâ nigiaham jânâsi] ¹ J³ (?), J⁴ °pha° ² all ins. ³ J⁴ ⁴ J⁴ uttamra° (or °na°), J³, C uttamapralo°, P uttapra° ⁵ so J³, J⁴, J♣ karttâ

Ner transl But these hostile persons understand nothing concerning* the smiting, which is yet most* manifest, [that is, they do not know how great the soul's punishment is], (b) they who yet are promulgating a smiting-asunder which has been announced as a smiting by means of the best

Trlit Acslam acnouham
Vîvanhushô siâvî Yimaschîd(t),
Yê mas(k)yêng [= °sh[i]yēng] chiklishnushô ahmâkēng gâus bagâ vâi emnô,
Acslamchid(t) â ahmî
Thwahmî, Mazdâ, vîchithôi* aipî?

*Or 'vichithroi', see also vichithrahyî, Ja, Ja at Y 30,2, but I modify p 478

Verbaum transi Holinii injuliosolum [ex his injuliosis*1 unus*] Vivanghides [esse] auditus-est [claius-factus ((?) vel famatus) est] Yima-etiam, (b) qui, homines sibi-conciliale (vel docele)-desiderans nostios, Bovis partes edens [fuit, 1 e edit] (c) Holum quicunque-sint [1 e hos] apud (vel ab his) sum in-Tha, Mazda, discretione (in) [ut distinctus et sejunctus, 1 e ita judicandus sini] *1 Sunt qui sic vertant holum factorum injuliosorum reus (?)

Pahl text translit ¹Valmanshân [Shêdâân] kînîk vinâskâi zak i Vîvã-hanāni Yim sind, (b) mîn² avö anshîtâân châshîd, aîgh lanmanîkânö bisrayâ pavan³ bagishnö vashtamûnêd [hamâzak² anshîtâânö pavan sînak masih va, bazai masih] (c) Valmanshânich dên, [zak i Gâsânŏ li pavan Gâsânîkîh bara doshîdanö¹⁰], Lak, Atiliai mazd, barâ vijidŏ akhai, [aîgh, Lakich pavan klinp dîshtö] ¹See P ²D om ash ³DJ, D om va ⁴M va, DJ om ⁵D mardûm ⁶DJ, D sinok, K ⁵, M sinô ⁷D ins va ⁶DJ, D, M ⁹zâî ⁹D om ¹⁰D ⁹idŏ

Pahl transl Of (1 e among) these [Demons] Yima of the Vivanhanas is famed to have been a hating sinner, (b) who taught men thus 'O ye of ours, eat ye flesh in pieces [O ye men ever just as greedy, eat it in pieces according to the size of the breast (the stomach), and the length of the arm (as much as stomach can hold, or hand take)]' (c) From among these [on account of my thorough love of the Gâthic doctrine of the Gâthias I am

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steel [that is they are teaching something through which their smiting in the soul is effected] (c) concerning which cruel malefactors. Thou O Great Wiso One knowest, [that is Thou knowest the punishment of those who are malefactors]. Or reading leftant, the result of whose cruel action

Paril-pertia Ms. Cahân lini (ie) nah]] (ii = rorman (iic)) âgih hand, ân ; adan rhihan, [(] [pah = percen] pădafrâh pah rawân chib chand, ush dânênd (so); (b) lih radan ânârad [ân : chi śmôrad ân-shâs pah rawân zadan bâshad], lih garît - rrîd circli (so) + hast, kh, rab ân [] [hhâlādah, rellkhyandah (? = hhân] lâhînîn (de) [[wa ahawad = (ra) ro ramêl pro ra_lkhên] bâhîn [[(hūrad (? perhaps khūrad*) = ra, a d]] o (c) kh û bân, Tû, Hormand û ham [Lirîb -dekandah (?) âgih band () [kû û ham (wanik (?)-làrtar pādafrāh dān]] o Hardly shūrid () see vazand probably for gazand see the Fāhi | Fermerij frêb was preferred; cp. Parii frêv

Free tr Among wretched sinners like these Vima was famed Vivanghusha The same our men to content flesh of kine in its pieces was cating From all and like guilt may I stand in Thy searching view apart.

chosen out by Thee, O Adharmazd hereafter [that is even by Thee I am considered as good (or poss 'maintained in welfare (?))].

Nor's sansk text. Thu dreshipah phiplosh Vivanghanasva*i pnirah* proktoria kamacedah*i (b) ya manushyebiyab samhsuddayait* asmidkath pa cunain dakshinaya' khadanani* [sinahmasayataya'* bojayamasiyatara**], (c) daktha tatri hasii Tranicha Mahljidhin viveyayam* asa pacchat* [kila antar Gathara cuddhataya dhrifidh!]

J (?) J virangh J vuran C om J Jamanishèd corr from dakshan all ins P vis C vio.

Her trans! These bateful sincers hameceds Vivanghanos son has declared forth (by his example?) (b) his who taught men to cat the food of nur herds with (or for? a perquisite [and in precess with the width of a breast (or which would fill the hreast"), and with the length of an arm] (c) And these I (?) have (?) here discorning later there and Thou also hast been discerning O Great Wiso One the Lord, [that is, they are estimated with clearness (or favourable?) in the Oathhas].

و من ورس در سرد در سرد در سرد برساع کو در کار در سرم در سر

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Trlit Dussastis si avao môi endad(t) [= mei end°] hvo jyatčus [= jiva°] sênhanais khi atûm,

Apô mà istîm (apa)yañtâ berekhdham hartîm [*tvam] Vanhēns Mananhô, Tâ ukhdâ mamyēns mahyâ, Mazdâ, Ashânchâ Yushmanbya gerezê

Verbatim trans! Doctimam-nefastam-promulgans verba sancta Religionis nostrae destruebat [(?) vel -uet] ille vitae [nostrae suis] hortationibus consilium [destruens], (b) de me ¹ opulentiam deripiens [est] beatam vere-bonam [vel 1e vera exsistentem (?)] opulentiam] Bonae Mentis (c) Hoc dicto spiritus mei, O Mazda, Sanctitatique Vobis planctibus-supplico • Vel 'ineam'

Pahl text translit ¹Pavan dûsh-âmûzishnîh î² srobŏ ashân mai enchinêd, [Shêdâân]³, valman mûn zak î zîvishn-hômand⁴ khiradŏ âmûkhtŏ [avŏ aishânŏ Aît mûn aêtûnŏ yemalelûnêd, aê² siôbŏ ashan⁵ inai enchînêd î valman] (b) Munshân bai â⁶ zak î li îshtî² avôi tŏ, [piadmânŏ² kard⁰ dâshtend, khivâstak î pavan Dastôbai î li avâyad dâshtanŏ, î amat shâyad dâshtanŏ, pavan zak i âs shâvad dâshtanŏ], î aizûkŏ aîtŏ² pavan Vohûmanŏ, [aîgh, amat pavan¹ frârûnŏih yakhsenund avâyishnîk] (c) Pavan valmanshân milayâ î mînavadıhâ, Aûhai mazd, î Ashavahishtŏ avŏ Lekûm gaizîd, [aîgham Gâsûnîkîh¹⁰ la ilibâk, lich gaizam]

¹ See P ² DJ om ³ D shêdâch. ⁴ D zanishi hômanend ⁵ in DJ bef srobŏ ⁵ DJ om ⁷ D îsht, DJ îshtŏ, M îsht (Zend char) ⁸ DJ, D ins î ⁹ D kardanŏ ¹⁰ so D, M ⁹ k

Pahl trans! On account of the false teaching of the word he is destroying them [the Demons], he who has taught the living wisdom (wisdom as to life) to people [some say that the text should be rendered, this word which is his destroys them], (b) by whom that which is my wealth is borne away, are they have the compact which has been made, namely that wealth which is with (or through) my Dastur must be had, which when it is necessary

ساده مردخ. عسد اسد و المربع على
ه هیهی سیم دردس. و سده (س. و بردساه سیم اسی میرسد رسی و ایم درس ملی و بردساه سیم. و ایم درس ملی و بردساه سیم. و ایم درسان میرسد و سیم سیم سیم است میرسد و ایم درسان میرسان میرسد و ایم درسان میرسان میرسان میرسد و ایم درسان میرسان میرسان و ایم درسان میرسان میرسان و ایم درسان میرسان میرسان و ایم درسان و ایم

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Fr tr The Herald of creeds that are false he mars our life saim by his teaching Seizing away my wealth the blest and real* wealth of Thy Good Mind With the voice of my spirit I cry to the Right and to You to deliver to have it, it must be had in that way] the" scealth" which is the longed

for (or the yearning heing (= alto so better)) of the Good Mind [that is, it is thus when they possess their desired object through piety] (c) With those words of the spirit, of Asbavahisht, O Atharmazd I complained to You, [that is with me the (or my") Gathle doctrine is not current. I too bewall, or not in that way which *1 Without In gl, by evil doctrine him who

is pleasing see the Gatha.

Her's sansk, text. Dushtacikshayat uktir vinaçain dadati asya jivanivantim (sic (?)) çîkahayituh* buddhim [uktir ya Devanam] (b) Adhikamcha me lakshmin apaharati hitam satim Uttamena Manasa [pramanama yo lakshmin adeçena me dhartudi kartumcha yogyalı, taih me adhikanı vinaçayati, yıl sadáchárena saibchitá* ástel (c) Tábhiccha vágbhlis mánasavrittyá shain Mahajuanin Dharmascha (macha (?)) Yushmakam purah akrandaye, [kila, me grightire not pravarentet. J om duchts. sall ops. J C. P gvabhib (sio), corr

Ner transl Through Ass evil doctrine his word is inflicting destruction upon the teacher's wisdom as to life (or living (?) wisdom) [the Devas word does this] (b) He is removing afar' (or atterly') my property the friendly and really good wealth of the best mind [the regulation he who (or when any one") is clever enough to preserve my property in obedience to the command, and to bring " it" into effect " then this soil one is niterly destroy ing this property of mine which has been thus accumulated through good conductl. (c) With these words and with earnestness of mind, I am complaining before You, O Orest Wise One and Sanctity also complains (or 'O Sanctity read, Dharma) [that is my creation (or country (?)) is making no progress).

Parsi-persian Ms. Pah had amukhtan sukhunshan kharab-kunad [Daw fham = 104]] û kih ân : [] [zadan = rdauche (zic)] bend khirad âmûkht ân b = 6 [hast kih êdûn gûyad ô sakhun shân khârab-kunêd -] o (b) kih-shân bih án man khezîneh ghârat, [andl nah kardan dasht, khare h pah Dustar man bayad dashtan, amat (sic) shayad dashtan, pah an rah shayad dashtan) s ummid (so) hast pah Bahman [kū, amat (sio) [] néki darad lafk (or layli,)] o (o) Pah oshan sakhun s minofiba, Hörmund, Ardibahisht, an Shuma garaid (so) [kûm Gâzân][= I] nah rawa kunad man ich (sie pro ham) + ya'ni man garram] o

Free tr And be will destroy my word who for sight as the worst announces The Kine for the eyes, and the sun, and the gifts of the wicked offers Who makes our meadows a waste and who levels his mace at the faithful

Verbatim transi Ille-ipse mes [-as] doctrinas occidat[-et], (yul ad-nihflumredigat[-et]) qui pessimum (l e rem pessimam) spectatu dixit (?) Boyem ocuiis. solemque et qui dons scelesti [i e. secrificia impietatis] oferat [-et], (c) et qui (que) pascua [nostra] siccet [-abit], et qui (que) telum jaciat [-iet] in sanctum (The well-nigh useless transliteration is here omitted to gain space)

Pahl text translit ¹Valman² gabiâ avŏ denman³ h srôbŏ maienchînishnŏ yehabûndö, [aîghash arûbâkîh avŏ Dînŏ yehâbûnd] mûnash saiîtar pavan⁴ vênishnŏ yemalelûnd (b) Gôspend pavan kola II ash⁵, va⁶ khûrshedŏch², amatichash dahishnŏ⁶ avŏ dai vandân yehabûndಠ, [afash¹o maienchinishnŏ yehabûndŏ] (?), (c)¹¹ amatichash vâstar vîyâvânînîd, [aighash tapâh baiâ kard, afash¹o maienchînishnŏ yehabûndŏ], amatichash¹² pavan pêḍakih aôshishnŏ yehabûnd avŏ aharûbânŏ, [aîghash âshkârak avŏ¹³ khvâst-hômand afash¹o (not âpûs = 'embiyo') maienchînishnŏ yehabûndŏ]

¹ See P ² so DJ, D, M avŏ, or ânŏ ²D ms î ⁴DJ om ⁵DJ âs (²), M seems ach or az + (?) (cp azag = 'goat' (? + ash) ⁵DJ, D va ⁷DJ khurkhsh⁶ ⁸D dâsht ⁹DJ ms ¹⁰DJ, M afŏash (so elsewhere) ¹¹D ms va ¹²D om 1ch ¹⁵D ghal

Pahi transi (a, b) That man sent destruction upon this my word, [that is, he has caused retention to the Religion], he by whom it was said that the worst things to be seen even with both the eyes were the herd and the sun, when also a gift was bestowed by him upon the wicked, [and murder* was also committed by him], (c) when also the meadow was withered by him, [that is, was utterly spoiled by him, and killing was also perpetrated by him], when destruction was also inflicted openly upon the righteous by him, [that is, destruction was openly inflicted by him upon the suppliant]

Ner's sansk text Asau me nâ*i ukter vinâçanı dadâtı, [kıla², apravı ittini bînei dadâtı], yo niki ishtatai anı vachasâ brûte, (b) gobhiçcha³ [-bhyah (?)],

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Trlit Taêchîd(t) mâ môrendan [= merend°] jyôtûm [= jîvâ°], yôi diegvatô maz(1)bîš chikôitereš,

Anhēuśchâ aub[u]vaschâ [=° vâs°] apayeitî 1aêkhnauhô vaêdem, Yôi vahistâd(t) ashâunô Mazdâ râreś(k)yãn Manauhô

Verbatim trans! Hi-etiam mei [meam] destruant [-ent] vitam, qui scelesti [pi incipis] cum-magnis [ducibus] consuluerint [(ad verbum, cognoverunt, hoc est, eorum disciplinam probaverunt, et eo falso in rerum cognitione instituti sunt)], (b) pati sfamilias [pati ifamilias]-que matrisfamiliasque [mati ifamilias] aufert* [hic scelestus (princeps) eorum] [vel foi tasse 'consuluerunt ad aufer-

ajábbih súryábbih* [kila, trivárshinibbih* psűchavárshinibbih*] yo dánam dargatimadbhvo datte [asaucha me ukter vináçauh dadáti], (c) yaccha krishipin 'ndvásayati* (?) [kila, sasyáni vináçayati asaucha me ukter vináçam dadáti], yaccha prakatataya nindám dadáti muktátmanám [kila, parisphutam punyátmanám nindám kurute asaucha me ukter vináçam dadáti].

So J seems C P na. 13 sa. ma. J J gan 'ut in J but 22 hand, also in t. Mor transl. And that man causes the destruction of my word [that is he causes retention to my Dn], who utters the worst with speech (b) as regards (?) cows, goats (or read akahi[i]]bhhyim'= as seen by the eyes) and as regards (?) suns, [that is the scoret for the three-pear-olds, and the five-year olds] who also give a gift to (not takes a gift from') the wicked, [and that one causes the destruction of my word] (c) who also roots out (?)* the agriculture [that is destroys the fruits of the ground he also causes the destruction of my word], and effects the consure of the free-souled (or holy) with publicity [that is, he makes the censure of the good public, and he also causes the destruction of my word]. See Barnoci's tia, or it was + mis, woorches

Parti-pertian Ma. Ü mard din in man sakhon kharib-kardan, [] [didit hod + ham + im d b + hat = -] [kink bi rawat in Din debad] kipash badiar pah bimthon giynd (?) (b) Geferien şab har [] [dû im (dir vid.) dibbindi (de) = dô om (?) dödönöd] khirnbid ham kik chash (m) [] [disht = dödi (de vid.) in darrandin[] [dehad = dödönöd] khirnbid ham kik chash (m) [lidint = dödi (de vid.) in darandin[] [dehad = dödönöd] (m) [anandi (r) kharib-kardan dehad (?) (e) kik chash (m) [lahmögh = -] kih hajimand kund [kinh tabih bin kurdan], [] [anan = q'om) kharibi dehad (?) da anbardan [kinh shirink, [] [ü = rorman] khriston-mand (or khvist (?) no it for dasah* (do)) kharib-kardan dahad ()

Free tr Andthese would destroy my life who consult with the great of the wicked; From lord and from lady they selve their weelth and inherited treasures, Harming Thy saints in their walk retarding them from Thy Good Mind.

endam^e1 (?))] opolentiae possessionem (e) qui ab Optima [Mente] ranctos, O Marda, retardent [-abuut] (litt. severiter* rainerarent*) Mente ([rel ob optimam sancti [mentem] odio-affecti oum crudelliter-zancient[abunt]) ** Apsyeiti lafa.pam

Pahl. taxt transitt. 'Vaimanahānich' avo denman i' li marenchinishuō yehabūnd [nigh, arībākih avo Dino' yehabūnd] mūn xiviahn-hōmande [yemaleiānd aigh, amat xivastanō shāyadō pavan rās i lanman], vari darvand hōmand va' pavan masih' kāahūndnd' taxlih'-i laigh, pavan' pehphythiv va' paspāyīhi (sic pro pāspāyīh), vinās vādūnānād] (b) Kaqāi-khūdāl, gabrā uehman, [remaleiānd aigh mānpatānōu mānpat hōmanēm], vashiv varlāndi zak ii reknūchiv vndishno [aigh, anshtā pavan stabam vakhādaēndiv aigh, khvāstak barā avō bamīh yehabūnēd] (c) Mūn zak i vaiman i' pāhlūm aharābo Aūharmarā, [ashī barā hankhetānā] ash rādīh rēshinēnd, ii pavan

Vohûman¹⁰, [aîgh, nıhâdak î¹⁷ shapîıân, pavan frârûnŏîh hankhetûnd²⁰ barâ ramîtûnd²¹, Aharmôk(ân)!] ¹ See P ² so DJ, D , M maman ³ DJ om î ⁴ DJ, D ⁶ hômanendih ⁵ DJ om va ⁶ so DJ, D ⁷ DJ, om 1ch. ⁸ DJ om î ⁶ DJ, D 1ns ¹⁰ D pêshŏp⁰ ¹¹ DJ pasŏ⁰, D pasãŏ-pâyîh (?) ¹² D mâgôk⁰ (so) ¹³ P 1ns ash ¹⁴ DJ, D 1ns î ¹⁵ DJ rêkhnŏch, D, Zend letters raêkhn (or ⁶khŏ) ¹⁶ DJ ⁶ñīd, D (?), M vakhdûnd, Sp (?) ¹⁷ D om ¹⁸ M om ¹⁹ so D ⁶ D zarîtûnd (?) ²¹ D ⁶tûnd⁶

Pahl trans! They also inflict destruction upon this which is mine, which is living, [that is, they present obstructions before the Religion, they say thus 'since it is necessary to live in our way'], and are wicked, and they draw out their wickedness with (or 'against' (?)) the greatness (the higher class), [that is, they would commit sin with (or, 'against' (?)) the leadership and guardianship] (b) The property of (gen by pos) the householder(s) (or 'the householders' (nom)), man and woman, [thus they say of it 'We are the householders' landlord (or 'chief')], and to him (or 'thereby') has come the obtaining of the treasure, [that is, they seize a man with violence, saying thus 'Give ye your (or 'so he gives his') wealth to the congregation'], (c) who also wound that which is that of (or 'that which belongs to') the best saint, O Aûharmazd, [established in him (?) (or (on the contiary) 'from him demolished')], they wound his liberality which is through (or 'as') the Good Mind, [that is, they will cast off the nature of the good established in piety, Persecuting-infidels that they are!]

Ner's sansk text Techa me vînâçam dadate, [kıla, apravıittım Dîner dadate¹], jîvitavaktâro ye durgatımantalı, [kıla jîvitum çakyate mârgena, sa a smâkam, iti, ye durgatımantalı santo, bi uvantı], mahattayâ* âchâi antı nikrishtatâm, [kıla, puralısaratayâ pâpam kurvate²] (b) Gi hapatayo (?) gi ihapatnyaçcha³ (?) apaharantı ânandalabdılım, [kıla, manushyam hathena gi ihnantı], (c) yecha utkı ishtatarasya punyâtmano, Mahâjñânın, dakshinânı

ભ્યાન છે. કેલ્કેક જિલ્લાન કેલ્યાન કેલ્યાન કેલ્યાન છેલ્યાન છેલ્યાન કેલ્યાન કેલ્યાન કેલ્યાન કેલ્યાન કેલ્યાન કેલ્ય

Trlit Yâ râonhayen sravanhâ vahistâd(t) \$(k)yaothanâd(t) mar(e)tânô, Aêibyô Mazdâo akâ! mi aoḍ(t), yôi Gēuš môi enden [merendo] ui vâkhš [=vrâo]-ukhtî jyôtâm [jîvâo],

Yâns Grēhmâ Ashâd(t) var (a)tâ(?)Kar(a)pâ khshathremchâ îsh(a)năm(sıc) Drujem Verbatım transl Qua [doctrina homines (acc) aberrantes] reddent ([vel 7721 11 1 103

Ner trans! And they are causing mo destruction [they cause detention to my Din], they these aconouncers of life who are evil. [that is, they who are continuing cell say. It is necessary to live in a way this as our early and they are proceeding to be one s with the greatnes. [that is they commit sin with the party which has the precedence (or with surpa sing eal.)] [b) The householders and housewires are taking away our? jordif possession (meaning they are taking from the householder and housewife their (gen. sz.)] [that is, they selze o man with volcoce] (e) who also O (reat Wise One Impair the liberality of the more excellent and pure-sonied man which is impured by Gyshmana, [that I they who are the frandmich Asmogus are overthrowing the fixed Sanctity which is formed by the bood conduct of the best men!

an Din dehad ()) lik lvit homand |= 1] [dars sad = d r d | [ctyad ku, lb rawāi an Din dehad ()] lik lvit homand |= 1] [dars sad = d r d | [ctyad ku, lb zu tan skilyad pah rin mal [] best wa pah mehi [] [labhand (?) = l lbind [] (ri vid) bad tari ham, [ko yah puhwat* [] pu hali washbo kunad] o (b) Kadah khadā mard [u = re] sau [gtyad kh: siblib-khitah (vi vit, pro khānh) | hibi-khitah (khānh) hastam (cio) dehad ((?) rei daharah (?) v l, wa har dō) + u + gihrat (= v sh () po lbh] ra h (?) vardad (cic pro resi no) da [] [muth = llind vei llindij pitha h (h, [wat = w dow) mardom pah pinh [] [lamad = riyo vi] kh, khezianb biha an space dekad] o (c) Kih an halsad rawah Hormand, [] hib albidah] a h ridi zakhm kunad pah li hen [] [] hibādah vehlu pah n-hi mihladah bi sīganand (?)

Free irl. By which word they keep back manklod spart from the beliest action, Erili said God nuto these who would slay the kipes life with their treason, Choosing Grehma far above Asha, and the karps and the reign of Drujserverz, injurin afficients cos deflectent [abunt (logo rashayeu)]) nb optime facto (homines (acc))* (b) lis Manda seclosti [estis] dicebat [-cet], qui Bovis destru ebant [-ent] incrementi-verbe [turpiter et falso dicto] vitam [i. e. com sinuu lata specie amicitise tradentes], (e) quibus Grehman Sanctitaio [potins quam Sanctitas] electi sunt [et studioso prumoti sunt, et] Karfajnanna [ni], Regnum que [corum] exoptantium Mendacil-daemonem [i. e. dectrinam ejas professorum]. Vel fortasse que [quar rej] dectrina sua ki bombres [rejetti infédels-i tradant

Vel fortasse quae [quas res] doctrina sua hi homines [scelesti infideles] tradant [-dent] optimae actionis [expertes] (hi homines)

Pahi text translit. 'Mun resh srâyênd' pâhlum kûnishnö avö anshûtdan' [sûstârânö apadmân kûshishnih] (b) avö valmnushûn Aûharmasd zanishnö' gûft, mûn min zak í gôspendán maienchînishnő hû-iavâkhmanîh yemalelûnd, va⁵ zîvishn-hômandîh (c) Valmanshân Grehmak(h) min Aharâyîh dôshaktai 6, mûn Kai pŏ hômand, [aìghshân khvâstak shapîr medammûnêd aîgh kâi va kirfak], va khûdâyîh bavihûnd pavan Drûjînishnő [pavan avâiûnîh]

¹ See P ² D ms ach = 1ch ² DJ seems zîvishnö ⁴ D ms î ⁵ DJ om ⁶ D

seems doshêd lı (?) 7 D anâkılı (?) 8 DJ driyîn (2nd hd) 9 so DJ, D

Pahl trans! Whereby they declare that to wound is man's best deed, [which is the unmeasured slaughter of tyrants], (b) for such (those) Aûharmazd announced a smiting, who say that joy and life come from the slaughter of the herd (c) To those, who are Karps, Grehma (or 'a bribe') is more pleasing than Aharâyih, [that is, riches seem better to them than duty and good works], and they are seeking a supremacy obtained through deceit [and impropriety]

Ner's sansk text Ye chhedam¹ samâdıçantı utkı ishtaka manı manıshyebhyalı, [anyâyınâm apramânayuddhatvam²²], (b) teshâm Mahâjñânî¹ vighâtam abravit, yecha gopaçûnâm* miityudânât piamodam vadantı jîvanımattâmcha¹ (c) yeshâm lañchâ* punyât mitratarâ, kadaithakânâm*³, [kıla,

. անցան այլ (e)khtátá ahvá waschá Mazdá níges ezad(t) kámá

Anhēuś maı(e)khtâiô ahyâ, yaêchâ, Mazdâ, jîgerezad(ţ) kâmê, Thwahyâ mãthrânô dûtim, yẽ îš pâd(t) daresâd(t) Ashahyâ

Verhatim trl Quae [quas res ([vel quos duo (? sic fortasse, 1 e Kar(a)-panum et Mendach daemonem]) Grehma observans-desiderabat [-abit] Pessimae in domicilo Mentis, (b) mundi perditores hujus, [et] qui(que)*1 [1 e Grehmae soch sacerdotales, et virium ejus duces] multum-dolens-requirebat[-rent] in-desiderio ([vel quae [quas-res]-que-duo*1 [-duas], auctoritatem* regalem* vel sacerdotalem et Bovem*, G requirebat [-ret] in-desiderio]), (c) Tin prophetae legationem [et officium [requirebat [-ret, vel -rent] in-invidia], qui [tamen ob turpitudinem eorum] eos detinebit (et procul prohibebit) ab aspectu Sanctitatis

('Tortasse est 'quae-que duo, etc = yaêchâ, etc' praeserendum)

Pahl text translit ¹Mûn khudâyih pavan Grehmah bavihûnêd, [aîgh, p idakhshahh² pavan pârak bavîhûnêd], ash zak î³ sarîtai dên demanŏ pavan minishnŏ, [aîgh, pavan aê mînishnŏ bavîhûnêd, aîgh C⁴ (râz⁴) barâ yehabûnam⁵, CC (dô-raz) lakhvâr yansegûnam-ê⁴] (b) Ahvân marenchînîdâr hômand, [aîgh, gâs i³ tamman barâ tapâhinênd] mûn [pavan zak î³ avŏ⁵ zakich], Auharmazd, zanishnŏ va¬ garzishnŏ kâmak, [aîgh, pavan zak pâdakhshahîh²

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ye him lakibmii prodhivatari prodhib di puprakiryid apil rajvadicha ich chbatidi Orbistari lavriniratarai!

Je Fall ajremby C minin J mi s all.

Her transl. They who announce a imiting as inflicted in (or with the bet deed so title for men la boundle.) (or ill regulated.) warfare of the lawless.] (I) upon such and upon these who proclaim jor and ille from the death blow of the herds the (reat W. One pronounced de truction. (c) to which (of which (e)) exil-doers a (Iribina.) gift, it dearer than have title, (that I to whom (or who e.) wealth appears more e-could than even righten as action), see lin as they are seeling a sovered my be (or in accordance with.) the characteristic of the broighthe character of the wrong doer!

Free tr Which powers on his tide the Grehma in abole of the Worst Mind was tecking

Of life the destroyers they both vea, that Grehma bewalls with de ire. Thy project a calling he seek. but it holds them from sight of the holy! at h alt ushan! alk navayad amat an hota!! Lhaddar levatmand tanid ghal to hinead!!), (e) man paran a 11 Lako Man ar g bit homead (at h pesh palus 1) payan blob homead!, valmanshin asti! padjed!! min shkeishod! Aharasih [sigha h tharmók min kar va kirfak kardan gbal padjraninend!]

M. D. J. D. D. D. J. Likitib. FU L. D. L. D. D. J. Om., r. U. M. M. D. D. J. D

Pahl Irans! Which rovereignts ho de lies with (or us (?)) the Grehma, [that i he seeks antherity through I ribery], his is in thought that which is in the abole of the wor e one [that is he de lies it with this thought I will give one hundred, and would take back two hundred] (b) Destroyer(s) of the world they are [that is they wiff utterly spoil the place which is beyond], whose (or as to which?) (with (regard to) that which (has reference) to that (unthority) also] is an engene's (or de ire) for smilting and complaint O Atharmsad [that is in that sovereign nuthority which is theirs that is desired by them when men smitte on one with the other] (c) there is an eager complaining of those who are witnesses (or speakers?) as to this which is Thy Manthra [that is who are the chieftanin(s) (the van guard) for (or over) the Religion] but they (the wilnesses (?)) are keeping back those over by "it" from the observation of Sanctity [that is they

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oppose the persecuting heretics by it, keeping them back from the fulfilment of duty and good works ones are keeping them back.

Ner's sansk text Ye râjyam lamchayâ* îhante¹, ²nikrishţenâ 'ntai vakshası manasâ³, [anena³ manasâ îhante yat çataı 'kam² dadâmah, dve çatecha vyâvritya** grihnîmaḥ⁴] (b) Bhuvanasya mâi ayıtâı ah* ete, [kıla, sthânam yat pai alokîyam viçeshena nâçayantı], yecha, Mahâjñânın, vighâtâkrandakâmınah*, [kıla, tasmın râjye yat teshâm astı, tad eva iochate, yat manushyâh parasparam yudhyante*] (c) Tava Mânthravânyâ dyutâyatân⁵ (oi dyûtâ⁵ ye⁵ tân⁵ (?)) iakshantı upakramât punyasya, [kıla, ye purahsaiâh⁰ Dînyâh santı, teshâm kâi yam pi atıs[h]khalantı*] ¹ J³ otı ² J³, J*, P ıns from 2 to 2 inclus ° J⁴ om ⁴ all °hnâmah ° J³ dyutye⁰, or dyûto, C, P dyût, J⁴ ghûtayaı-° J³ purah(so), J⁴ °sparâ(?), J * °ssarâh, C punahsârâh, P pui assarâ ** perhaps vyâvrıtty î

Ner transl They who desire a sovereignty acquired by a bribing -gift, and with the basest intention within the breast, [that is, they desire it with this idea, viz 'we give a hundred, and we take back withdrawing two hundred'], (b) these are destroyers of the world, [that is, they especially destroy the place which is beyond], who also love smiting (?) and complaint

જ્ઞાફિતાના જામ જામ જામ જામ કર્યા કે અતર પ્રાપ્ત મામ જ મારે જે તાત જામ જ મામ જ

Trlit Ahyâ Grēhmô â hôithôi, nî Kâvayaschîd(ţ) khi atuś (nî) dadad(ţ) Var(e)châ hîchâ fraidivâ*, hyad(ţ) vîseñtâ diegvañtem avô, Hyad(ţ)châ Gâuś* jaidyâi mi aoi, yē dûraoshem saochayad(ţ) avô!

Verbatim transl Ejus Giehma [est] ad subjiciendum [vel ad vinculandum est] Deorsum Kaves-etiam consilium [nostium] subjiciat (b) potentes [-duos (?)] hos [-duos (?)]-que vere-fallaces [-duos]) quod accedebant [-dent] ad scelestum [ut] auxilium (c) [et] quod (que) Bos* vincei e [ad vincendum] dictaest (fortasse dictus (masc) est) [et etiam propheta sacei dotalis noster morte ad afficiendum dictus est] qui longe-a-nobis mortem-propulsantem [-sans], faciebat [-iet] ut ardesceret [-scat] auxilium [nostium, hoc est, sacer ignis]

* Fieri potest 'ad Bovis* exitium [destinatus] ille [falso] nuntiatus est qui, etc'

Pahl text translit ¹Valman mûn² pavan Grehmak(h)*, masîh barâ pavan

zak î Kîkân³khiradŏ barâ yehabûnêd, [mûn pâdakhshahîh⁴ pavan⁵ pârak(h) yehabûnêd⁴ pavan khiradŏ î⁶ valmanshân⁵ mûn pavan mindavam శ yazadân (vel-'shân³') kôr⁰ va kai⁰] (b) pavan zak î¹⁰ varzânân¹¹ avârûnŏ dânâkânŏ, va fiêh¹²
pâdistânŏ¹³ [mûn pavan avârûnŏîh¹ hû-bôî (vel hû-bôd-I) pavan¹⁴ babâ¹⁵ yakh-

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(see the Pahl., or are desirous of complaining of the smiting (7)) O Great Wise One, [that is, in this kingdom of theirs that just pleases them when mon mutually contend] (c) and they hinder those who are expressing* them selves* (or striving to shed light*) (in accordance (7)) with Thy Manthra word from the approach of Sanctity (for nneo more, who, distinguished*(?) through Thy M. word, are keeping these back) [that is they sin against (or 'fall foul of') the action of these who are the chiefs of the Dia [(or (a cansative) they cause their action to stamble?)]

Reading drait was the

Farsi-persian Ms. Kih khudil pah (?) richwat khwahad, [km, pādibāhi pah rishwat khwahad] ash ān i hadisr andar wall (sie vid. cel pro var) pah minishn, [kh, pah in il h khwahad, ki rad deham, wa de gad lais sidanan [o (b) Akhin kherāb-kunandah hend, [kū, kāh (sio pro (lāh) - ān]ā blis kharāb-kunand] kih [pah ān i o [digh sie, no Pahl)] ān bam] Hibrauzd, sadan [] garridas [] [kû, pah lan pādishāhi tah sida ki sat shahad (r) ān bāyad kih mardam, adish kā digar o (a 7) jang-kunand] (c) kih pah in Tā Mānth(h)ra (slo) gūyā barī, [kū pāshwāt] pah Din hend] oshāa (ro) [] dūr kunad ar didan i Sawib, [kūh kāhmāgb min (slo) kār u kirāh kardan ū (or o (?)) dūr-kumand] o (* The marks under gad are Pahl 100.)

Free De his Grehma in chains*! May our plans cast down the havis, Mighty pair in deceit, since they came as an aid to the wicked Whon the Cow for slaughter was set, and who kindles our death-slaying aid, soundly as amatich padirend valmanish darvandan niyarth [ach pavan khiradð i valmanishin pehevindel] (c) va amatich* avö Törn zanishö göllö miosah zakii** dön zak i dörnöshi göllö nvöi zivyárih [ach pavan khiradöi (* valmanishin yehevindel]. See P : D om so D, etc. Di India. * M shalitah. * DI M. D mara. * Di on pavas. Di onal. * D ins. televindel. * D ins. t. D inserta. * DI inst. * M * * 1. D * * * D * D * * D
Pahl trans! His it is, he (om. mon), (or It is he who (mon)) through Grehmah gives up (abandons) the great interest in accordance with the judgment of the Kikas, [who gives up the anthority for a bribe, with the understanding of those who in the matter of the Yazads (the Delty or In their (?) matter) are hilled and deaf], (b) with the workers the incorrectly wise, and mach-opinionated [who through impiety keep a good understanding (or savour) at the door], and when also they come to (or accept (?)) that aid of the wicked, [this is also through the perverted wisdom of those] (c) and when even he (or It') is aaid to to for the smilling of the Ox, in whose aid that one (or that thing?) was reported in that which was a removal (or remover of death) [this also is in accordance with the wisdom of those]. (The fattered translation about follow its original at all hazards, a prightlines which was never intended when door to presented). **Beat of yaha.

Her's sansk text. Ason yo lanchayam* mahattyam nitantom kadar

thakânâmcha buddhyâ midadâti*, [yah svâmitvam lañchâyâm* dadâti buddhyâcha teshâih bhavati*, ye stutau¹ Svâmino adarçakah; açiotâraçcha santi] (b) âcharatâm* avyâpâi ajñâminâm prabhutanynyât, [ve avyâpâi atayâ sanichayam dvâre² dadhate] yah pratikurute durgatinâm sâhâyyam², [so 'pi bhuddhyâ teshâm bhavati] (c) Yamcha gavâm vighâtakam uktam tam jo dûrâmityau vakti sâhâyyâya, [goghâtakam² purusham yo⁴ jîvitasahâyinam vakti, so⁵ 'pi buddhyâ tesham bhavati] ¹ J⁴, J², etc stuti ² all dvarâ, or °a ³ J², J², P goghât°, J⁴, C ge⁰ ⁴ J* yâ ° J⁴, C, P soh (sic)

Ner transl But he who puts down the predominant greatness in (or 'with') a bribing gift through the sagacity of the wicked', [that is, he who bestows the sovereignty in a bribing' act', is aided by the intelligence of these who, in the praise of the Loid, are blind and deaf], (b) that is, through the sagacity of those who are wickedly wise, and who are acting in accordance

જીમાલનું. જેમાલનું. જુમાલનું. કુંદ્રતે તેલ્લાએક ભાગમાં જોમાલનું. માં જેમાલનું માં જેમાલનું માં જેમાલનું માં જેમાલનું માં જેમાના છે. જેમાલનું માં જેમાલનું પાતાનું જેમાલનું પાતાનું જેમાલનું જેમાલનું પાતાનું જેમાલનું જેમાનું જેમાલનું જેમાલનું જેમાલનું જેમાલનું જેમાલનું જેમાનું જેમાલનુ

ofc.miccm. jucchcemanyon | elucostom.m. ozamion. du mender of thirt Anais a va name va Karanatasana a va Karanatasana kon tasana ana menderana kan tasana menderana kan tasana k

Anâis â vî nînâsâ yâ Kai (a)pôtâoschâ Kevitâoschâ,
Avâis aipî, yēng daintî nôid(t) jyâtēus [= jîv°] Khshayamneng vasô,
Tôi âbyâ bairyâontê, Vanheus â d(e)manê Manailiô!

Verbatum transi His ab ex*-pellam* [eam partem] quae ad -Kaipinum-pertineat(que) [et eam etiam quae] ad-Kaves-pertineat (b) et talibus in [i e post (?)*i tales res hi nostri principes socii] quos [nunc-usque] reddunt [ii Karpani et Kaves non amplius in] vitae [-tain] dominantes ad-libitum, (c) hi [nostri principes] a duodus ferantui Bonae (ad) [iii] habitaculo [-iiii] Mentis *i Vel (b) (e contrario) talibus [instrumentis expellam*2 K] ad cos quos reddunt [-ant men ministri] non amplius in vitam dominantes [et igitur nunc demum (quod ad nos attinet, felicitei) regno-suo-pravo privatos], (c) [sed] hi mei servi ferantur, etc *2 Sunt qui red dant nēnāsā (sic legentes) 'periit [-ierunt] ea quae ad K et ad K pertineant'

Pahl text translit ¹Anayâtûnıslınŏ² ıâî [amat barâ avŏ denman Dınŏ* lâ yâtûnd] barâ aûbînŏ³ yehevûnd mûn Kîkŏ va Kaıpŏ hômand, (b) aêtûnŏ valmanshân madam amat yehâbûnd⁴, [aîghshânŏ denman mındavam⁵ avŏ⁰ nafshman yehabûndŏ²] mûnshân² lâ zîndagîh pavan shalîtâîh kâmakŏ³, [aîghshânŏ pavan shalîtâîh î nafshman zîndagîh⁵ î aîshânŏ lâ avâyad] [c) Avŏ⁰ valman⁰ î¹⁰ Lak valmanshân kolâ II (dô) dedrûnyên¹¹ [avŏ valman î¹⁰ Lak âsaıvŏ Hauı-vadad va¹² Ameıôdad] dên zak î Vohûmanŏ demanŏ [dên Garôdmânŏ¹³+¹]

¹See P ²D ^o1shnîh. ⁵DJ, D aûbîuŏ ⁴ so D, Mf, P, M bayîhûnd ⁵Mf 111s î ⁶DJ ghal ⁷D, amat^o, Mf mûn^o ⁸D., Mf, P, om from 8 to 8 inclus ⁹M, DJ inverts ¹⁰DJ ŏ for î ¹¹D ^oyên, Mf ^oând ¹²DJ ms va or ŏ, Mf 111s va. ¹³Mf Gâr^o

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with their predominant mothed [for fram their wickedness they keep aband ance at the door] and when any ane rowards (or necepts) the friendship of the wicked [be also is accordant with the sagacity of these]. (c) Ito who designates the person who is called the smiter of the cattle for companion ship in removing death to a distance, [that is howho calls a man a slaver of cattle, and at the same time a life-companion is also according to their way of thinking]

Parit-serian H: () [] pob rishwat mebi bih pah in ; [] [zanin = kinigin] kbirad bih delad [ith pidi hiki pah rishwat dekad [ith = mo] pah kbirad i dahan hikatad = javahad kih pal chis i [kajalin = 1-sakan ; cmm n kir] [b) pau in warridan + ya'ni + kwanadab bad ddoddan (sie), bivdi = va fisk] dinan [ham = col ?] [kih pah badi [] [in + dar (vel var) pah bu = behd [vel bad | paren bun] dirad] [] kih bam padirand (or 'rad) an larwand yari [ham pah khirad dehan bahad] [] kih bam an Gav A goft, [wa = co] kih] an andar [] dör [] [hh (do) = Palih kata), goft an yari, [ham pah khirad ochim babad] O Differs from) 63, 6.

Fr Thus hence and with force have I driven Thin Karps and the Kavis disciples.

And this heing past those lords whom these rob of their severeign power

Let these by the two be beene on to the home of Thy Good Mind the blessed

Pahl trans! On account of a unt-coming [at is the case when they will not come to this Religion] they win are hitsa and harps will become sight less (b) and thus it is toward* those when they give to them [that is when this thing is given to them as their nen], whose is not a desire af authority (or anthoritative) for life [that is, in their own severeignty the life of others is not desired by them]. (c) In that which is Thine let those two bear that one [that is let Haurvadad and Amerodad bear the priest to that which is Thine] into Vohumans abode [in Gardyman].

Nor'e sansk text. Anāgamanstvāt* [anīrīkshanīyā] bhavanti ye adarça kāçānā-ta nyrokāracha santi [yat asyātā Dhan nā yanti tato vastuni Svāmino adarçakāḥ* agrotāmçah bhavanti] (b) Evanhela to npari ye adante na jirlium svāmitve svechehhayā, [kiia, yeshātā svāmitve suti sviye jivitanā keshātāchīt? na rochsteļ. (c) Tradiyānātā to divitayanā haranti Uttamasya antali* stādao Manasah [antar Garothmāno Tvadiyānātā āchāryānātā dvitayanā, Avirādātīnā Admurādātīnā] Prēsā, C adarças J (P) C. adarças and J J J J Prāma O Mith. P C. Nitā.

Nor trans! From their non approach (or not to be considered to her they fass who are billed and deaf [because they do not come into the Din therefore in the matter of the Lord they are billed and deaf] (b) so also these cowards, who gave (or take (7)) not life of their own will in their lordship [that is, in their own existing lordship (or while their own lordship exists?) the life of Rome nhomsoever pleases them] (c) these are carrying aways that pair of Thinks who then thide within the place of the Rest Mind, [that is the pair Avirdddis and Amirdddi sets them dwell within the Garethmana of Thy teachers]. Altern, trl.

Parsi-persian Ms Na-amadan ra [kih bih an in Din nah amad] bih na bina 🕂 ya'm kôr búd, kih kôr u kar (?) hast #, (b) êdûn oshûn awar kih dehad, [kûshûn în chîz ân kwêsh dehad], kih-shûn nah zindagî pali pidishihi [] [kasan nah biyad] & (c) Ân

endennenna

જિલ્લાને મામ કાર્યક કાર્યક મામ કાર્યા કે જ્યાં મામ કાર્યા છે. જાત કાર્યા કાર્યા મામ કાર્યા કાર્યા મામ કાર્યા કાર્યા મામ કાર્યા
Hamem tad(t) valustadelnd(t) ve ushmuve [= ushmuve] schya-chid(t) dalimahya

Khshayas, Mazda Ahma, yēhya ma aitlischid(t) dvaethā, Hyad(t) aénanhê dregvatê, ê e â [= ênâ or Jonha] nu $i^{\xi}(k)$ eñg [= islnyêñg(?)] anhayi

Verbatim transl Omne hoc [vent] ab [illo] optimo-etiam (vel quicinque sit) qui [ad] intelligentiae [-tiain] latae [-tain creanilam] docens etiain [sit* (vel doceas (?) etiam)] pii [vel sacrificii*], (b) dominans ([vel fortasse oras = orac) = dominabatis (?), vel domineris]), Mazda Ahura, cujus si e in cam rem quae] mea oppressio-etiam (vel-quaecunque sit (= - clud(t)), [et in eam 1 em quae mea] dubitatio [1 e 1es dubia sit], (c) quomam [ad] danno [-num] scelesti [maledictiones ex] one nunc (?) emittendas (vel optandas") facio-ut-jaciant

¹Ham aetûnő chigunő pahlûm pavan farakho hûshih Pahl text translit [pavan dânâk¹ hûshîh], ²âmûkhtishnö, zak î³ dalımılıa¹ [i veh maidiha], (b) pavan pådakhshahîh4 î Aûharmazd, amat [pavan zak î valman5 daman6], zak 1 h hávishtő áshkárakő yehevűnéd zak i pavan gűmánikih (c) Amat kinanő darvandân, [aìgh, vinaskai ano padafi as vadunañd], valinan i pûmman khwastai, [inûn9 Avestâk10 va2 Zand yemalelunêd], arjânîkih, [aighash mozd yehabûnd]

² See P ² DJ, Mf om va ³ Mf om î ⁴ so D, Mf, others shalitaih ² DJ avo

ıns î 'DJ seems gum' (°) 'BJ, D kınöan BJ aigh 10 D, Mf Avîstak

Pahl trl All (read hamah (?)) is thus as the best (for, 'Thus equally (ham) excellent is']) in its broad intelligence [in its learned intelligence] the

> XXXIII VI

Mangammenresam fre (3 Marco 60) Mar bandar a East Ar Bay (100 ch

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t rak (ic) shin har dh tarand [in 6 i Th athfh)awarnin (ic) Khôrdid (?) Amerdid) andar in Bahman [] (sa lib athfh)arwanin kunand = co mòn durin ròg d (sievel nad)] andar Garamin (athfh)arwanin = d ròn (sie)] O Pethaps bur

Free tr All this is from that best one teaching for wider light to the plous A sorerelen O Marda the Lord our what brings me grief and my doubtlogs. When now for the harm of the evil, darts at from the teogue I om horling teaching of the plous [that Is of good men] (b) in the sovereignty of Adhar mard when [to his time] that which was my dietjie so opinion becomes clear that which was in doubt. (c) When the wicked are delivered to averagings (or poss, when there is one hatlog the wicked), [that i when they shall inflict chastic ment upon the slopers], then to him who is prayerful of mooth who otters the Aresta and Sand stall te merit [t] e to him they give a reward]

Ner a sansk toxt. Sarvoni tat tilkfi hjalarani, vat pritholachaltanvena ciksidanajan (sic) ottamanāti (b) pārthivatve Mohajūdolah braimuah, vathā madlydolan prakajvate sanhdigdisah [cishvanah m.] (c) loi dreshi durra lidahi, sa danatna lipvavitā onurāpath [kila, joi pāpakormināth nigrahatu ko rate sa Atistāaristāarithadicha vakti pravālanicha labbatej. So J J

Nor trans! All this is the more (most) excellent which is the instruction of the highest (that is of the good) with while intelligence (b) in (or under) the authority of the Great Wise One the Lard, teaching how the doubt of my people (of my disciple) is made clear (c) lie who is the hater of the sinners is praving with his mooth (or voice) for the fitting (or deserved) recompense (or reward), (that is he who effects the punishment of the sinners ofters the Avista and Avista interpretation and acquires a reward)

Paril puritae St. Ham (d a chôn a hò (sió) pah farthh hà hū, [pah [] [dànāyān = dānāyēn] []] āmāthīna ān (seh [] [ham = mh²] [veb mardhā (no)). (b) param (clo) phidhè libh | / Örmind Lib [pah ān (à xamān) ān / man ahāk(g)īrd + ya'n] + man + Din + / Zartivht + habūt (?) + kanndagān (?) āshhīrah hāshad ān / pah gumān [pdā hāthad = pedā Lid] o (c) kih kinah ān darwandān, [kū, wanākkārān pādārfih kanand] û , dahan khal tir [kih Awestā u Zaud göyad] [lik (lāyli (?)) [kūsh badāl dēhād] o ' lī retems kunand yākān (?).

mx/x

Free ir Thus will' ho oct as with those which were laws of the world primeral Deeds most jost he will do for the wicked as for the righteens brands of the cook he will' reach and what seemeld right in the other

Verhalim transi Sicut his sic faciet [iiis] quao leges mondi [fuere] pri oris (b) Magister facta justi-sima scolesto [in-scelestem ut etiam) sancto [lo sanctum] (c) cujusquo [i.e olius peccata] attingit [i.e. attingot] fraodolontis [poena, sed praemio oa facta ottloget] quae(qoo) illi-ipsi (od) recta [vileantur ab olio hoc est a sancto facta]. The transiteration is again purposely omitted) Pahl text translit ¹Zak ²pavan nikîrishnő aêtûnő varzishnő mûn dâdő ahvânő i³ fratûm [afash pêdâkîh⁴ Gâsânîkîh, aîgh, barâ nikîrishnö⁵ mindavam² hamâi⁶ pavan Gâsânîkîh kûnishnö] (b) Pavan valman î radő kûnishnő râzînishnö [pavan Dastôbar] mûn⊓ darvand [afash], aharûbö [vezbemûnêd yehevundöв, va⁰ mûnich aharûbö afash aharûbötar yezbemûnêd yehevûndö], (c) va⁰ mûnich²+10 valman i³ avö¹¹ ham mad yekavımûnêd, zak î kadbâ¹², mûnich valman¹³ zak i³ avêjakö [aîgh³ ham-hastânik] ¹ See P ² DJ ms î ³ DJ om ⁴ D, Mf °dak⁰, DJ îh struck out ⁵ D ms va ⁵ so DJ, K ⁵ °âk ¬ Mf mm ˚ D °tanŏ, DJ °undò ⁰ DJ, D om va ¹⁰ D avŏ valman, Mf valman avŏ ¹¹ D om ¹² D ms va ¹² DJ avŏ later

Pahl transl That in observation (that is, 'as one observes') is thus to be practised which is the law*1 of 1 the first (the primeval) would [also according to it is the revelation, the Gâthic doctrine, that is, it is to be thoroughly observed, and a matter (or 'beside consideration a matter') is always to be completed according to the Gâthic doctrine] (b) By him who is the spiritual chief is the righteous (or 'orderly') doing of action(s) [by the Dastûr], he who is wicked [is also so' treated by him'], righteous [he prays that he may* become, and even he who is righteous, him also he prays to become more righteous], (c) and so with him also whose (gen by pos) is that which has combined, that is, that which is a he and what also to him is pure, [that is, a co-existence, or 'a mixing'] *1 Or 'He who made the first would'

Ner's sansk text. Tat sunnîkshya evam vidhâtavyam yat dattam bhuvane pûrvam, [kila, sushthutaram¹ mrîkshya, sarvam kimchit spishţau kâryam] (b)

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Trlit Ad(t) yê akem dregvâitê,
Zastôibyâ vâ vai (e)shaitî,
Tôi vâi âi râdentî

vachanhâ vâ ad(t) vâ Mananhâ, vanhâu vâ chôithaitê astim (astiyem) Ahurahyâ zaoshê Mazdâo

Verbatim trl At qui malum [adversus] scelesto [-tum], sermone vel-* ita vel mente, (b) manibus-duabus vel perficit [-ciat] in-bono [i e ad prosperitatem vel beatitudinem ejus augendam] instruit [instruat] populum [i (patriae nostrae) (c) Hi optationi [religiosae suae, i e Sanctae Fidei ([vel, et fortasse melius, optationi superni Ahurae]) sacrificia-ministerii-debiti-moralis offerunt A-ae in [ipsorum*2] amore*2 Mazdae [i e erga M A*2] *1 Vel fortasse âstîm = coadjutorem [ejus infidelis(?) convertat), verti etiam potest "corpus i e personam" *2 Vel secundum optationem Mazdae (**Lit vâ = ve, sed "aut" potius intelligitur)

Pahl text translit 1Aêtûnő zanishn hômand darvand pavan gôbishnő,

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Curoli karmanali cuddhataya [Gurvhicertayā] durgatimān? yaccha muktātmā, [kila yo durgati? muktīmān bhavitani kāmayati! vaccha muktatm! muktī mattaro bhavitani kāmayati! tenal vani karyani!, (c) vachchā va samaya prāpāni! a-tl mithyalmaka ja vachchā va nirmalatarasya [dvayor aji salimicranis yat]. J. (l. 2 ha ba J. (l. 1 n. yab. J. J. gail. J. m. from 4 to 4. 2 o. (l. J. J. saman ava. P. man a. J. sama J. sama.

Her trans! So is the maiter to be established well con idering that which was the first thing provided (or e tabli hod) in the world [that I con lifering more ja its then only is everything to be done in the creation! (b) By the purity (or clearness) of the spiritual Masters action (by the orderly discipline of the spiritual Master) the wicked as well as he who is free-of-sonk, (the good) is to regulate himself. [that is he who being wicked desires to be good and he who being good desire to be better by him action must be taken thus, (c) and what is combined (mixed) of the deceit fully minded and of the more pure [what is just the mixing of the two].

Freetr He who doth harm to the wicked by speech or with steadinst purpose Or whether he doth it with hand or with benefit blesses our people lirings offering, to III will in his love of Ahura, the Living

zak^a a(1ûnő pavan minishañ (h) ruk^a pavan kolà d yadman varzishnő [algh pavan kolà II (do) da t¹⁴ ghal⁴ zanishno homandi, va avő valman I^a shapit nuh^a chabi hu [algh takōb barh avő Aépratshanő velabándi-j]. [e) Arő val mansishn^a+ pavan kimak rádjib dahl huő pavan zak II.ak doshishnő tűhormazd

See P III is L. K. M i; DJ D Mf om i; D ins. (?) settin set Mf. D K. etc. y dome. sc D D D ghat D av. DJ om. t DJ om. av. D isa lak, an altern. trl. (?).

Pahl trans! And thus are the wicked to be smitten by word that is also so is mind (b) that is to be done with both hand! I that is they the existed are appointed for smitting with both lands! (not with no half invessures) and for that which is good is the teaching of the body (or person or for the good body there is teaching), I that is he will present his person at the priestly assemblies], (c) and to these persons the giving of liberality as with desire and through that which is a loving of Theo (or Thy loving), O Adharmazd

Ner's sansk text Evam ve vighâtam duigatinâm vachasâ vâ evam vâ manasû, (b) liastâbhyâm vâ vidadhate, uttamasya vâ âsvâdayanti* (sic) dehinah [kıla, tasmaı adhyâpayantı1], (c) te Tubhyânı svechchhayâ dakshınâm dâtârah, Svâmin, mitratayâ Mahâjñânin 1 So J 3, J *, C, P, J 4 seems adhyâyº

Ner. transi Thus they who establish a smiting for the wicked either by word, or (so) in thought, (b) or with the two hands, or who teach the men of

ագ.ա.գ.ա. արաանարական | գրագաւաարաագրագությունուց &

Trlit Yē ashâunê vahistô, Airyamnâ vâ, Ahurâ,

vaêtû vâ, ad(t) vâ verezēn[1]yô, vídás vá thwakhshanhá gavói, Ad(t) hvô Ashahyâ anhad(t) Vanhēuschâ vâstrê Mananhô

Verb transl Qui [si-quis] sancto [eiga sanctum] optimus [sit] cognatusprinceps vel, at vel vicanus [i e servitor*], (b) cum-amico-pari vel, Ahura, sciens [1 e peritus] vel in [suo] studio Bovi [erga-Bovem], (c) tum ille-ipse Sanctitatis sit (vel ei it) Bonae in-pascuo [-scuis, vel in agri-culturae-opere] Mentis [occupatus]

Pahl text translit 1Mûn aharûbő vakhshînishinő, saîghash mindayam yehabûnishnő] pavan khvêshíh, zak² va³ aêtûnő pavan vârûnîh zak. [aîgh pavan nafshman varûn darishno], (b) 4pavan ayarmanih zak2, Aûharmazd, afash barâ khavîtûnishn⁵⁺¹ zak î⁶ gôspendân tûkhshâkih, [⁷⁺¹pâhi êjŏ î gôspendân], (c) aêtûnő valman8 [mûn] Aharâyîh aîtŏ, [aîghash kâr va kufak kardŏ yekavîmûnêd], ash Vohûman aîte+1 varzîdâ1, [aîghash nadûkîh padash vâdûnyên]

¹ See P ² DJ, D om î ³ DJ va for î ⁴ DJ, D ms va ⁵ DJ, D ⁰tunînıshnŏ, K ⁵ °tunînîh (?) °D om î DJ, D om va DJ val DJ, om (?), D, P aêtûn

Pahl transl He whose is the causing of the increased prosperity of the righteous in the relationship (or 'proprietorship') [1 e something is given by lim], that also is so with the class of labourers, [that is, the labourer is to be considered as his own (or 'as himself')], (b) with the loyalty (sic, 'with the loyal friends') is that also so, O Aûhai mazd, also his is a thorough understanding, and that which is energy toward the herds, [that is, the care of the herds], (c) and so he [who] is of Righteoneness, [that is, duty and good works

ուլ ուսարկագույան | Ֆետանարարարարարարարություն ահուրարարարարությու

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the best (the good) one [that is ther are teaching him (or 'for him)] (c) these are the be towers of the offering upon Thee O Lord and they bestow them promined by and with friend him

Parispersian Ma. I dán radan beni (v) d' reant pab gnian an a édon pab raini hn (b) ap pab kar dá da th' idan [hôp blar dó dati]] = pla] radan kmál () an ó seb can claidí hn, (kó, tan th' àn tier déisin + y 'ti + 'tia tór ('ndriad) o (c) (t) An óabin [Tú = La! qab kimáh sákhimat d' had, qab in 'Tú kir sábin, Il rmut o

Free ir liuthe whol best to the aint whether kineman prince or in toiler.

Or befriended peer of our king, killed and realous for the cattle.

He he in A has work field in the nature of Thy Good Mind.

are done by him], if r him is the Cood Mind a worker (or his is the Good Mind a worker), [that is ther would effect his happiness by this means (or on this account')]

Rer s sansk text do muktātmānāta vardhavitā (kila) kinichit dāta) svādhīnatava vā, etani vā svajanskva, [kila svadhīnān svajanskih dbattē] (b) adeçikatayā vā dvamin dettā vā vyava avadi popardnāti [prativatnati popardnāti] (c) etam s ya' janvātmanab [kila venal vam kāryani popvadi kritamāktē] a ti uttamadicha vichāravita' manab, [kila cubhatā tasmal knrute].

J J la svādbāta si jrattā (d) dlatte. J era man (k) J J
L etama (kila)

Her transl There he who is no increase of the prosperity of the freesouled norm (in the righteous), it is who gives them something through (or with reference to) his proprietorship or precisely through his personal relation hip to them (it is who considers them as his own of his own connection) (h) either on account of subordination, O Lord, or as understanding zealous energy for the herds (earnest effort for the herds), (c) he is just the examiner of (?) (or the producer(r) of) the best mind of (or for) this holy made (it is of him by whom verily a holy duty (or deed) has been fulfilled is e. he produces happine s for him)

Pari periisa Mt. Aib a ho afalyi b-kuwad (kūbh chiz didan) yah khwish, An u (dūn pah wātūsi + y 'm' + dih ās, [tā, pah libēbh wātās + ya'mi + dib dirad] o (b) [Wa = col pah yarmalni an H remard san h (ic) bib dibibh ās a pēdedībā ku hidan [(] parbiz i gōdī ndin] o (c) ēdūn ū [] Fawlb hart [kūbh kār u kirfah kard (atēd (to)) ash Dahman [] [idūn ≈ oflika] Dhiyār kunandah, [kēth nēki] pada h kunand] o

Free fri I who from Theo am abjuring rebellion and evil purpose All arrogance from our lord and the lie that comes nearest the people And the blamers of the peer from the kinn the cheating measure

Verbatim transi (a) [Ego] qui a To Mazda, inoboedientiam malamqun mentem deprecer [-calor] (b) Domini-cognatique superblam (floriasso a domina nostro super biam infidelis hostis adversus dignitatem ejus deprecabor]) vicanique (gen sg.)[fortasse a servitoribus ad cos] proximum[i e proxime accedentem] Mendacii-daemonem, (c) amici-parisque culpantes [obtrectatores], Bovisque a-pascuo [-scuis] pessimum [deprecabor] inodum [graminis] *1 Vel fortasse 'culpantis (?), i e inoboed etc suam a culpanti pari deprecabor'(?) (The translit is again purposely omitted)

Pahl text translit ¹Mûn Lak, Aûhai mazd, anyôkhshîḍar², va Akômanöch, barâ³+¹ yazıshnŏ¹ hômanam⁵¹, (b) ^{4+¹} mûnich khvêshân (so foi khvêshavaũ-dân?) ^{5+¹}tai mînishnŏ, va mûnich vâi ûnânŏ⁶ min⁶ nazdîk⁵ drûjishnŏ, [hamsâya-kînŏ¹], (c) va mûnich ayai mânân nâdisnŏ⁶ (?) yehabûnishnŏ, [aîghshânŏ va⁰+¹ sarîh dârishnŏ¹⁰], va⁴+¹ mûnich¹¹ zak î¹² gôspendân kâi vadtûm padmânŏ¹, aîgh pahi êj î¹² gôspendân lâ vâdûnyên ¹ See P ² DJ, M diff ³ DJ, D ins min ⁴ DJ ins va ⁵ D ins va ˚ D, P hômand for ⁰ânŏ min(?) ¬ D ⁰sâyagân(?), M may be hamsipâsagunŏ(?) ˚ all uncertain, DJ nîhadinŏ, D Mf nihadabishnŏ(?), M and K ⁵ va nihadînŏ (was it nihân?, but see Ner) ⁰ DJ, D om va ¹⁰ DJ D yansegûnêd ¹¹ so DJ ¹² DJ om î

Pahl trl I who' 1 (or Him who is') the non-listener to Thee, O Aûhai mazd, will (or, 'I will') abjure, and the Evil Mind also, (b) and him² whose² is the despising of (or, 'haughtiness of') the relations (or 'proprietors'], and him²² whose² also is 'the near-by deception of the labourers' (or 'the lying of the near-by labourers') [of neighbours], (c) with² whom² also is the censure-giving of the loyal friends, [in emblance of holding an inifavourable opinion of them], and him² whose¹ also is the lowest (worst) measure of duty toward the heids, [in emblance of duty toward the heids, in emblance of the lierds they will not afford] *1 See the Gâtha 2 or 'that which is the, etc'

6 Maradon-3(3560r.000) | m. Aonaro (39.60rem.neception) | m. Aonaro (39.60rem) | Area (30) | Maradon (39.60rem) | Maradon (39

Trlit Yastê vîspē-mazistem Apânô daı(e)gô-jyâitîm [= jîv°] Ashâd(t) â erezus pathô, Sraoshem zbayâ [zuv° (?)] avanhânê, â Khshathrem Vanhēus Mananhô yaêshû Mazdâo Ahurô shaêtı [shayatî (?)]

Verb transl [Ego] Qui Tibi [Tui (eiga, vel a Te)] de-omnibus-maximam Oboedientiain invoco [-abo] ad-auxiliandum, (b) adeptus vitam-longinquitate-productam in Regnim Bonae Mentis, (c) [et] a-Sanctitate (a) rectas vias, in-quibus [quas] Mazda Almia liabitat

Pahl text translit 1+2Yâmtûnishnő 13+1 zak3+1 min8+1 hai vistânő mahist 141, [tanő* î pasinő 141], Srosh, kai îtûnishnő hômanih4 avő aîyyâi îh (b) Barâ 'm ayâfinai1 pavan1 dêr-zivishnih5 zak 16 pavan khûdâyîh 17 Vohûman, [aîgham zak6 mindavam al dahâd, î pavan8 tanő î pasînő lakhvâr avâyênd* yekta-

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Nor's sansk text. 1e Tváu Mahájúánin agrotánh nikrishtamana sarcha ljisner' rite! [bhavanti] (b) Svádhineshncha' doshtamanasah svapank tiyeshn nikatadrujáh' (c) ddegikabáincha nudáni dátárah, [kiin, tán nikris tsvál (or, with Sp nikrishtatayá) dadhatel, gopagúnáncha- kárye adhama tamapramuna[b]', [kila, pratijatnath gopagúnán na kurute] 80 J J ijagush 1 J P sakritayá.

Nor tranel. They who are no hearers of Thine O Great Wise One Yasna) (b) and among their own relations they are will minded and among those of their own line (or order) they are near the Druja, (c) and apon those devoted to Thy commands they are heatowers of censure [that is, such persons as these hold these Thy seconts in contempt], and in duty (or action) toward the herd they are likewise guided by the lowest measure, [that is, the person does not make any strongons effort whatever for the herds]

Free iri I who invoke Thine Obedience, the greatest of aids to my succour Gaining iong life for myself in the Realm where the Good Mconing ruleth And paths that are straight from their Truth where Maxds, the Living the deallath

lûndő] (c) min Aharáyih [astánő min fráránőih] zak 1 ayéjak* rást [avo nafshman kûnishu aigh] dén zak* Adharmazó ketránéd**+:

See P 3D M ins. den. DJ ieu t zak i mln. D om. DJ D D om. 1 DJ om. i M. has den. DJ om. D las. i. DJ D bed M. yen.

Pahl trans! In view of the coming of that which is of all the greatest [in view of the final body] Then O Srosh art to be invoked in aid (b) lake me therefore obtain fully for a prolonged life what is to be found in (or what concerns') the kingdom of Vohûman [that is, may they (or he') not give me that thing which in the final body they are necessitated to destroy again], (c) and make me obtain from Abarayih [that is, from plety] the pure path [to be made one s own where (or that is')] in that path Aûharmaxid dwells.

Mer s sansk text. Samprapanhi viçrebhyo mahattaraya, [kila, tanoh akshayatraya1], he Çroça, samahranitah*s san sahayye (b) Arapaya dirghe jiritatre* tasmin rajye Uttamasya Manasah [kila, me tat kimchit ma prap-

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notu yena vapushi pâçchâtyes punai yogyâ bhavâmo vighâtanasya] (c) Punyât sa niimalos mâigah, [kila sadvjâpâiât svâdhînali kâiyah] yatiâ 'ntar Mahâjñânî Svâmî nivasati

¹ P otvayâ ² P, C samâh- ² J³, J²⁰ ochâtve, C paçchâtye ⁴ all olo

Ner transl Come thou to that which is greater than all, [that is, to the indestructibility of the body], O Groça, being invoked in aid (b) Cause me to attain to it in a long life in this kingdom of the Highest (i e 'the Good') Mind, [that is, let not that thing happen to me, whereby in the final

Verbatim transl [Ego] qui invocaus-saceidos Sanctitate iectus ille-ipse [i e egomet] spiritus [-tu] ab optimo [ea auxilia et beneficia] expeto [-tam], (b) ab hoc [spiritu] illa [sancta] mente [exopto sciie] quae [opera et consilia aptissima esse] perficere [i e ad perficiendum ipse] ciedebat [-diderit (vel quae existimata sint)] ad-agri-culturam-pertinentia, (c) ex-eo* [vel haec consilia] Tui [vel a Te mihi-expetam, Ahura Mazda, auxilia] aspectusque*1 [Tui], consilique*1 *1 Vel 'ab aspectu consilique'

Pahl text translit ¹Mûn zôtar² pavan Aharâyîh avêjak, [aîgh, Aharâyîh 1âî avêjakŏ yehevûnd yekavîmûnêd] zak î³ mînavadân min⁴+¹ Vahishtŏ bavî-hûnêd [vâdûnêd⁵ avŏ Yazishnŏ]¹ (b) Min zak aîyyârînêdŏ pavan Vohûmanŏ [min zak] chîgûn [gabrâ î⁶ shapîr, gabrâ]² vaizishnŏ yehabûnêd, î³ pavan¹ padmânŏ kâi, [aîgh tanŏ⁺ î pasînŏ valman râî shapîr shâyad kardanŏ] (c) Zak am³+¹ kolâ II î³ Lak kâmakŏ, Aûhaimazd, vênishnŏ hampûrsakîh

¹ See P ² D ins î ³ D om î ⁴ D mûn (?) ⁵ DJ (?) ⁶ûnyên ⁶ DJ ins î ⁷ DJ, D om va ⁸ DJ, D ins ⁹ DJ, D zak am

Pahl transl He*1 who*1 is an invoken pure through Sanctity, [1 e owing to Sanctity he has become pure], he prays from the heaven of the spirits (01 'desires the spirits (?) from (?) Heaven'), [1 e he celebrates a Service to them] (b) From that cause he befriends*2 (01 'befriend ye' (sic, mistaking avâ for a form of 'av')) me through the Good Mind, from that (same reason) that [a good man] fulfils* [a man's] labour, which is tillage according to a regulated measure, [1 e on account of him (01 'that') it is necessary

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body we may become again fit for the blow] (c) for from Sanctity is the pure way, [that is, by good conduct it is to be made one's own], the way within which the Lord The Great Wise One dwells.

Parsi-persian Ma. [] [andar tangln = dayen to Idn] An ax tamlm muzdestin (ede) i [tan pasin rā], Stoda khrānad an yārī o (b) Pih am [] [blyad = shāyod (?)] [] dēr zirtan ān pab khādāt i Nahman, [kām ān chiz [] [ma (or am (?)) + nah (slo) = c]] dehāt i pah tan i pasin bla bāyad zadan] o (c) Ax Sanāb [edda ax frārūsi] an khāli [] [ān khwēsh kunisha kā] andar ān [rāb = rā] Hörmuzd mānad o = Mārd*

Free tr An invoker unerring through Truth from the Best Spirit will I implore it

From Him with that mind will I ask how our fields are best to be cultured These are the things that I seek from Thy sight and a share in Thy councel. (or 'possible) to render the final body a blessing] (c) Those are the two things which are a desire to me as from Thee O Auharmard seeing Thee and helding consultation with Thee 'for I was but seegl, 3erful = interirented

Her's sansk text to Jyotab* (sic) punyena pirmalatarah [kila punyat nirmalatarah] sanihate (kurute tehb-vah Jisanihat) (h) Tanmát saháyiyate* (?) Grahmanena [tasmát narebhrah uttamananih²] yal samakehatanah datte pramánakárye [kila tanor akshaya traih tasmát çakyate kartudi] (e) Tau Te káman, Svámin Mahájúánin drash járaccha* J J malab * all *in. J Janan. J Janan. J Janah all sah J Janan.

Her trans! He who is the officialing priest more (most) pure through Sanctity [that is he is made purer (or most pure) from his sanctity] is he take betweethes the invisible sparits from the heavenly world [that is he per forms the Service to them] (b) Influenced by him (or from this cause) one cats (or he acts or again he is trented) in a friendly manner through Gyahmana [by this man who is better than other men] who suggests the proper procedure is well regulated work, [that is, influenced by him (or from this cause) it is possible to produce the indestructibility of the body (sic)] (c) These two O Great Wise One the Lord this righteous man and Ocahwana (?) are beholders (pl. for dual) of Thr desire and takers of counce) with Thee

Parel persia Ma. Kih zotar pah Sawah, khalle [kū Sawah rā khāliş būd (būdah) Satēd (so)] ān minuwān [j [klk = mās] Rahisht khwākad, [kumad ān lazishn] [n kunlisha = ro kān sān]] o (b) ān ān yārī kunad pah Bahman [an ān] chūn [marī i vah sanī] yārī (j = varishn) debād [j andārah kār [kū, tan : pasīn o rā vahē shāyad kardan] o (c) Ān nu kar dū : Tū kāmah, Hūrmuzā, blalāhn (vel vinlishn) s hampuraagī o - Verbatim trans! Ad me [vel ad mea saciificia*] venite optima*1, ad [mea*1] propria*1 Mazda videatque [saceidos nostei] (b) Sanctitate, Bona Mente quomodo audior [-iar] coram Magavano, (c) manifestae[-ta] nos intersunto ad-venerationem-pertinentes [-ntia], variae [-ia] (vel praeclara) dona-oblationis *1Vel fortasse 'optime O (= 6) cum-Tuaque-propria (Sanctitate)', vel 'per viam vestram* propriam*' (?)

Pahl text translit ¹Zak ¹² li pavan yâtûnishnő [amat baiâ avő³ Lekûm yâtûnam] dahishnő ¹⁴ pâhlûm pavan pûmman, Aûliai mazd¹, nikêzislin⁵+¹ [amatő6 pavan pûmman avâyad gûftanő³ am baiâ yemalelûnêdő, va¹ zak î pavan yadman avâyad kai danő8+¹ am barâ numâyêdŏ⁹]³, (b) Asliavahisht, Vohûmanő, mûn srûd yekavîmûnêd pavan fravôn Magîh [pavan avêjak shapîiîh] (c) Âshkârak lanman¹ andaig hômanêd¹¹ nîyâyishnŏ-hômand [aighash, mindavam¹¹+¹ aê¹ levatman, hômanâd] pêdâk râd, [aîghtânŏ 1âdîh¹² avŏ valinan¹³+¹ pêdâk yehevûnâd] ¹ See P ²D om î ³D avŏ, oi ânŏ ⁴D, Mf om ⁵ not navak yazıshnŏ, P. om va, M. has va °DJ om zak î ¬DJ gûftŏ °DJ kaidŏ, M numûdanŏ ° so DJ, D ¹¹ DJ ins va ¹¹ DJ, M mindavam kolâî (²), D mindavam î I (for ac) ¹² D ms. î ¹³ D lanman

Pahl transl That which is for me in coming, ([or 'Be ye in coming to me'*1 (infin for imper)]) [(gloss, or altern) 'when I will come to You'], the gift which is the best uttered from the mouth' is to be observed (or 'expounded' (?)), O Aûharmazd, [and when it is necessary to speak with the mouth it will (or 'do Ye') tell me, and when it is necessary to perform with the hand, it will (or 'do Ye') show me], (b) O ye Ashavahisht and Vohûmano, it is received for the copious Magianship' (great-

Yasnem, Mazdâ, khshmâvatô, ad(t) vâ, Ashâ, staomyâ vachâo, Dâtâ vē Ameretatâoschâ [= °tâts+châ] utayûtî Haurvatâs [= °tâts] diaonô XXXIII. 7 P 191

Free tri Come Ve then Maria come Ve | to my be trite mine in verity.
Through Truthletthem ce and thet collyind how to methet read Ma a van it ten
Manifest be they amore, us the manifold offring of wor high

ne (r) [for the pure georine] (c) Manif the ri (or be he) among n and wor hijful, (that i toward lilm (Mirrmarl) be it manif t in connection with thi matter, and manife the bountful that i may bountfulne our relation to the manife thoter in hier. See that it is not to relation with

Her a sansk lext. This made and in more dating only behavior to both use a fed smill shann? Mahilifin in induces a field said in middle agreement for the project exactly the time forth that he rebby in mylat feation from mendariate the fed the feathman like Distinct he I tamanianably during the fillible of the carbon translation of challet materials of the feathman and the anity maked the fillible and many leptomates of a feathful dark him is fine and many leptomates of a feathful dark him is fine and many leptomates of a feathful dark him is fine and the fillible of
Her trans! Sh we me the more excellent gift with worl of mouth in coming? If (or when I have arrived among Yon). O Great We One 'that I what it is fitting to say with the mouth tell me and what it is fitting to do with the two hands show mel the D. Veandid to O trahmans (i) Sanctift and life t Min!) is estone we the goft which has been declared by the superior greatness (I's the pure supercorts) (c) and must the offerings be manifestly per ent in The tablet of a and necompanied with worship [that is let Your offerings be manife to to Your off (or within the real!)]

Or la love wire to me then the gl, would be it to it?

Paral-paralas Ka (n. mess pak dera) b [Aft th An Shoma Amadah + anj da hi bu tesland p k d kan il imurt diten [th]anc. -] pab d ban biyad geften, ma bib guy d [Jan / pab da t t by d k a the m bib assubli f pro newlyad) (?) Arilibals ki, b bin n, (der kib arad f t d (ed p b par hibit (pab hibit) vebj o (e) i khirah []u = [read] ndarka tahi i bebeni(f) [kib hiki [a l b tanib)] p [li [aa = cn] rid, [ki lan bid fa (ed f f ki v roman] poli kib)] o

Fr ir Obtain formethen the true rites that with Good Min 11 may approach them four praisers form and O Lord or your worl. O A has for chanting four gift is immortality and continuous. Weal your possession

Verbatim tri. Protinus*mihi[pro me vel men ja lijdselmini * officia saerificulta [vel desideria men propositu (?)] co [modo *]quo * [modo] Bona [ad en] necedam (i. o ut en con ummen) Mente (b) saerificiam Marda Vestri-devoti (vei Ve tri-similis), atquo vel O Saectita [tun] nd laudem-pertinentia verba [in spirata] (e) Data * [Le dona] Vestra [suot*] Immortalitasque continuac-dane Salubi itasque possessio (vel oblatio doni Vestra (t)) Vel fortasse agnostite

1 e constituite pio me', vel etiam semel iterum (sensu causali) 'milii denuntiato* (facite utsciam) ea* [officia] quae** (vel ut ea) consummem' 2 Vcl 'date Vestium [donum] Immortalitatis (leg otaschâ) duae continuae (sunt) Salubiitatis (leg ovatas pio ovatâtas')

Pahl text transl ¹F1 ûz avő li pavan fi ûz-navîdishnih²+1, [amat tanő" bai a avő³ Lekûm navîdam²] yehabûnêd, pavan kola II dâdıstânö⁴ [Avestak va Zand] aigham sátúnádó Vohúmano, [aigham pavan tano máliman yehevűnád] (b) Mazıshnö, Aûharmazd, î6 Lekûm [am7+1 tûbân yehevûnâd kaidő] aêtûnö lekûm, Ashavahıslıtö stâyidâi hômanânî pavan gôbishnő (c) Yehrbûned Lekûm Ameshôspendân, zak î Amerodads tûkhshishnö, va zak î Hamvadad dinar 10+1 (vel lege diôn) [mozd] 1 See P 2 nevek (DJ false for mavid) 3 DJ, D, K 5 val 4 so all but DJ dînâ BDJ, M. va âyazo, D, Mf âyazo K byazo bDJ om î DJ om BD om va 9 all tvakhishnö, or otukho (?) 10 so for dînâr, oi com, D (?), Mf dâvai (?)

Pahl trans! Give Ye it forth to me with (or 'as') a proclamation [since I will announce a body (or 'personality') devoted to You] with (or 'as regards') both the opinions [as regards the Avesta and Zand], so that the Good Mind may come to me, [that is, so that he may become a guest within my body], (b) [and that it may be possible to me, O Aûhai mazd, to perform] Your Yasna, and thus, O Ashavahisht, shall I be Your praises with words (c) Give, O Ye Ameshôspends, Amerodad's energy, and Haurvadad's wealth* (or 'drôn') [as areward]

Ner's sansk text Prakrishtam mahyam prakrishtam mivedanayar (sic) dehi nyâyam, tad dvitayena, [yadı vapulı Yushmâsıı nivedayâmı¹, tan malıyam Avistâavı-

necm3·n(fe ambe(1383) Annecm3·andembadv.(«Alf & mmosm·ormenas.») ontrecem3·andembadv.(«Alf & mmosm·ormenas.») o

Trlit Ad(t) Tôi, Mazdâ, têm mainyûm ashaokhshayantâo sai(e)dyayao Vâthrâ [= huv°] maêthâ mayâ Valustâ baretî Mananhâ Ayâo arôi hâkui enem,

yayâo hachiñtê [= entê] (n) [n] vănô

Verb tri Sic Tibi [Tui, vel ad-Te] Mazda, hunc spiritum sanctitatemaugentium-duorum principum-duorum (b) [in-] splendida [-um] habitacula*[-um] super-mundiali*-peritia [i e sapientia] [et] optima ferto [aliquis (? fortasse 'Tua possessio Immortalitatis Salnbritatisque' sub specie personae (vide v 8, et Y 32, 15))] Mente (c) eorum-duorum perfectioni* [1 e ad animos corum robore et gratia complendos*] cooperatorem* [ferto], quorum-duorum sociati-procedunt [-dant] anımı *1Sunt qui'mereor' vertant *2 vel anımas complendas sociatae'

Pahl text transl ¹Aêtûnö, Lak mûn Aûhaımızd, mînavad²⁺¹, [va lakö³ mûn Vohûnian hômanih, at4] Ahai âyîli vakhshînishnŏ1, [pavan tanŏ* î gabrâ1, afat] sardáríh dahishnő [pádakhshabíh] (b)[Aftánő¹] khváríh mánínishnő pavan padmânŏ [chand avâyaḍs] pâhlûmîh dedi ûnâñds, Vohûman [mozd] (c) min zak î² valX\Y(((8 P 123

storthena magamulchi] renazuttamani pravieli grati zamah [kila yena Cash mano me yapu lil aldıy at Tharet] (1) Iji mr. Mah ja tun Yu hmabliyani [kil ham cakio Ibayani kartoni] erani vo Ibayani etota emi yacha 1 (c) [kir alini) datta Yuyah amritsipraspiteb kundala ya yaya yani, arra praypiteh kuri dasya utahani. It e. 3 — 200 — 2 miliotia di lang

Her trans! Deliver forth the law with (or as) an announcement throad h (or with) it (wo f ld charact r [ft] or when I auronove a body or person) means you then deliver to me through on with the Art la, and the Art lat interpretail in the Law I will through which the linest to the good) must proceed (if e develop or extend at elforthal), through which (volument may arrive as a goot lin my look) b) The lip in for You O Creat Will One, that it is made to perform at one than O Sanctify I am Indicated in world (c) Grant be me therefore in the world (of grant) the entire vider and of third labe to immortally uses] and the fetal trensth of Avighta h, he universal process.

Parel persian Mi Frij in or min finite 3 b did migration in this to bis declared and hand district problem let his (1) plane in a fact home. It is the military in mind in the little problem in the little plane in the little pl

kt rdal [] [ktéri to = - ()] [most]

Free le Ave let them hear the spirit (of 3hy two truth promoting rulers To Thy Irilliant heme O Marla, with wind on and Thy II t Mind for perfections help unto those whose rouls are together bounden.

man han bindakō hamkarijārih omat valman han javan akvin rūbanā jaigh hamdā ji lahb i Amedi, pen kunkadōk kevatmantanidrāk musishad rūblan pa kunkhadōk jinak ji tegri, tijk il mies ormina. Di Ditera, Diam Dine ti Majon, litrek diostāfē, seta D. D. e. l., DI D. M. a. hindatā, seta P.

Pahl trans! Thus O Thou who art Albarun? I the increasing of a thospirit, I an I thou who art the Good Mind by thee] is the increasing of rightenances [in the bods (or person) of man also with thee] is the gift of the ladership (thu sover light)] (b) [Al o lour] is the lodging (the causing to dwell?) of glory according to the regulating corenant (or measure). [that is is much a and schere it is needfol (or fitting)] let them bring there that best of benefits the Good Mind [as a reward] (c) and this let them do from the complete (or perfect) cooperation of those since their souls are lo harmony [that is in necessor of the unanimity of the Ameshyends (?) one with mother when their souls are as it serve in our place)

A ide from Gatha O Thon who art A a spirit

Her's sansk text Fram Train Mahajaanin, transcha, he Grah

mana *, punyam*1 pravai dhayitaiah [vapushi manushvasva] svamitvam dataiah, [paithivatvam], (b) çubham ghatayitaiah (sic) piamanena [yatha yuyate] uthishtatvam² avikiitamanasi³, [piasadam], (c) tehhvah sampuinam sarvam² (sic) kaitavyam, yesham ekatra âtmânah, [aikvamatatvat' Amaianam Mahattaianah anyonyam, yadai 'sham ekatra atmânah] 1 J², J⁴, C °punyam 2 so all 2 so J², P, J⁴°kra°, J * avyaktat°, C avitavyaktam° 2 l⁴ has °manah, but we need the a declens (Ner had before him a shattered text mannushino, dedrunând, and perhaps ham-

kardarih were not read)

Ner transl Thus, O Thou Great Wise One, and Thou Grahmana, increasers of Sanctity (within the body of man), Identic bestowers of lordship [i e the sovereignty], (b) creators of (sic) the glorious benefit according to

Triit Vîspâo stôi hujitayô vao zi âonhai (ē), yaoscha heūti,
Yaoschâ, Mazda, bayanīti, Thwahmî hi' zaoshî âbakhshôhyû,
Vohû ukhshyâ Mananha, Khshathia, Ashâchi, usta tanûm

Verbatim transi Omnes m-patria*1 [vel mundo] prosperitatem-et-amoentates-impertientes-res, quae enim fuerunt, quaeque sunt, (b) quaeque, Mazda, fiunt [fient], [in] Tuo has amore [vel voluntate(?)] largue (c) Per Bona [-ani] fac-int-crescat Mente [-emi], Regno, Sanctitute-que, in-beatitudine [nostrum] corpus [hoc est, nostra persona] in Vel pro patria (stor dat)

Pahl text transit ¹Amat pavan harvispö yekavunununni hir-zivishinh, [aigh avö denman kâi yekavîmûnând², aîgh, bun³ pavan khwêshih î Lekûm yakhsenunând], mûn am bûd⁴ hômand⁵ [awarmând¹ min abidaran] va⁶ mûnich am hômand⁻ [andôkht i⁶ nafsman], (b) Auharmazd⁰, minich am vehevund [min kevan fraz] pavan hanâ î Lak dôshishiö valmanshanŏ¹ bakhshând¹⁰+¹, [aigham pavan avayastŏ î Lak tûbân yehevûnâd dashtanŏ] (c) Shapîr am vakhshinâi¹¹ mînishnŏ¹², khûdâî, [aígham frâi ûntar barâ vâdûn¹³+¹]minAharay ih¹⁴+¹ [avakîh], nadûkîhich⁻⁵ i¹⁶ avŏ tanŏ [am yehabûn] ¹ See P ˆD ⁰nund (or ⁰nânî) ⁵D suggests barâ ⁴D yehevûnd ⁶ Mf not D ⁰anând ° D om va ˆD, Mf ⁰anând (or ⁰anânî) ˚ I misert î ˚ DJ om va ¹⁰ D khelkunând ¹¹ or ⁰ih for ⁰âi ¹² DJ, D om î ¹³ DJ, D ins va ¹⁴ DI, D om va ¹⁵ D om î

Pahl trl When as regards all particulars they shall stand (or 'be') as (or 'endowed with') the blessings of prosperous life, [that is, they shall stand (or 'be') prepared for this duty, that is, they shall possess a foundation (or 'character') in Your relationship to (or 'possession of') them, those which (or 'who') have been [mine, left*(?) to me from my fathers] and those also which (or 'who') are [mine, because collected by myself], (b) and which (or 'who') also, O Aûhar mazd,

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just measure [and as it is fitting to effect it] and of the highest good (the excellency) in unrelaxed mental energy (sic) [as a reward], (c) for these whose soils are together everything (ale) is to be fully accomplished [that is, this results from the barmony of the Greater immortals one with the other and because their souls are together]

Pari-persian Ms. Édûr, Tê kih Hörmund minê, [] tê kih Bahman basat —]. Şamâh we tr. for vakhshisha [pah tan t] [iti = rrîl] bardari dahisin [pattikhahi (die)] o (b) [ofwish ti slo] [án = roil] sain sindan o Pah andazah [chand bayad] balandi barand Bahman [muza] o (c) Az ân s ôthan pur hamkardari kih ôthan pah yak! + u + yakhāragi ruwān [kû [pah = pere] hamdādistān Amshātinada yak la digar rē, kih shān ruwān pah yak Jil [mānand (?) = kedrīnad (? or ûnd)]] o

Free ir All prosperous states for our land which have been, and still are existing Or which shall in the future, do Thou grant us these in Thy love. Bless Thou in grace our being through Thy Power Thy Good Mind and Truth become [unine from benceforth on], those all may they give me through this Thy love (that is, may it be possible to me to possess them in accordance with Thy destre] (c) do Thou therefore increase in me the Good Mind O ruler (that is make me more pious through the help] of Ahardysh and [grant me] also well-being in my body (or porson)

Ner s aansk text. Viçveshu sautitshibautu sujivanayah (sie), [kila, etasmai-karyāya aantitshibautu yat mülam eräddicataya Yushmakani dadhatei yah sambhatih sauti lanyagatah 1 yaceba sauti [erjitah svayani], [b) yaceba Mahajhalanbariahyanti, jata dedbeani, Tava ta mitrataya To varsbantu [kila, sambhiena Te çakta bharanta dhartunij (c) Utismani vardhaya Manah Svamin [kila, me manah 4 sadvyāplatataran kuru] punyabeba çubhani tanan [kila, karyan pun yanha va maya kritam sati tasmabeba çubhanba vapashi me dehi]

All have a sions. IJ anyag "for anyag" J'LL J J so J P J J "no). Mer transt. Among all let the blessings of life continue (for (see the gloss) Among all may they be good livers (or prosperous)), Imay they continue fit for (or inclined to) this deed (or duty) clines they have a fundamental "character" in accordance" with Your absolute possession, those which (or they who) (fomales (7)) are produced (or born) Ithus and how come from "elsewhere", and those which (or they who) are (or have been") [tarned (or gained over) by myself, (b) and those which (or who), O Great Wise One shall exist [in the future], may they bestow these blessings (or persons") of Thine through Thy friendship [i.e. may they be able to possess them in accordance with Thy desire) (c) Cause Thou therefore the Best Mind to increase in ms. O Lord [that is, make my mind ever the more plously scalnes], and in view of my Sanctity grant me a benefit in my body (or person") [that is because of the duty and holy action which I have fulfilled from this grant me even a benefit in the body.

Parsi persian Ms kih pali tamûm êstênd + mânad + kuîm nêk-zîstan + kû + nêk-zendagî, [kû, ân în kâr êstênd, ku, [] pah khweshî i Shumû dâiad (dâiand)] kih [] [ham = —] bud() hastand [pazii ah (?) (pîrî (?), pidaiî* (?)) az pidan] [] kih ham man [bavam = Pahl hômunhend] [andôkht-jamî't khwêsh], (b) Hôrmuzd, kih ham [] bavad [az aknû

achabahm. 9 fc. 93 (3 9 pa pandm. 9 fc. m pantachm. 6 fc. 19 change dan. 9 fc. m pantachm. 6 fc. 19 change dan. 9 fc. m pantachm. 6 fc. 19 change dan. 9 fc. m pantachm. 6 fc. 19 change dan. 9 fc. m pantachm. 6 fc. 19 change dan. 9 fc. m pantachm. 6 fc. m pantachm.

Trlit Yê sevistô Ahurô Mazdâoschâ, Âi[a]maitischâ,
Ashemchâ fiâdad(t)-gaêthem, Manaschâ Vohû, Khshathi emchâ,
Si aotâ môi, merezhdâtâ môi âdâi kah[i]yâichîd(t) paitî!

Verbatim transl [Tu] qui beneficentissimus Ahuia Mazdaque [es], Pietasque (piompta-mens), (b) Sanctitasque piomovens*-patriam [ei prosperitatem impertiens], Mensque Bona, Regnum-que, (c) auscultate milii [audite me], ignoscite'1 milii [omnia peccata ob] oblationi*1 [-neni] cuique [quamque] (ob)! *1 Vel 'purgate me de actione omni' (?), sed vide infra zavô âdâ, vel etiam semel iterum 'erga me piopitius esto apud mercedem (peccati et sanctitatis) quamque a te imponendam' (?)

Pahi text translit ¹Amat sûdînând Aûharmazd, va² Spendaimad [aîgh, sûd vâdûnâñd³], (b) Ahai âyîh⁴ frâdâdâi⁵ gêhânö, va⁶ Vohûman, va Khshati avei (c) nyôkhshêdö⁷ li, [aîgh, zak î yemalelûnânî am bai â nyôkhshêdö]⁷⁺⁸, âmûrzêdŏ li, [aîgh, vinâs I zîm avö bûn yehevûnd yekavîmûnêdŏ, am bai â âmûrzêd], afam barâ yehabûnêd kadâichâf⁰ padîh* [pâdakhshahîh*¹0 î latamman, zakich¹¹ î tamman] ¹See P ²DJ om va ³ so DJ, D ⁰înând, M ⁰dund ⁴D ins î ⁵D diff °D om va ¬D seems nyoksh⁰ °D ins î °D °I = ⁰âê ¹⁰ D padôkh⁰ ¹¹ Mf va zak⁰, D va mûn⁰

Pahl transl If Atharmazd and Spendarmad shall be beneficent, [that is, whensoever they shall effect a benefit for us], (b) and Sanctity, the furtherer of the world*, and Vohûman, and Khshatiaver, (c) do Ye then listen to me, [that is, do Ye listen fully to that which I shall say], and likewise paidon me, [that is, pardon me fully for a sin which has existed in my original nature],

ه المراس المراج على المراس المراس المراس المردوب المر

Trlit Uç môi (uz)âr(e)shvâ, Ahuiâ, Spēnistâ mainyû Mazdâ, Ashâ hazô ēmavad(t) Ân[a]maitî tevîshîm dasvâ, vanhuyâ [= °vâ] zavô-âdâ, Vohû Mananhâ f[e]seratûm

Verbatim transl Ad-mihi [ad*-me*] assuige, Ahura, Pietate (pioinptamente) vigoiem da, (b) beneficentissime spiritus Mazda, ob [meam] bona [-am]

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(vic aknûn) frâz] pah in í Tû khwênil [sic rid pro khwâhishn (?)] [] [ñ jân bakhtend + ya si bakhtênam (thiaking of "dol (trì ag instead of "sind) == cormon gida arkin kend] kûn pah blyad (?) i Tû tuwên bid dâshtan] o (c) Vûh ûn (sio) xipîdah kûnî minishn khudê [tûm nêklî]sar (de) bih kun] az Sawâb [madad] sêkî kan sû tan [ma rê doh] o

Fres tr 1e, the most bounteous Mazda | Abura, and Plety with Him And Asha the settlements furth ring. Thou Good Mind, and Thou the Dominion Hear yo me, all! and have mercy for all gifts which I bring whatsoever give me likewise whatever sovereignty *(?) there is [that is give me the sovereignty *(?) which is here and that also which is beyond]

Her transl For to those who cause me to acquire a benefit I am Instening (see below), that is, to The Great Wise One Too Lord and to the Perfect Mind [the earth (?)], (b) and to Sanctity and to the Dest (Good) Mind which affords me the increase of earthly wealth [and to Gvahmano the immortal also am Ilistening] and to Saharevara [the Lord of the soven motals**], (c) to these am Ilistening [that is what they say that I hear] and I entreat* them for pardon [that is if evil has been produced against* them in my original nature by* me I ask pardon for this, and I concede to them a certain (meaning overv) sovereignty [the sovereignty which is of this world and of the world bevord] (but on Barpout)

Parsi-pertian Ms. Kill fa'idab-kunandab (?) Hörmuzd u Spendarmad [kh, and kunad (?) + ya'ni + 13'idab-dehâd (?)] (b) Sawah akthul dehandah gihlin [] Bahman u Shakarekar* (c) shunav* man, [kh, an i] [giya'd=jnamidad] am bili shunav*] shunt alid man, [kh, wanah* i] am an bilh (or bloj*) būd stied (so) me ni bili shunzad] ma ni bili dahad (?) har kudam [] [shilli = perdia] [dalishit [nija, wan ham saja] o

Fres tr Arize to me O Ahura, through Devotion send me power
Most bounteons Spint Marda through my good invocations offring
And mighty strength give Asha, and the thrift law through Thy Good Mind.
invocationis*-idatione*-[-nem] [el invocationi beneficio respondens ad eam
remunerandam] (c) [et] O Sanctitas, [da] robur praepotens, [et] Bona Mente
incrementi-regulam [hoc est, regulam prosperatem spiritalem (sic) religiosom
et mundialem (sic) imperticatem (vel citam fortasse increm magistrum (?))"].

Bant qui vertant potentatem per bosam mercodem (?)

Pahl taxt transill "Likk il min zak i reshidar [Aharmano] Auhar

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mazd, hanâ, [aîgham bôzâî], afam bûndak mînishnîh, va¹ tûkhshishnŏ* yehabunâi, (b) afzûnîk mînavad 1² Aûhai mazd, Vohûman giiftâr hômanânî, pavan zak dahishnŏ, [aîgham pavan tanŏ* mâhmânŏ yehevûnâd] (c) Ahaiâyîh madam avŏ³ stahaniak, [⁴Ganiâk Mînavad] amâvand hômand pavan zak î Vohûman saidâiîli ¹See P ²DJ, D omî ²D valmanî. ⁴DJ, D om va *all tvakh⁰, or tûkhishnŏ

Pahi transi. Up, O Aûhaimazd, deliver me from him who is this wounder [from Ahaiman, that is, purify me], and grant me perfect-mindedness and energy, (b) O bountiful spirit Aûhaimazd, through this giving let me become an apprehender of the Good Mind, [that is, let him become a guest within my body], (c) for through Vohûman's chieftainship Sanctity is strong against the violent [Ganrák Mînavad]

Ner's sansk text Uchchan mâm çodhaya, Svâmın, [kıla, pîdâ-karat' Âharmanât çuddham kuru], sampurnamânasatâm* adhyavasâyanıcha dehi, (b) gurutara² adrıçvamûrte³ Mahâjüanın, Gvahmanasya grahîtâro⁴

Trht. Raf(e)dhi af vouru-chashânê dôishi môi ya vẽ abifia, Ta khshathi ahya, Ahura, ya Vanhẽus ashis Manaiho, Fro spenta Âi[a]maitê Asha Daênao fiadakhshaya (*so now preferred, but op p 497)

Verbatim trans! Gratiae [1 e gratiam-dandi-causa] ad-te-ad*-libitum* conspiciendum [vel causa-late-attingents conspectus*1] monsties [vel monstia] milii [eas] quae [sint] Vestiae sine-dubio-perfectae-indoles*2, (b) eas[que] Reginsacii [-Vestri], Aliura, quae [sint] Bonae beatitudo [praemium saci uni] Mentis, [milii] (c) protinus, Benigna Pietas (prompta mens), Sanctitate tuas-docti inas-sacias* uno-tenore-significa*3 *1 Sant qui vertaut *0 tu late (in futurum)-conspiciens*(?) *2 vel 'res sine similitudine (simili')(2) *2 vel etiam vertipotest 'Sanctitate animas* nostras* instruc'

Pahl. text translit 'Amat lâmishuŏ pavan kûmak chashishuŏ², [aîgh¹, wavast³ aîshân⁴ pavan⁴ lâmishuŏ ghal vâdûnâŭd] yehabûnêd avŏ h, [mozd va¹ padadahishuŏ], va¹ mûnam⁵ pavan zak î⁶ Lekûm barâ, pavan patûkih∗, [aîgham pavan kar⁶ dina i Lekûm patûkih² vehevûnâd, afam yehabûnêd] (b) Zak pav in khindavih³ i Auharmazd³, mûn pavan⁶ Vohûman tarsagâî⁴(sic)¹ [havishtŏ, afam⁰ yehabûnêd] (c)Fraz va¹⁰, Spendai mad, [ash] pavan AhaiâyihDinŏ², fiâz dakhishakinŏ, [aighashipavan frai ûnŏih pavan¹ dakhishak bara vâdini] ¹ Sec P ² M ins î ³ D, Mf reverse 3 and 4, D has aishân here ⁴D, M have pavan avûyast after aîshân ⁵D, mûnam, 5p minam ⁴D margin from 6 to 6, Mf has text, both had dadistân for dîn i ¬DJ, D ins va ˚ D, Mf om ˚ so DI, D, Mf, M mûnam, Sp minam ¹⁰ DJ, D, oin va

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bharámah³ [kila me tannuà* (sic for tanan** or tauri) abhrágato stu] (c) l'unrain hajbinah* unari caktain bhhárát, [kila, baltkárinah Íbarmannasyo pari çaktain bhuyat], Ultamamannash prabhutrena. So J C *J * *tara (?). C *tir, P *ter (..., P grab so l'ang; C smi seo \ 33, 10 c.

Ner transi Upi O Lord, purify me [that is, make me pure (or free ') from that termenter the FvIl Mind] and grant me perfect mindedness and zeal (b) for we are recipients (lat. soizers') of Ovahmana, O more (most) mighty spirit the Great Wise One [that is let him be as a guest arrived within my body], (c) and let Sauctiv also be powerful over the murderer [that i, let lt be powerful over the violout Aharmana], and through the lord him of the Best Mind

Paral-perina Mr. Ebliddi man ar án salbm-lunandah [Ahariman] (Hormund, in [kém hháll i (?)], ma rá por mini du j] tunàndi debt, (b) Africaj mini Hofmund, Jahman girifizir hastam pah án deb (sie pro dahi bu) [làm pah tan mihmin bid] o ()?a wib awar û şilin (rei rollar) jidani Miadji himani hast pah ún [habiman sardiri o

Freafr for grace that I so Thee fally reveal to me Mania, The nature And Thy kingdom a blessings Lord the rewards of the Kindly Meaning Forth O'Thou beanteeasDerotton showThouforth through the Truth the doctrines!

Pehl trans! Since a seeing*! ((?) or teaching*!") at will is a rejoicing that is they shall perform this request for the gradification of persons, give let me (the recompense and the reward), and what there is for me to have (or know) with regard to what is fully yours with (regard* to* (?)) pewer [I e let religious opinion of lour power be mino in reference to duty also bestow lo it upon me]. (b) and him who' (or that which so better but ease the ermorecus gl.) is within (or which concerns) the sovereignty of Adharmand whose' (or which') is venerating recognition* through (or as to) the Good Mind (the disciple (sic) give le him (or 'it') also to me), (c) and do thou, O Spendarmad manifest forth the Religion [to him) by means of Sauctity (that is, provided him with a sign through pleas correctness) ('see altern, in Comm.).

Nor s sansk text, Inaudant sveenchhayd dsvåddylirfo [kila, keshdri-chit yadrichchhayd danadakarda] delid mahyani yan Yushmakani çaktyd [kila, karyeshu nyayeshu yo Yushmakani çaktyd santi tin me debi] (b) Tdu svdmi taya Ahnramajdasya yin Uttamanumasu hhaktyliho [kila, cishyan tau me debi], (c) Prakrishtam* prithivydin [Sampdruamanana] Punyena, Diuhi prachihnaya* [kila, snddchdratava Dloini, sahbljnamena, kurul, Jecheba J caktayıcthara kila. J P Jakyeshu C Janylenha (de), 4 J seems prachihnayaşaşdım (7) kurute (7).

Nor transl. Ind grant to see teachers of a joyous doctrino teaching with spontaneity [that is, such as cause certain persons joy of their owns unbiased will] grant me these who are lour teachers with regard to or by means of lour (?) Power [that is grant me these who are lour

teachers in duties and laws with* regard* to (or 'by means of') Your Power], (b) and give me these who are pious with regard to (or 'through') the sovereignty of Ahuramajda and the Best (Good) Mind, [that is, grant me disciples], (c) and reveal the Din forth to me as by a sign in the earth and by means of [the Perfect Mind and] Sanctity, [that is, provide* the Din with a badge with* reference to (or 'through') good conduct]

Trlit Ad(t) râtăm Zarathustrô tanfu]vaschîd(t) vahyao ustanem

Dadârtî, paurvatâtem Mananhaschâ Vanhēus Mazdâr

Škyaoth(a)nahyâ Ashâr yachâ ukhdhahyâchâ Sraoshem Khshathremchâ

Verhatim trans! Tum oblationem Zarathushtra corporis-etiam sui-proprin vitae-vigorem (b) dat, primatum ¹ Mentisque Bonae Mazdae (dativ) (c) [et principatum-etiam] facti [sui] Sanctitati ², [et eas sanctas indoles] quae (que) [sint] dicti [sui (vel erga Tuum dictum)] Oboedientia [et eam quae sit sua] potestas-spiritalis(sic)-religiosa (vel regalis(?))-que [sina] (sina) suit qui 'exemplar' vertant (elege ashâ (?)) 'actionis sanctitates' suias'

Pahl text translit ¹Aêtûnö pavan 1 adıh, mûn Zaratûshtö hómananı, tanö² zakıch î nafshman khaya (h) yehabûnam³ pavan pêsh-rûbishmih, [⁴pavan pêshāŏ-pâyîh*⁵] val⁶ Vohûman, va Anharmazdıch⁴ (c) pavan kunıshnö avö Ashavahısht, [aîgh, kûnıshnö zak vâdûnâm-ê³ î Ashavahısht avâvad], va¹ ınılavâ nyoklıshıshnîh² avö Khishatıaver, [khadûk dên tanıd I¹] ¹See P ²DJ ıns va ³D ⁰bınıd ⁴ Mf ıns va ³D peshaûp⁰ (or 'peshāŏo' ? sic) ³D avŏ ³D om c, hasî ³D nyoksh⁰

Pahl transl (a, b) Thus I, who am Zaratûsht, give with (or 'as') my liberality even my own body's life (b) to the Good Mind, and to Aûharmazd

XXXIV

1 Man Précent palan Pradante par palan Prancon Prancon Polan Parand Prancon Polan Prancon Pran

Trlit Yâ śkyaoth(a)nâ, yâ vachanhâ, yâ yasnâ, Ameretatâtem Ashemchâ taêibyô dâonhâ, Mazdâ, Khshathremchâ Haurvatâtô, Aêshãm Tôi, Ahurâ, ēhmâ paourutemâis dastê

Verbatim transl Qua actione, quo sei mone, quo officio-sacrificali [vel qua

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Parsi-persian Ms. Kib rāmūka pab lāmah cha had, [kū, [kasān (*) = 6-#d] pab lā lā. + n + hāyad + nāz! {} pah rāmūka nā konand], debad ān man [muzd (] pāda dabishn (de)], [] kih am pah ān Shmāt bib, pah tawānāl + kut + hām + āmadah + a t [kām pah lār dādistan / Shumā tawanāl bīd ma rā debad] o (b) la pah khu dāl! Hormurd mūn pah Bahman baadag] [az = m] [ahāgird (] ma rā debad ()] o () Frāz [] Sfendarmad [a b] pah banāh bīm frāz khā lat + wa + nisān + ham + āmadah + aut [kū h pah nikī [] kh ī i bih kun] o \ z was f rmaily pref tred

Free tr As officing Zarathu htra gives the vital force of his body And he offers to Marda priority which he gains through his body feeling And to Highteonsness firstness Indeeds and obedience of peech and his sceptre also lin the forward advance [in the advance-quardianship] to and to Asha vahibibit through action [that is I would do that deed which A havahishi desires], and I would offer netention to the words of Abhattaver ilro [inlentity or its commune touther one with the other].

Ner's seask text. Eradi dakshinavá Jarathustro hatil tonnecha (r., nijani jivati (b) dadámi puralpravritit kikia, agratnya), Utamamana o Aburamajdára (c) karmanicha Punyáva (kilo karma tad em karomi) at panyawa rochatej rádicha nátih erudii Saharerar iva rajúc? J P c dak hanya 30 P 4 júci

Nor transl Thus I, Jarathustra even m) self nm giving (nr reading tanoccha, I nm giring my bods s) own life with an officing (b) to the liest Mind and to Aharamolda by (or together with) an advancing forward me there service [that is, through (or with) nm priority in it], (e) and to Sanctity niso in my nettons (that is, I perform that deel which is pleasing to Sanctity), and I present that offering which is a speaking and a listening to Saharovara the king or which a speaking and listening as to

Parsi-persian Sa. Satin pai rabil, kib Zaratu bit hawiam tan du ham labwèsh jin (b) deham pah pésh-rafasai [pah pésh-til] du Bahman [] Hirmuzd [] (c) pah kumishn da Ardibahlahi (kib, kunishn da kuma Ardibahlahi biyad] u sakhun shuni daa (f) du Shabaréver (rah andar digar []] o

XXXIV

Free ir The rites by which and the sayings and the lasnas by which immertality

And the Truth into these Thon hast given with the kingdom of Weifare Ahura, To Thee the thank-offrings for these by as with the foremest are offered veneratione) immortalitatem (b) Sanctitatinique his dabas. Alarda Regnum-que Salabritatis (c) corum [i n nx, vel de his], thura, a nobi. 2 [cum] primis (primoribus) (oblationes) datus. Jahura Jahura, a nobi. 2 [cum] primis tata-saultim his [silis Tois servis-derost] dealt (c) corum Tal [Tuorum sanctorum] Abura, simus ((irg ham)) ex primoribus ad [dons] accipinulum (fortave isf ??) sie ad verbum), (boc est: propter dons a sobbi data, dons recipinulum.

Pahl text translit 1Mûnam kûnishnő, mûnam gôbishnő, mûnam Yazishnő, pavan amaig-i úbishníh, [kûnishnő actúnő vádúnam², va gôbishnő actûnő yemalelûnam, va yazıshnő aêtûnő vâdûnam aigham rûbanő î nafshman padash amang yehevûnêd] (b) Va³ val⁴ Ashavahishtö, va³ valich⁵ Lak yehabûnam, Anharmazd, va³ Khshatraver, va³ Haurvadad⁶⁺¹, (c) va³ min⁷ valmanshan avŏ Lak, Auhaimazd, lanman pêshtar vehabûnêm⁸, [li va havishtan î li]

1 See P 2 D, Mf on mam (sic) and om to aigham 1 DJ om va 1 D avo

5 D avoch 6 so DJ, D, K 5, M, amerodad. 7 D mûn 8 Mf 0 tad

Pahl transl That which is my deed, that which is my word, and that which is my sacrificial Service, are for immortality, [that is, I so perform actions, so speak words, and so complete the Service that my own soul becomes immortal by this means], (b) and to Ashavahisht, and to Thee, O Auhaimard, we are nendering (or 'attributing') the Sovereign Power and Welfare, (c) and, of those deeds, words, and Yasnas, we are rendering in a yet more forward manner to Thee, O Athaimard, [I, and my disciples] *" Possibly, 'we, as more forward than those other worshippers, are offering to Thee'

Ner's sansk text Yan me karma, yan me yachah, ya me Ijisnih, amiityupravrittau (karma evam karomi, vachalisu (°gcha(°))1 evam bravimi2, Ijisnimcha evam karomi yathâ³ me âtmâ taih amaro bhavati] (b) Dharmâya, Tubhyamcha,

անձեն արժուսաստա (Հլանա ի անգուրանիա ի անանաչութանա։ Հուտաստան անձեն արարա արժութանա ի անանաչութանա արժութանա։ Հ . મહાયાયા છે.

အေနေမေနတာ. ကုခါ၁နှဲ႕ကေတြက ကုမေတာကုန်နေတာ>> ကမေတာက ရောက်တွေ ကြောက်သည်။ ၁)၁၈၅ mainvēnšchā vanhēnš vispā dātā Trlit Ad(t)châ î Tôi, mananhî Speñtahyacha neres skyaothna, yêhyâ (u)ı[u]vâ Ashâ hachaitê, Pani-gaêthê khshmavatô vahmê, Mazdâ, garôibîs stutăm

Verbatim transl Atque en Tibi mente spiritus*-que boni* omnia[-donasacrificalia] data [sunt], (b) benignique vn i facto, cujus anima Sanctitate [-tati] seconjungit (vel Sanctitatem sequitur et eam colit) (c)[in cultu-religioso+] patrio, [i e nationis-et-gentis propi io] Vestrisimilis [vel Vestri-servitoris (?)] in-cultu, Mazda, cum cantibus laudum [vel laudantium] * Vel, lege mainjus vanhus 'spiritusque bonus omnia dedit', vel 'ea Tni (omnia) spiritus b omnia sibi-dedit [accepit' (?)]

Pahl text transl 'Aêtûnöch' zak î3 kolâ II (dô) Lak [am] pavan Vohuman⁵ mînavadıch⁶ shapîr harvısp⁷ dâdŏ aîtō [aîgham dâdŏ aêtûnŏ, aîgh kûnıshnő hamák pavan Gâsânîkih va®+9 frârûnîho vâdûnam-ê]10, (b) [afam] pavan zak 18 valman îs afzâyînîdar gabra kûnishnő, [pavan Dastôbar, aîghain], pavan 11 zak î valman¹² Aharâyîh avő rûbânő levatman yehevûnâd, saîgliam payan 1ûbân mozd yehabûnând¹], (c) barâ yâmtûnam avö zak î¹³ Lekûm¹ nîyâyîshnö, AûhaiXXXIV 1, 9 188

dadámi Mahájidanin Saharevaráya, Avirdádáyacha, [dháthnáth adhipataye udakánámi adhipatayecha] (c) Tehhyasi Tubhyath Svámin vayath purahsara taratii dadámeh [ahath cishyacha me]. J "chara J "chahya J "m; P "chata C vacha, 2 all bru so P; J J "yā J C yo J J P C udakám J" "kānám J (?) J J tebhyas tu all puras"

Mor trans! That which is my deed, that which is my word, and that which is my Service are all in (or for) immortality [that is I perform actions utter speech and celebrate the Offering with the hops that, (or in such a manner that) my sool may become immortal by these means], (b) Both to Sanctity and to Thee O Great Wise One do I offer a gift to Saharevara, and Ayirdada, [that is to the Lord of metals, and to the Lord of waters and to the Lord of plants (or to the tree)] (c) and with precedence over these (or with (?) these deeds words, and services) we are offering to Thee (a more ready gift) [I and my disciples].

Parsi-persian Ma. Kib am kuplahn, kih am göbinin, kih am yazishn, pah bi-marg raftani, [kunishn ödön kunam, göbinh ödön göyam, yazi b. ödön kunam, küm ruwan i khwahn önb (= padash) bi marg bishbad + bisali, (b) Wa ardibahlahi wan ham Tu deham Hörmund, Shebarévar u Khörded, (c) wa [] [kih = man]-bin an Tu, Hörmund, man pahitar ödöhan (7) (man [] abigird : man) -

Free tr Yea, with the mind and to

By act of the bountiful man,
in our country's worship Lord

mani, [aigh didak gobth I Lekhm vaddnam-hil] attand den Garodmann stlyen

SeeP 2DJ Dom. i. Dom. i. Do D. i. DJ D. i. D. D. va. D im. i. DJ

Mi in peran. DJ om. i. D om. i. DJ D. i. D. J. no. "DJ om. i. M.

Pahl, transl. Thus likewise both these things are given unto Thee by me] with the Good Mind, all things of the good spirit also, (or all good of the spirit) (that is they are thus given by me wind Thee that is I would per form all actions in accordance with the Gathie doctrine, and in correct plety] (b) they are [also] given [by me] with the action of the man who causes us progress in prosperity [with the Dastar that is through me (or with me')] that man may be in soul together with him who is Sanctity [that is may they bestow a reward npon me in the soul] (c) and thus shall I go forward to Your praise O Anharmand (that is, I would make mediation with You (or effect the proclamation of Your law (7))] and I would also praise You in Gardmant

Ner saansk text. Evanichs tad dvitayath Tubhyath manasd, adrigyathcha uttamath sarvath adaddut, [kilä 'ham adaddut evant yat karma samagram api Gathābhib, addysāpāratuyā' karomi. Tad dvitayath mūlaih phalaih] [b] pravar dhayitur narasya karmanā [Gurumukhena] yena' atuā Dharmena sadiglishyato [kila, me átmane prasādanh dadanti"] [c] Samāgach-hhāmi Yushmākam nomas-

kritaye*1, Mahâjñânin, Garothmâne staumi Te2, [kila, ilialoke Yushmâkain yachnam karom, paralokecha staumi] 1J4 seems okritaje, others okrite

Ner transi Thus these two (this twofold thing) all that is spiritual and highest (or 'good'), I gave to Thee mentally, [that is, I gave them thus, which is that (or 'because') I perform even every action according to the Gâthâs, and with good conduct I gave this twofold thing, the root. and the fruit*], (b) and I do this through the act of a man who brings prosperity [through the mouth of the spiritual Master], through whom (or 'whereby') the soul is embraced by Sanctity, Ithat is, thus they grant my

. என்னிரும் நிது நிது நிது முற்ற முற்ற முற்ற முற்ற இர

வாவ்வை: சிசுமுவத் யாழ் விரம் (சிரிவி சிரிவி மிராரி விராசியாவர்கள்

இ தில் நாவர் நிற்ற நிற நிற்ற
Ad Tôi myazdem, Ahurâ, Trlit Gaêthâo vîspâo â Khshathiôi, yao Volin thiaostâ Mananhâ,

nemanhâ Ashâichâ dâmâ

Ârốî zî hudâonhô vîspâis, Mazdâ, Khshmâvasû savo Verbatim transl At Tibi carnem-sacrificalem, Aliura, veneratione-se-

humilianti*-cultus-i eligiosi* Sanctitatique offeramus (b) [pi o'i] colomas*i [-iis'i] omnes [-mbus*1] (ad) in-Regno quas Bona protexistis* Mente, (c) in-perfectione-[-nem] [viii] emm bene-facientis*2 (i e ad perfectionem equis plenam reddendam) [per] omnibus [omnia instrumenta 3], Mazda, inter Vesti i-sei vitores" (vel Vestripaies) [est hoc sacrificium] beneficium [patrium]

1 Vel [1108] cives omnes* in Regno (2) *2 I retract the remark on p 499, but read as altern 'nos enim bene-facientes [offeremus] ' *5 vel 'enim omnibus sanctis'(?)

Pahl text translit 1Aêtûnő avő2 Lak myâzd3+1, Aûhai mazd, ſaigh, bar pavan khvêshîh4î Lak yakhsenunam], 1va niyâyishinö avö Ashavahishtöch yehabûnam [dâdak-gôbîh]1, (b) 5gêhânő harvisp6 avő7+1 Khshatraver 6 [khadûk dên tamd I] mûn pavan Vohûman sı âyıshnö, [aîghash par varıshn va* ının frarûnîh] (c) Bûndak zak î hû-dânâk, mûn pavan harvispö, Aûharmazd, avö Lekûni sûdöt [dânâkîh bûndak¹¹ pavan valman aîsh mûn kolâ mındavam zak vâdunyên, i¹² ashân¹ afash sûd] ¹ See P ² DJ, D avŏ ³ DJ D, M mozd ⁴D nafshmanîh ⁵D ins va ⁶ so DJ ⁷D mûn ⁶D om va ⁹D ins î ¹⁰ DJ ins ^{2nd} sûd ¹¹D ins va ¹² DJ, D ins î

Pahl transl It is thus that I render the meat-offering to Thee, O Aûharmazd, [that is, it is thus that I place (or 'keep') the fruit within Thy possession], and to Ashavahisht also do I give plaise, [that is, I effect a mediation (or 'proclamation of justice' (?)) toward, or for, him], (b) and all the lands [one in the midst of another (see K â, (or 'one with the other')] I consign to Khshatravei, whose is protection by means of the Good Mind, [that is, by him nourishment is given to them and because of their correct

soul its reward, (c) and therefore I am coming to Your worship O Great Wise One and I will praise Thee in Garothmana [that is, in this world I make supplication to You, and in the world beyond I will praise You]

Parit-persiai Ma. Eddin hum ân : har dù Tù [am] pah Bahman minû ham veh tamêtt dâd hant, [kiêm dâd Siêm kê, kunicha tamêm pah Gâsânt, wa [pah = porea] nêkt [tunn d = cdgânand] [man bun u har = nm dwa wo beri] o (b) [kia rêl pah da : û afzāyindār mard kunicha, [pah Dartèr] kiêm pah ân : û Şarêb, ân rîbên (do) Awā [] [risam = pitânêd (do)] [kiêm pah ruwân murd (half efaced) [] [dehand (?) = dôbân-kend]] o (o) Bih rawan ân ân : Shumā niyayisha, Hörmund, [kû, jândangôl Shumā kumam] Ta-rê + ân (? sie vid, pro Shumā) andar Garciwan sitidam (sio) o

Free tr Myazda, to Thee O Ahura, and Asha, with praises we offer And for all the farms in Our Realm by grace of the Good Spirit nourished. To the fartherance of the "wise" midst" Your own and in all things a blessing, piety] (c) Perfect is he who is wise (or to the perfect (chlique by pos) belongs that which is wise) who is a benefit to You O Adharmand in (or by) all things, [that is to say wisdom is perfect in that person through whom they may accomplish everything which is also beneficial to them thereby (or also to him)]

Nor a sanek text. Evait Tuhhyam misjdam' Svámin [kila, phalam' svádhlnatayá*í tayádh] dadhámi! namaskutúh Dharmáyacha dadhámi, [kilá smai yáchládh karom!] (b) samridádhis samagrádh Saharevaráya vá Uttamena pratifallyá Manasa [kila, sadryápárát pravaráhnatyá*], (c) Sa sampárao ratab uttamejdáni yali sarvasvatayá, Mahájdánin Yushmákam lábhayitá* (lambh), [kila, sarvan kithchit tad eva kurute yasmat labho Yushmákani! P málam (?) so J4 tohter; yát. J J datámi J *ratádh C. (?)

Her tradel Thus O Lord I am presenting the misida to Thee [that is, thus I am placing the fruit within* Your possession], and I am also performing worship to Sanctity [that is, I am making supplication to it] (b) and I am likewise establishing the entire landed property for Saharevarn which is to be guarded with the highest (or good) Mind, [that is, it is to be increased by means of good conduct] (c) for he* is perfect, wherefore he is beneficially wise, he who with (or hy means of) all that he possesses furthers Your acquistions (or is heneficial to You') O Great Wise One the Lord, [that is, he does just everything whatsoever* by means of which Your acquisitions (or advantage') may be increased]

Part-pertias Mr. Édûn în 'Tû [] [mund = ward*] Hôrmurd, [kû bikh (sio) pak kwêshi 'Tû diram [65ûn ân î Tû mund, Hôrmurd, th bikh pak hiwekhi = oldân da i' Pê se rê, sakond 16 ban paran sapaskwaa*]] sa sujîşijisha ûn Ardîbahishi []deham [jêndûngoî [no tr for rejşânem]] o (b) Jihin tamim [] [kih = wês (t)] Sahartvar [rak andar digar []] kih pah Hahmun [kih = wê] parwarishin, [Ruh parwarishin [] as nêkî] o (c) Pur ân nêk-dânê, kih pah t wêm Hôrmurd da Shund add. [Dandi pur (dârd) pah û ku, kih harchirân kwaned [In(a)dûn=Yedên] an(?) ash nêdî o . - արտենաչարութնաանին արտանանան արտանանան արտանանան արտանանան արտանանան արտանանան արտանանան արտանան ն արտանան արտանա

Verhatım transl Ita Tibi [Tuum] Ignem, Ahura, potentem Sanctitate desideramus, (b) velocissimum [âsîstem] i obustum pati iae (vel pei sonae (?)) [eum] cum-gaudio-excipienti*i clare [et-varie]-auxilium-afferentem, (c) sed, Mazda, [ei] odio-[nos-vel-Te-]-vexanti [telis-] manibus-jactis [ignem] visibilem-plagam-damnum-infligentem *1 Vel stôi rapentem = 'patriam adjuvantem'

Pahl text transl ¹Aêtûnö hanâ î² Lak Âtâsh, î aôj-hômand³+¹, Aû-harmazd, ash pavan valman mûu⁴ Aharâyîh khûrsandîh⁵, [aîghash khûrsandîh⁵ pavan zak damânö, amat⁶+¹ hづ+¹ sardâr zak, mûn kâr va kirfak kardö⁶+¹ yekavîmûnêd], (b) î tîzŏ î⁰ amâvand [zak Âtâsh]¹⁰ mûn yekavîmûnêd¹¹ avŏ aîyyâr¹², ash pêdâkînêḍ râmishnŏ (c) Aêtûnŏ, Aûharmazd, zak î bêshîdâr [mûn Âtâsh* bêshîd] ash pavan tûbâuŏ khvahîshnîh⁺ yakhsenunêd¹³ kînŏ

¹ See P ² DJ, D ms î ³ DJ, D om î ⁴ DJ, D ms mûn ⁵ so DJ, D ⁶ D, Mf om amat, M, D have va ⁷ K ⁵ va h, or val ⁸ so DJ, D, M vâdûnd ⁵ D, M î, DJ om î ¹⁶ DJ, D ms va ¹¹ DJ, D om va ¹² D ⁶ h ¹⁵ DJ, D

Pahl transl Thus, O Aûharmazd, this which is Thy fire, which is powerful, is a satisfaction by means of (or 'to') him who is Ahaiâyîh, [that is, there shall be a satisfaction through (or 'for') him in that time when my chieftain is that one by whom both duty and good works are done], (b) which is quick

و و مام هام . به و به به دور و هام . به و دور هام هام . به و هام . به و هام .
Trlit Kad(t)Vē Khshathi em?kâ îštiš? š(k)yaoth(a)nâiš, Mazdâ, yathâ Vâo ahinî*? Ashâ, Vohû Mananhâ, thi âyôidyâi di igûm Yûshmâkem,

Parē Vao, vîspâis (parē) vaokh(e)mâ Daêvâischâ Khi afsti âis mas(k)yâischâ!

^{*} The letter o in the reading hahmî is simply the mistaken repetition of which as Pahl = 'ha' or 'a', possibly a post-position (vao) a was mistaken for h

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Free tr Yea, we beseech for Thy Fire through its Hollness' strong O Ahura, Most swift it is, and most mighty tn the believer shiaing for succour But for the hater O Mazda, it showeth with javelins vengeance!

and powerfai [that is that Fire] which stands also by (or for') the friend and makes joy manifest to him (c) and therefore O Adharmazi, on him who is the tormentor [who has formented the Fire], it takes revenge with effective prayer.

Ner 'e ennek text. Evaih To Agnih Ahuramajda çaktimân punyâtmanâdi saditoshi,[kila, saditoshi* tasmin kâie yadûdivyâdhipatih tasmin vena* punyakâr yadûkitam atif (b) Tojastaro ((?) vattaro*)mahâbalishihal* tishihatah anadishi prakatçasti ahâyyâya* [kila, yo sya sâhâyvâya tishihati tasya prakat yati anadadil] (c) Fran Aharamajdah pidâkarosya hastechehbayâ* vidadidit nigmihath Ulya. J* J asti, J astih. J/ J. C., chchhā but P on marg corr

Nor trans! Thus, O Ahnramajda is Thy Fire strong and satisfying to the holy [that is it is satisfying to him in this time when the heavealy Lord is present in this time in which holy duty is fulfilled by him] (b) More (most) sharp (or quick?) and most powerful, it reveals the joy to (or of) him who ahides for (or in) its companiouship [that is it makes the joy of him who shides for (or in) its companiouship manifest] (c) and it is thus that Aharamajda establishes the punishment (or restraint) of the tormentor with an effective wish (lit. with a desire of the hund)

Parai paraian Ma. Édûn în î Tû Âtash î bolandmand [hart = kast] Hôrmurd ûsb ((?) = ab) pah û kîh Sawah razâmundî [hart = kast] [kûsh razâmundî pah ûn zamûn [] man sardîr ûn kîh kêr [] kirish kard êstêd] (wo (b) tî. s kimmat [ân Âtash] kih êstêd [] [hast = - ?] ûn yûrî, û têbîr kund rimlah o (c) Édûn, Hûrmurd, ûn katir-dehadahê (kih Âtash ûsir dehad] sah pah tawîn Librdhichi dirad kimah o

Free tr Your rule, what is it? Your riches? how Your own I may be in my actions?

Through Rightcourness and Thy Good Mind to nourish Your poor in their saffering? Foremost of all we declare You before Demons and demonized mortals!

Verbailm iransi Qaid Vestrum* Regnum* ? Quae [Vestrae] opes? [Mihi dic] qao modo actionibus Maxda (qao-modo) [proprias] Vester [servus] sum [sim] (b) Sanctitate Rona[-quo] Mente ad nutriendam pauperem Vestrum? (c) I rae [pruestaates] Vos omaibas prae dicamus [-emus, aatecelientes] deisfaldis-[ct is-servicatibas]-que Khrafstros-habeatibus [i e exsecrabilibas homí anbusquo! Vel potestas sancta

Pahl text translit. 'Kadûr zak i Lekûm khûdâylh²⁺¹ [aigh maman min isram vâdûnam-t zim khûdâyîh² i Lekûm afavîrald yeherûnêd²i, kadâr i ht [al.h, maman mindavam vâdûnam-ê² zim' khvâstak pavan kvhêsihi i Lakûm di hiô yeherûnêd²i, ai_{r,}h, javan kûnishab² Adharmazd, nêtûnê nav Lekûm hômanânî, [aîgh¹, mındavam zak vâdûnâñd⁰ (²-ânî), zîm khûdâyîh¹⁰ î Lekûm afzayınıd¹ yehevûned, afam¹¹ khvâstak¹ pavan¹ khvêshîh¹ î¹ Lekûm¹ dâstŏ¹ yehevûnêd¹¹] (b) Amat¹ aharâyînând¹²+¹ [(²) -ânî], Vohûman, [aîgh, kâr va kırfak vadûnâñd [(²) -âni¹]], srâyıshn yehabûnêd avŏ daregûshân î Lekûm (c) Pesh⁵ Lekum min harvisp-gûnŏ¹³, pêsh¹⁴ gûft hômanêd, [aîgh, tûbânkardar homanêd] min Shêdaanŏ¹ mun khiradŏ stared yekavîmûnêd va¹⁵+¹ anshutâân

 1 See P 2 DI, D 3 so M , D 6 namam 4 so DJ , Mf om î 5 DJ , D , M bêd , DJ ins va 6 D 6 namam (sic) , Mf 6 nam 7 DJ om î 8 D om î 6 D 6 ând (long â written) 10 DJ , D 6 dâruh 11 D Mf om inclus from 11 to 11 12 DJ , D 13 DJ 14 so DJ , D , M levinö 15 D ins va

Pahl trans! Which (or 'Of what kind') is Your sovereignty?, [that is, what thing might I do whereby Your sovereignty may be increased through my instrumentality?], and which is Your wealth? [that is, what thing should I do whereby riches may be kept in Your possession by my means]? how in actions, O Auharmazd, shall I thus become Yours, [that is, let them (or 'let me') do that thing through which, by my means, Your sovereignty is extended, and also wealth is kept in Your possession by me] (b) For whenever they (or 'I') shall do holy deeds, [that is, when they (or 'I') shall do duty and good works], Voluman gives nourishment to Your's poor (c) Before all of every kind, even before them Ye are declared, [that is, Ye are more capable] than the Demons whose intellect is perverted, and Ye are declared before men

Ner s sank text Kun Yushmâkanı ıâjyam, [kıla, kun kuımahe vavam yena Yushmakanı ıâjyam pıavardhıtam bhavatı]? kâcha lakshmî, [kıla, kun kuımahe vayam vena lakshmî svâdhînatavâ [-âyâm] Yushmâkam vidhi itâr

Trlit Yezi athâ sta haithîm [= °yem], Mazdâ, Ashâ Vohû Mananhâ, Ad(t) tad(t) môi dakhstem dâtâ ahyâ anhēus vispâ maêthâ, Yathâ Vao yazemnaschâ, uivaidyâo [= vrâid°] stavas, ayenî paiti

Verbatim transl Si ita estis re-vera [et manifeste], Mazda, [cum* (9)] Sinctitate Bonaque Mente, (b) tum hoc [hujus*] milu signum date hujus [in-hac] vitae [-ta] [per] omni [-em] habitatione*[-nem, 1 e commorationem meam mea] (c) [ut milu hoc signum indicet] quo-modo Vos veneransque celebrantioi* [i e magis quam prius celebraus et] landans [vobis] eam obviam! *Vel* (0 S)

Pahl text translit 'Hat aêtûnő zak² sti âshkatak [aîgh 1ôshanak' aígh! tanö*² i pasinő ghal yehevinéd], Auharmazd, va! Ashavahishtő³, Vohumuð, (b) zak i! actunő avő li dakhshak⁵+! yehabuncd, ſaighani dakhshak⁵

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bhavati*] karmana, Mahajidanin yatha Yushmabbyain* bhavamah? [kila sar vanit kinichit tad eva kurmabe yena rajyani Yushmakani pravarthifani bhavati* lakshmicha stidhinatoya [avam] Yushmakani vidhrita bhavnti]. (b) Dhar maçcha Uttamani Vanah palananicha dadati, ho daridrino* yushmabbyani. (c) Puro yayani viçvebiyo* praki uktali stha, Devebhynecha, buddbinashichhyo* manushyebbyaccha. Jom. era so J

Her trans! What is Your kingdom? [that is what can we do by which Your kingdom may* become* advanced]? and what is Your wealth? [that is, what can we do, O Great Wiso One whereby wealth may* be kept apart within Your possession] through or action and through which we may become Yours? [that is to say we are thus doing everything by means of which Your kingdom may* become ndvanced and wealth may be kept within Your possession] (b) O yo poor! Righteousness* and the Best Vind are affording You protection (c) Before all are yo annonneed, before Devas, hereties* and men!

Park-pertias Mr. Radār — kedim ha Shunā khadil, [kū chih chiz kunam, am (r) khadil (?) i Shunā afrān bāthad] knām khazinab [kū chih chiz kunam, am (?) khezinah pab khateh! Shunā disht bādhad] kā, pab kunlish, Hōrmand čdān ān Shuna bend (?) [kū [afrān = orjāyled] chiz (] [ku = (?)] kunamd am (?) khudāt Shunā afran bābhad []] (b) [] [kih = mān] sabh-khunad [pab = paren] Bahma+ reh minisha, [kū, kār u kirfāk kunand], [kih = mān] parwarishu dehad ān darrī han Shunā (s) [Peli Shunā az iamām pels guth basild (?) [kh, tungurtar* (s)e, tawan garter / hartid as Dāwān [] khirād-stard ēstād (wa = c) mardunān 0

Free ir II, Maria thus in verity with the Truth Ye exist and the Good Mind Give to me clearly asign in this life a entire abiding (or this people affectory bonse) How with offerings and more carnest, to You I may go a praiser

I bara yemalelûnêd, 14(?)+7 apagûmântarê vehevûnânîê), algb pavan zak î vaiman ahvâno pavan harvîspêlê ketrînûnî, [algh, tanê î pasînê lich idî avêjakê sahîya karqînanêtî, [c] aêtênê avê zak î Lekên xarishen yaranîstê Afrina pânê dahubnîh varê stêrjishnê sâtûnam madam Sec P 2 DJ ins 1 a Mî. î ne îns va. D om. DJ dabba (?) D obak î jî Mî-o Î Mî has î. D Mî sexe aşarê D vînd, ê DJ ûn D karjo. DÎ fîrîs 2 DJ om.

Pahi trans! If thus that world is mantfestly' real! [that is, if it is clear that the later body (the future life) exists (or appertains to it')] O Atharmazd Ashavabisht and Vohûman, (b) then do be declare to me a sign*! [through which I may become less doubtful] and such that I may abide in that world in all its duration (or exient) [that is, for me also it is necessary to render the later body (or the future existence) pure* (or 'clear')] (c) and so I am coming on to be a serificing (or to Your sacrifice) with the delivery of benedictions, and praising You (or 'and with praise') Ins. [i.e. yo will declare

Ner's sansk text Chet evam så sushtili pausphutå, Mahâjñâmin, Dhaimaçcha, Uttamam Manah, [kila, mirmalatarâ tanoh akshayatvena bhavati], (b) tat tasyâi lakshanam mahyam dehi, [kila, me chilinam buûlii, yena nihsamdehatarâ*(sic) bhavâmah], etadîyecha² bhuvane sarvatia mivasâmah, [kila, sai vain kimchit tat kurmahe yena tanoi akshayatvam mattah sâdhu çakyate kartuni], (c) yathâ Yushmâkam Ijisnayei vikhyâtidâtyâ stutayecha piacharâmali³, [kila, Ijisnaye stutayecha Yushmâkam pracharâmali³, yâvat Yushmâkam piasiddhir* bhavet] i J³, J* 2 so J*, others oyenao 3 C. om from 3 to 3

Ner transi. If thus the creation becomes revealed, O Great Wise One, and Rectitude and the highest [i e the Best] Mind, [that is, if the creation becomes clearer* through (or 'as regards') the indestructibility of the body (the future state)], (b) grant me the sign of this creation, [that is, declare a sign to me whereby we may become less doubtful], and in accor-

Verb transl Ubi [sunt] Tui adjutores-sacrificuli, Mazda, qui [a*] Bonae[-na] agniti*1 Mentis[-nte, vel etiam foi tasse 'res Bonae M cognoscentes'], (b) pronuntiaverunt [verba-hoi tationis], opes (-in-hereditate-relictis(?)) (vide ištiš supi a) [conficientes pro sacra causa nostra ut*] rem fortunatam-etiam ([vel 'in rebus fortunatis' (adv)]) [et in*2-] miserias [-iis*2] (eas opes) conficientes (i e producentes*) intelligentia-lata [-praediti]? (c) Nullum [Dominum] eum [vel talem] alium [atque]Vobis [Vos]nosco (milni*-conciliabo) Sanctitate*3, itaque nos servate

*1 Vel etiam 'res possessas'(?) 2 fortasse 'facientes ut se vertant res adversae in prosperitatem' *3 O S (?) **1 e nullius animum milii tam conciliabo, vel 'nullium [ut servantem] adipiscar'

Pahl text translit ¹Kadâı hanâ î² Lak râdîh¹, Aûhaı mazd, mûn pavan Vohûmanŏ âkâs-dahıshnîh? [Denman¹ khavîtûnam, aîgh, ıâdîh î³ avŏ Lak pavan fıârûnŏ⁴ dâuâkıh, baıâ shâyad khavîtûnastanŏ⁵+¹, barâ kadâı ?] (b) ⁰Âmûkhtıshnŏ*î hû-varıshnŏ,[î avŏ kâr va ku fak], mûnıch pavan âsânîh, va¹ mûnıch pavan tangîh vâdûnyên³, frâkhŏ-hûshîh, [va⁵+¹ dânâk hûshîh, aîgh, kâr va ku fak tangîhâ¹ vâdûnâñd, vâ zak î anbâmîhâ vâdûnâñd, ash dânâkîh⁰ afash yehevûnêd] (c) Lâ aîsh⁶ madam¹⁰+¹ zakâĵ¹¹+¹ mın¹²+¹ Lekûm âkâs hômanêm¹³+¹, [aîgh, aîsh lâ khavîtûnam mûnam nadûkîh aêtûnŏ azash chîgûn mın Lekûm], va¹ amat

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dance with which we may abide continually. In the world relating to it [that is under my lafinence we are doing everything through which it may be possible to render the indestructibility of the body pure [1] (c) do le therefore grant to us usign indicating to us how with (or on account of) the delivery of the announced (or celebrated (*)) blessing we may go for ward to lour lana and to lour praise [that is to lour lana and praise we are going forwards olong as until (?) (so meaning, or while (*) hardly lin order that) long revelation may take place (?). Was clear mean.

Parti-persias Ms. It (sie pro agar = át (?)) edun ân gurth ràbir [kû, àhir kû kumán = d mdn] tam pasin ô Láshad], llòrmand [az = m (?) Ardhabisht, Bah man (b) ân êdda án man [] [kh is t = dathab \$ [] [] [bir gòsad [bi gemánara ba rad] kû pah án : û jibán pah tamán màsdan, [kû [zamán = d m] tan pasin man leh (sie pro ham) ri kháli elsyad kardan] o (c) Edha án án Ebaná yazi hu i] [frix $\equiv f \times d_1$] manhlori éabhba n siakhba ƙardana wara o

Free ir Where are Thy helpers O Mazda preaching* versed in the lore of the Good Mind

Blessings and treasures 'mkist' woo | and our grief with wide intellect bringing? None have I other than loo through Holiness then do le save us!

nhardylndal (-dud)¹⁺¹ [aigh, kâr va kirfak vàdûnând (-duf)] actûnő avo lanman srávishn¹ yehabûnêd See P DJ cm. *DJ D in. t. D *nufh. D stánast. D in. t. D ill. DJ D cm. DJ D in. t. DJ madamen (ské Mf mana. D aak t. D cm. D bonan. D Mf

Pahl transi Which is this Thy liberality (or liberal one) (read rid (see Ner)) concerning which (or whose') is instruction by the Good Mind? [This I know that it is quite necessary for me to understand that liberality which is extended towards Thee by the whitem of the pious but which is it] (b) It is the doctrine which is the (or that of) good support (hardly good believing (see the Gathá)) [and that which exhorts as to duty and good believing (see the Gathá)) [and that which exhorts as the duty and good believing (see the Gathá)) [and that which exhorts as the duty and good believing (see the Gathá)) [and that which exhorts as the starty of an enlarged wisdom [and a wise intelligence that is, they shall fulfil duty and exercise charity in distress, and also under seasonable (or favourable) of commances (literally distressedly and seasonably) and from this also bis (the plous mans) wisdom arises] (c) None other do I know save You [that is, I know of no other from whom my happlness is so certainly searced as it is from You], and when I (or they') shall act righteenally [that is, whon I (or they') shall fulfil duty and charity] do Ye therefore not first us protection!

Her s samsk text. Kas te dakshinadata, Mahajilanin yali Uttamena vetta Manasa? [idancha vedmi yat dakhshindin! Yushmakani sadiyajagana nataya? çakyatel parijintun sa ka?] (b) Çikshan satiyel yali samadhanatve sanikajatve pi kurute vipulachattanyah? [kila, yah karyani punyani yat sam11ddhatayâ* kurute, tachcha yat samkaṭatayâ 'pr kurute, tasya vijñânachaitanyam tasmâd bhavati] (c) Na kamchit tam anyam Yushmat vedmi punyâtmânain, [evam asmabhyam pâlanain⁵ dâtâram kam apr na jâne, yasmàt çubhain evam yathâ Bhavadbhyah], yah punyâtmâ evam asmâkam pâlanain⁵ kurute

¹ All dakhsha° ² J* ¹páratayâ jũânatayâ ° J*, P ºyamte ⁴ C ºtye, P ºyûya ° J³, J⁴, C, P °lanâm

Ner trans! Who is Thine offerer, O Great Wise One, who is intelligent through the Best* Mind? [This I know, that it is possible to recognize what is truly Your offering through the intelligence of good conduct, but what is it?] (b) Who is he who carries out the doctrine in truth in prosperity and also in misery, being large-minded, [that is, the man who fulfils duty right-eously while in* prosperity, when he likewise does the same in* adversity, a discriminating intelligence becomes his from this circumstance] (c) No one

ક બાલા મારે મામ મારે ભારત કુમાં મારે ભારત કુમાં મારે ભારત કુમાં મામ મારે કુમાં મારે મારે કુમાં મારે કુમાં મારે કુમાં મારે કુમાં કુમ

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Trit Tâiś zî não śkyaothnâiś b(a)vantî yaêshû as pairî paoui ubyô (i)thyejô, Hyad(t) as aojyâo nâidyâonhem Thwaliyâ, Mazdâ, astâ urvâtahyâ $[= vrât^o]$ Yoî nôid(t) ashem mainyaŭtâ, aêibyô dûnê voliû as manô

Verbatim trans! His enim nos*1 factis terient* ii inter quos erat [vel sit (erit)] pro multis*2 exitium, (b) quum erat [vel sit (erit) ut] robustior [adversus] infirmiorem Tuae, Mazda, oppressor doctrinae [i e oppressor Tui ministri devoti illam doctrinam promulgantis] (c) Qui non Sanctitatem mente-concipiebant [-ient (vel 'qui non S meditabuntui')] ab his procul-intemotione erat [vel sit (erit)], Bona Mens *1 Fortasse, e contrario 'his nostris factis terrentur' (lege biyeūtê) *2 vel 'causa multorum'

Pahl text translit ¹Mın zak î valmanshân¹ maman²+¹ kûnıshnö lanman bîm [mın kûnıshnö î³ Aharmôkânö] mûn⁴+¹ dên zak î⁵ madam aît kabed sêjö, (b) amat aît zak î aôj-hômand [Aharmôk] valman, mûn⁶+¹ nıhâdadŏ¬+¹ ゼ (ʔ 111-hâd⁻ *¹)³ dahıshnö [hâvıshtö râi⁰] pavan hanâ î Lak, Aûharmazd, anâstılı hêmnunêd [pavan Dînŏ⁻ î Lak] (c) Valmanshân mûn¹⁰ lâ Aharâyîh mînênd¹, nın valmanshân barâ rakhîk aîtö Vohûman *¬ Or a translıt, see Comm

¹ See P ² M, DJ, D om ³ DJ om ⁴ DJ, D, Mf ins mûn ⁵ D om ⁶ DJ, D, Mf î ⁷ D, M, Mf nâidyôn (? sic, a translit), oi mhâdînŏ (?) ⁸ D ins va. ⁹ P ins ¹⁰ Mf amat, D mûn

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whom oever do I know other than You who I holy in soul, Ithm it i that I know no be tower of protection upon us whom-oever from whom benefits are so derived as they are from You] or who is so holy and so effects thy provides protection for a

Fr tr For with fear by deeds the remited mild whom the reward from now When as at ronger crushing weaker 1 was O Marka. The doctrine option of I rom them who mind not the faith remote abideth. The Cool Min 1

Pahl transi. For from those deed our fear true (from the deeds of the Lepsewing Heretle), among whom what happen t mans is de traction (h) when he I the powerful tharm k and the our who subjects (or who e I the giving of adjection (c)) for The di ql 1 and who believes protents (or sceptiel m) as and that which I Table (a ain t The Reli-ion) (r) Those who do not meditate upon papetits from them the Coort Mind I far off indeed (or will be far).

Her's sansk text. Teslenti yato smokaili karmatviti maliddhayati veshdili a ti upari prabhiiteshui miliyusho [karmatviti i mo shaili] (b) Yo a ti balishhatanah | rashaunskarma i imotabi Tvadhjatam Makijindolo and ilkatvati prabodhayita [Dinau Te. Ta va pi karmatvat asmakahi ma habbavati vartatei] (c) Ye no Dharmadi manvanto tibhyo dûre Uttamadi atli Manbi V riosi ifidi g corrections.

Her trans! For their (or onr) great fear' is are ing from our' (or their's) action whose action concerns (or 1 purposed for) many deaths, [that is from the action of \u00e4moras 3\], (b) for he who is the strongest and yet the corect one [the \u00b1\u00f1\u0

Parti perstas Ms. Az in [] $[a=r \ rse \ n]$ [] Anni hu mā bim [az lanishu kabnogida] lih an lar lau zwar ha t bi yār marg (b) lih hast ān buland [Āshnogh] û [] nibān dabishu (biakrindan rā) pah lu Tu, Normand nivi lābuh d (sio rāk) [paran (rīc) Din Tū] () Āshās kili nah Saudb [] [andēshad (?) =-kl] as Abba bih dār hast [pah =-l] Rahman 0

ခြားမြော်ောင်၍ ကောတ်ကရောက္ကေတာ့ | မော်တာကျောက္ကမ်ားမြားသခိုမေ ∂ .کوبين،م

noneleez. nam. mondm. meen son malonen and magnan monden gradem. Yôi speñtãm Âr[a]maitîm Thwaliyâ, Mazdâ, bei ekhdham vidushô,
Duś-śky aothnâ avazazad(t) Vanhēuś ēvistî Manailiô,
Aêibyô maś Ashâ syazdad(t) yavad(t) alimad(t) aui unâ khi afstiâ

Verbatim transl Qui benignam Pietatem (piomptam-nichtem) Tui* [discipuli*], Mazda, beatam [valde] scientis 1 (b) cum mala-agenti |vel malaactione] descrebat [descrant [-ent]] Bonae in-sua-2-ignorantia Mentis, (c) ab his valde [tantum] 1es*3-sanctae*3 deficiet [-ent] (vel nielius 'cum-Sanctitate deficiet [illa Bona* Mens*3]) quantum a-nobis*4 [deficient] rufi-Khrafstridaemones (pediculi exsecrabiles) *1 Vel (thwahya = tava) tui [A omnia] noscentis *2 vel 'Bona Mente ignorante' *3 vel fortasse 'ab his vir (?) Sanctitate [praeditus] abeat, 1 e abibit quantum ' (Asha ut nom sing) *1 vel a 'Bona Mente' (lege ahmât) (Ashâ (inst), ustâ (loc) in sensu adverbiali in loco nom usurpantui)

²Valmanshan afzunik² bundak-minishnö homand, Pahl text translit mûn hanâ î Lak, Aûharmazd, ârzûkö² âkâs hômand [Dînŏ* 13 Lak] (b) Valman4 dûsh-kûmshnő barâ sedkûnyên min1 avindishnîh5 î Vohûmanő1, samatash Vobûmanő¹ pavan tanő² la mâhmânő] (c) Min⁶⁺¹ yalmanshân kabed Aharâyîli sezdâk*7+1 chand min zak î Aharmôk î khirado staredo1

¹ See P ² D ms va ³ DJ om î ⁴ D ms î ⁵ D, P, M, Mf ⁶ so P, etc min ⁷ M sêdâk, or sêzak, D sêzâd, or s-y-z d d (?) a translit 8 com

Pahl transl Those are endowed with, (or 'acquainted with') the bountiful perfect mind who are acquainted with this Thy longed-for one [Thy

nocem : entendem galuten f fondang nostent entendem 61, 1469. 40,60m) 60,00m

աթյան ան հու ալ Գու և բան ի բան արան արան արգան արգա Trlit Ahyâ Vanhēus Mananhô s(k) yaothnâ vaochad(t) gerebam hukhratus, Speñtaincha Ai(a)maitim damîm vîdvao haithyam Ashahya, Tâchâ vîspâ, Ahurâ, Thwahmî, Mazdâ, khshathrôi â vôyathrâ [= baya°]

Verbatim transl Hujus Bonae Mentis facta [esse] dicebat [vel dicat, -cet] fluctum [-beatum vel germen esse ille discipulus] bene-intelligens, (b) benignam-que Pietatem creantem [cieatificein] noscens vele-bonam Sancti2 Z Z Z I Z 2 Z Z Z Z 145

Free ir He who our by nuteous Devetion wild in H Lof Thy aint entit bened-With the exil-door deserts in his I norance of Thy Good Mind From each an one vanishes Truth as from us foul demons have vanil hill

Religioni, (b) but that evil-down for his evil deel 1 may calt her down from hi non-apprehen ion of the Good Mind (that , in ca e that a good min) is not loil ed as a cue t within his boirl, (c) and from those (such) men Abardyth is vanishing as fally as fr in him who is the fersecuting built of perverted understanding

Her & sanok, text. Te maliattaran attifornamana an 1 Traditain? Mahajn, oin satam [tlm] vettrin [Dinlm Te] (b) dahkarmani | jarik hep vanti | I ttama va a ailigealignat. Mana ali fel tel brog rabbuto Dharmali grabhra rati feeblich i mo ethiahl raiat etethiah a amirakilihah k hultajintublical fdu litrerapuleblicali i mertisebhaahil. Imm 8 9 8 ford 5 p J (_P *pisn 2 so J J t P J inforch J J J *L lips)
J* prablim (r) yati t_I this rati (r) (t) (y l atir

Her iransl. (a, h) Those who in their evil action will call lown the greater and perfect minded ones who understandin by di cern The 3(is aulim) good ones (= satum, mistaking berekhdhlim for a gen 11 or Thy good wife (!) 1) [that is The Dini from a non apprehen ion of the Belli e the Good I Mind (c) from these (i. c. from such) abundant . Sanctity (or 1 ertfinde) is utterly falling away (that) from these I mo a] as much so as from these little bea Is which can never be herdel. Ithat is as much as from the f rocions wild bearts which roam upon the mountain] So me alog otherwise will more I read history. I travailly later wife wells daughter much (?).

Paral-persian Mr. (1965a skedal parmial but head lik in To literacy), area skedal

head Illin Talo (4) I had bunt he tib bet at (a) ar ni hi fik ri n Rabman, [kirs h Rahman jub ten nah milmin] o () [] fait = mi] debin bi jar Sanab der chand an [] I kmout [] [hbret tas (ele vill m Karapa !] o

Free Ir For the deeds of this Thy Good Mind the well minded calleth fruitful He knowing the bounteous Picty the true creatrix of Asha

These all O Marda Mura, in Thy Realm smite foes with f ar

tatis (e) caque omnia [sunt] Aliura in Tuo Mazdo Reino momenta (moventia)lillos nostros infinicos infideiesi timore* afficientia* ()

Pahi iexi iransilit. "Valman mun paran" Vohuman" kunishni ya gobi hun vakhdunêde hû khirade [d'indkih], (b) Spendarmad vae dâmt ûkâsih va hem nnnishnö** 11 Aharávili faigh Spendarmad dám hu hémnnnishn** kár va kirisk yeliabûnêdî (c) Zakich*+10 pasan barrispött Aûharmazd pasan hanêtê jis Lak khūdayih frod kūshi alti(?) [Ganrakis Minavad pavan harrispe vināskārībi]

Goo P D om paran IU denman. D unaled all but P a h (or "Ih (?)) Dom va. DJom t so P; DJ M Um va dahi hu il Larva k. DJ diff om. L "DJ DJ ac. D ins. 1. DJ D ganak. * 4 3mt 14hn (7), cp. 1 48, 7

Pahl trans! (a, b) His is the knowledge of Spendarmad and of her creatures, and the belief? (?) of (or 'in') Sanctity who as thoroughly wise seizes (if e 'apprehends') [the learning] through the action and word of a Good Mind, [if e duty and good works bestow the good (?) belief? (?) of the creatures of Spendarmad (or 'S bestows the belief of the creatures and duty and good works')], (c) and that one also, O Auharmazd, is striking (?) down (or 'is struck down') as to all completely (or 'by every thing') in this which is Thy kingdom, [if e Gamâk Mînavad is struck down in all his sinfulness]

Ner's sansk text Asau yo Uttamena Manasa kai tácha, ukta (~? vaktá), grihnáti subuddhim¹, (b) [pithivyáçcha] Sampûrnamanasyáh² spishtim vetti, sukhanivásam Dharmasya (c) Tachcha³ sarvatia, Svamin, Tvadíye, Mahaj-

Vanhēuš Khshathrâ Manauhô,
Utayûiti tevishî,

Var(e)tiai* a', Ameretatāoschâ,
Ashâ mad(t) Âr(a)maitiš vakhšt
tâiš â, Mazdâ, vîdva ê-hām Thwor ahî

Verbatim transi At Tibi ambae, Salubritasque nutrimento*1 [1 e] ad [nutrimentum corporis et animae Tuis fidelibus dandum] Immortalitasque [sunt] (b) Bonae Regno Mentis, Sanc'itate cum, Pietas [eas] anvit' 2 (c) continuas validasduas His a, Mazda, in-praesidio-eorum-a-Te-odium-procul-prohibentium*3 in-Te (?) [= Tui] es, [1 e in praesidio eorum Tuorum devotorum Tua sacra disciplina salva et victiv manebit] *1 Fortasse ad gloriam *2 vol crevit, continuae duae [sunt] *3 vel lege vídvaéshathwói = 'in amicitia (es)'

Pahl text translit ¹Aêtûnö min² Lak baiâ kolâ II, zak i³ Haui yadad khûi ishnö⁴⁺¹, zakich î³ Amerôdâd [mayâ⁵⁺¹] (b) Pavan zak î Vohûman khûdayih Ashavahishtö levatman bûndak mini-hnîh yaklıshêd, [aîgh, baiâ afzâyêd⁶] (c) Tûkhshishnô⁵⁷ î³⁺⁸ tûbânîkîhâ, avö yalmanshân, Anharmazd, [Lakö yehabûndö] Javîd bêsh min¹ Lak hômanih⁹ ¹See P ²D mun ³D ms î ⁴D ms ya ⁵D mayâ ⁶D afzâyêd with later stroke ⁷all tukhishn* ⁸DI, D om ya ⁹DI, D

Pahl transl Thus both are from Thee, Haurvadad, food, and also

15 હતમે એ દુંદ (માર્ડ ત્યારે કતમે લાયે લાયે લાયે લાયે લાયે લાયે અને ત્યાર ત્યાર ત્યાર કતા માત્ર ત્યાર ત્યા ત્યાર ત્યા ત્યાર ત્યા ત્યાર ત્ય

ه و در درسد، عد روسه الماس في الماس الما

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Her transl. He win appeter to those in which there is the lie to Mind loth me and we and an a peaker to onto mand the creation of the lefted Mind for of the earth of the last these of the hope and the first the legislation of the manna or motion denote the legislation of the manna or motion denote her limits it down to Octaville 19 with a Took in the convenience.

Paradopera to talk a balance to was a later to the first (1, post test, [1,73]). A test to talk to test to test as a later to the later to test the later to test test [1] or test tiles.

Free Ir Thin age that I this more in Thine fleath and those Immartality. They at the too Mind Relebathouriets agent need to me those him tended for the attachment in the about the other. The about in two, and through the enact Theo Marta with This defection in [4] [water], (b) A havable ht with the perfect minded one with the induced in the feet and feet of the perfect minded one with the induced in the sufficient and mental (c) and corresponds to the interpretable characteristic is (or (om 1) energy is positionly [given] them [17 the feet of Malagnard 1 mm them that the distilled, [1]

Her's samek fext. I sam Tsatto diftajam Asindi la y ed a' khā lyadieba? Anindi la sacha! (a lakā libjatel) sama patipatercha!) (b) I tiama sa rijie Mana ah Dharimih samadi sadipdirgamanas saikā gavati. (c) a libjasa avadieha gaktil cha ta maf. Mahajādalin, [Tsam dehi], situka hta 'tsadi'a k.

tuier 13 Jahleith tume thatit Jarach.

Her transi Thus is the are the decreed is in Three Asird its shock and that of Amirdada also [the final of water and of the tree meaning plants], (1) and In the kingdom of the lie thind sanctiv for Rectitude; is making a revelation concerning (2) for livereasing) them (so better) together with the perfect miniful (c) [do Thou also bestow] real and power upon this one O Great Wile One. From torment art Thou exempt.

Parti perita Mr. Pába [] [alb. ex m.] Tá bhi har dó án. Abordál á bóricha [ma = ro] án han. Amerdál [] [ab = m. of o. (b) f. bán. Pahm n khodál, [ma = ro] trollaí fish ha pro mála ha a síon bund. [ba. bis m síon þind [ba. of ba] ba] of ba hat t is ab and ba is similar to ab and ba is ab and ba is ab and ba is ab and ba. The basis of ab is ab and ab a

Free tr What Is The ritual and what would t Thou? What of praise? What of faller service?

speak forth that we hear it. Marda, what be tows The rithals bles large Teach us the pathways through Asba, those verily tred by the Good Mind. Verbalim Iransi. Quid Tibl ordinatio (vol ritus)? Quid exentas? only re[vel] laudis, quid-ve [vel] sacrifich-venerationis? (h) audire [id est, ut ea audiam*1], Mazda, praedica, [et declara, ea] quae vestra 3 det 3 [dent] praemia-sacra rituum-perfectorum [vel mandatorum-peractorum] (c) Doce nos Sanctitate 2 vias Bonae proprias [vel 'ab-1pso-B M' (vel semeliterum, bene-) calcatas] Mentis

*1 Vel 'andı' (ınfin pio imper) * vel, foitasse, 'per Sanctitatem', si magis persona intelligitur *3 vel vidâyat = distribuat (The transliteration is purposely omitted)

Pahl text translit ¹Kadâr hanâ î Lak vii âyishnö¹, [aîgh, kâi va¹ dinâ² î Lak, kadâi mas dînâihâtai ³³+¹], afat kadâi kâmak, [aîgh, kadâi¹ avâyadŏ], va⁴ kadâr zak î Lekûm stâyishiö, va kadâr zak î Lekûm Yazishiö ² (b) Nyôkhsham, Aûbai mazd, afam fiâzŏ vemalelûn denman, [aîgh⁶+² khavitînam aîgh] zak î Aharâyîh âiâyishiö [vâdûi, hamâî baiâ mkii ⁶ zak î mad yekavimînêd², dâdistânîhâtai *³, zak ghal vâdûi] (c) Amûzâi⁰ avŏ lanman zak î Ahaiâyîh iâs [î¹⁰ iâs î¹¹ Pôiyô-dkêshîh], mûn pavan Vohuman khvêshîh, [aîgh, pavan frârûnîh avŏ¹² nafshman shâyad kaidanŏ] ¹ See P ² D dâdistân ⁵ so DJ, D, M dâdistân⁰ ⁴ D om va ⁵ D diff, âfiáz (?) ⁶ Mf om Sp 's text to 'r' or 'li' ³ so P, M as Sp with am barâ yemalelun ins before zak, DJ mjured, Mf ⁰tunîh, D with kadâr mas ⁰tânîhatar am (late) barâ bef khavitun* (sic, or khavitunin (?) so orig, but corr to ⁰am (Mf ⁰th (sic)) ² this Mf om, P nikas (or 'nikîr') ⁰ or ⁰ih for ⁰âî ¹⁰ DJ ins î ¹¹ D ins î ¹² DJ ghal

Pahl trans! Which is this Thine arranged-ordinance?, [that is, of the duty and legal opinion which are Thine, which is the great one, the one more decidedly Thy law?] Which is also Thy desire?, [that is, what is requisite to Thee], and which is also Your praise? and which Your Yasna? (b) I am histening*1, O Atharmazd, declare this forth to me [that I may know it, do Thou thus effect] the arrangement of Sauctity, [that which has ever come into observation (or 'observation of it (om i) has ever come on), as the principle the

Verhatim transl [Doce nos] hanc viam, Ahuia, quam mihi indicabas [vel-cabis ut] Bonae mentis [viam], (b) [et etiam] i eligiones* beneficia-reddentium (lit nobis profuturorum*1), [i e doce nos hanc viam quae est (nt dicebas) religiones, id est, quae ex religionibus prophetarum constabat], qua [via spiritali*, hoc est, per sacia instrumenta in ea exsistentia, vir*1] bene-faciens*1 Sanctitate etiam [in prosperitate] progrediebatur [-ietin, i e florebit, vel

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most decidedly Thy law effect it therefore] (c) and teach unto us the way of Sanctity [the way of the Original Religion] whose possession is through Vobuman, [that is it is through plety that it is necessary to make it one s own] Possessions that he was

Ner a sansk. lext. kuij Te saimmārjanotis" [kila kāryati Te? kliimahānyāvlimratis"]? Kaļi kāmah? kācha Yashmākati stutili ? kācha Yushmākati lijisnili? (b) Çrinomi Mahājiātalin prakrishtati brūbit, yat chetsis" (?chitsi (?)) Dharmasya saimmārjanati [alio viçeshona paçva! tasmāt mahānyāyitarāt kuru]. (c) Çīkshāpaya asmākuti Dharmasya mār,ami Uttamena svādhināti Manasā. [lidārgash vam pūrvanyāvavantatis" asmahhvati brūbi]

J. Makajna, P. J. ("" band) "myay" J. makajn' and y. j. J. chetasi Mer transi What is Thine arrangement. "sic! / [that is date toward Thee? Which is Thy greater rule?] What is Thy desire and what Your praise and Your Service? (b) I am listening O Great Whe One speak Thou forth that I may understand the arrangement of Sanctive or Rectitade.). [Oh! Look Thou especially upon it, and act in accordance with that greater rule]. (c) Teach Thou us our way the way of Sanctive (or Rectitude.), its (or our) own any through a good mind [that is, declare to us the way of ihe first (or the primeral.) law]. Commenting used see the Pahl, or read chetasi (") = "what Thou blakest"

Parit-perias Mi. Kudâm ân Tû ârâstan? (wa = cu (?)] [kû, kâr (] Inpât Tû, kudâm [] [âr(?) = moyd] âddirâthâtâta?] Tû rê kulâr kirsah? [kû, kudâr [Tr-ti = Rat] ariyad?) wa kudâm ân Shunh Larihat? (b) Sunaran, Börmuzd, ma rê siyâdak gû. în, [kû dânim kû] ân ƙawâb ârâyiahn [kûn, bamî bûn ilgâh âs raidê sirê Îs-Aûtâtar(?) ân û kun o (c) Ânûx ân mâ ân kwab rih [kûn, bamî bûn ilgâh âs raidê sirê Îs-Aûtâtar(?) ân û kun o (c) Ânûx ân mâ ân kwab rih [kûn, bamî ariya kurî bên rih Pûryê-Akelît'] kib pah [rên minîskul (sûn = Vôhômûn)] khwêshî, [kû, pah aktî ân kûrêth dâtyad kardan] û "Pêrsinye tînîh" "Yor gû "Pahl alîka or pîtîr

Free tr That path which Thou wilt declare and show as the Good Mind's pathway Is the prophets creed, and by it the beneficent thrives from his justice Since it sets to the good a reward of which Thou art Thyself the bestower

vigebit], (c) quoniam designabatur [netur abitur viris-] officia aun bene-per ficientibus (rel sapientibus nt) praemium (vel simpliciter et fortasse melius designet[abit hace ria] praemiam) Mazdo cujus [praemil] Tu daturem [dator sis]

Pahl text translit. 12ak² rds 1² pavan Vohûman avö' li yemalelûnâi Aûharmazd [rds 1² avö tamman am bard remalelûn] (b) atgb' Dinö' 1 sûd hônandân [tamman skitûnê]] mûn dên zak² pavan hû kardêrth [amatash' Disö' 1 safshman khûpö kardö yekavimûnêd] asb min Ahardyih hû-ravikhmanîh (c) mûnat châshidö avö valman 1² bû dândkî mozd 1 Aûharmazd [atghat' gûft att] mûn dên zak² avö valman ² Lak¹ yehabûnî-dît, [dên zak î

Garôdmânð hanâ aigh avoch⁸ li yeliabûnih] ¹ Sec P ² DJ ins î ² D ins î ⁴ DJ, ghal ⁵ D om î ⁶ DJ om î ⁷ DJ om ⁸ so D, M valich

Pahl trans! May'st Thou therefore tell me, O Anharmazd, the way provided by (or 'with reference to') the Good Mind, [tell me fully the way to the beyond (the other world)], (b) that is (or 'where is' (?)) the Religion of the beneficial ones, [for he*1 goes there], in'2 which*2 way, he* has' joy from his Sanctity through his well-doing, [since he has well fulfilled his own Religion] (c) which, as the reward of Aûharmazd, has been inculcated by Thee upon him who is thus wise, [that is, which has been declared by Thee as the reward] which*2 has been given to '2 him*2 by* Thee within* that place [Thou givest this in Garôdman, where 3 Thou givest it to me also]

-**1 Or, 'ye go there' **2 perhaps mun dên zak = 'amidst which', as ordinary Pahlayi, 'he goes there who', but see its original **3 or, 'that is'

Ner's sansk text Tam mårgam, Svåmm, yah Uttamena Manaså, mahyam brûhr (b) Dîner*1 låbhamatâm, yatra samvåsatayå Dharmachcha² mahotsavah, [kıla, yatra 'tmå svryalı çuddah aste], (c) yanı asvadayah* utta-

Trlit Taḍ(t) zî, Mazdâ, vanîm [= °ıyem] astvaitê nistânâi dâtâ Vanhēnis ikk) yaotlina Mananhô, yôi zî Gēns verezēnê azyao Khshmâkam huchistîm, Ahurâ, khi atēnis asha fi adô verezēna

Verbatim trans! Hoc enim Mazda, [praemium] diligendum corporeo vitae-vigori [hoc est, ad-augendum corporenm vitae-vigorem] dabatis [-bitis] (b) Bonae actione Mentis, [iis] qui (enim) Bovis in-servitio*1 genetricis [laborent], (c) Vestram [propriam] rectam-sapientiam, Ahura, intelligentiae sancto [vel-Sanctitate] promoventes*2 servitio*3 *1 Vel 'in stabulo' *2 promoventis, i e ad juvantis intelligentiae (aegre) *3 fortasse 'promoventes vicos, facientes ut floreant(?)'

Pahl text translit ¹Mamman zak^{*} î², Aûharmazd [am³] kâmak î avő valman î tanŏ*-hômand va jân-hômand [1⁵ âsarvan] yeliabûnî-âît⁶⁺¹ (b) [mûn] pavan²+¹ Vohûman kûnishnŏ¹ [aratêshtâr]⁸ mûn pavan Tôiâ Az varzishnŏ⁹⁺¹ [vâstiyôsh] (c)¹ pavan zak î Lekûm hû-farzânakîh, Aûhaimazd, va pavan khiiad mûn Ahaiâyîli frâz yehabûnd⁵ va² vaizî-aît, [Dînŏ*]

¹ See P ² D om ³ DJ om ⁴ DJ ⁰mandânŏ ⁵ D ms î ⁶ 80 DJ, D, M ⁰unêd ⁷ D ms va ⁸ DJ, D ms va ⁹ DJ, D ms

Pahl trans! For that which is my desire, O Aûhai mazd, and which is my desire also for that which is (or 'for him who is') the corporeal and

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majňánino [kils., yani avochal], prasádo Mahájňánin yatra Tvadijáya diyate.
So J (7) * J C *máccha.

Her transi Indicate to me then, O Lord, that path which is given by the Good Mind (b) and which is that of the Die of the profitable ones, and where that great happiness is which is derived from Sanctity (or Rectlinde') through domestic virtue (or happiness'), [that is, the way in which one so own souls becomes pure], (c) tell me that way which Thou taughtest' to the one who is thoroughly wise (or wise concerning that which is good!) [that is, reveal to me the way which Thou declaredst of odd] and where, O Great Wise One a reward is hestowed upon Thine own Taking dia as datas = soul

Parsi-persian Ma. (Minishni = mon (P)) an rith pah veh mi ishni au man go' Ormusai [rith i 6 As]3 ma rit bli ga] (b) ku [ax = mon] Din sudamasila [sai]4 rawad] kih andar as a pah hibb-kard hibb-kard hibb-kard stabl (so)] sah as Sawab khōshi + u + rāmishn + bam + āmadab-ast (Pah) prob û rawa minishni') o (c) Kiyat h ub-d an 0 nek-dast [] [ax = m] Hörmuzd, [kūt + ya sī + Tā [man = res] guft bast] kih andar an an ā Tō [khwāhad = zābbab-dē (sic)] dās [andar ān Gardumān in; ku ān bam [] dobij o Or gō "it looks like arawa-shimāri.

Free tr For that choice reward O Marda, in bodily life will be give as For the Good Minds actions Abura. For chiefs serving well the Mother Kine Havo farthered Your holy plan with the intellects sacred action

living [I. e the priest] is granted (b) and it is granted to him who toils in the deeds of a good mind [the warrior] and to him who toils with the labour of the Ox (or cow o' called Ax [the husbandman] (c) thron h Your good inderstanding O Adharmazd, and the wisdom which Sanctity has (or by which S, is') furthered and in accordance with with h [the Din] is practised

Her e sansk text. Sa yato Mahājiānin kāmo [smākain] yat tano mate* jivamate* diyate [āchāryāya] (b) Uttamena karmane Mana.ā, [kshā trijāra] vaccha Gavā āchārayštre ājināmayā, [kuṭumhine*1] (c) yo Yushmākain sunirvāṇajāhānatavā* yāmān, hundyāhā punyapradattavā vidhivate [Dinfili] J J J C. P *tamb- (slo) (J corr 2*4 hd. to kuṭabk(īno). J *(?), J C P *j ātayā so J ; J 2*4 hand.

Nor transl. Wherefore this is [our] desire O Great Wise One that thing which is granted to the corporeal and to the living [that : to the instructor] (b) for the action (or the one who acts (7)) with the best mind [for the warrior], and which is also our desire for the one who labours with the Cow called Aji, [that is for the bushandman] (c) which desire O Lord is thus established through Your good knowledge of Heaven through Your wisdom and through the promotion* of Your Sanctity [i e the Din is established]

Parel-parelte Me Chilb an f [man = a] Hormund, [am] kamab an t tanmand

u jânmand $[ath(h)avarnân^*(sic)]$ [] $[khwâhad = dabûshêd^*]$, û (no text) [u Gaiôtmân = $va\ Gai\^otm\^an]$ (b) kih [] Bahman kunishn [u=va] [alateshtârân] kih pah Gâv Aj [ikht-

15 عدروس، بها ، على ، على و ويدرود والمرسود المرسود و ا

مس، مهر، والمرس الم مهرس الم المرس الم المرسوس والمراه المرس المرسوس
Trlit Mazdâ, ad(ţ) môn vahistâ snavâoschâ ś(k)yaothanâchâ vaochâ, Tâ Tû Vohû Mananhâ, Ashachâ nshudem stûtô, Khshmâkâ khshathiâ, Ahuiâ, fiashm [=°yem] vasnâ hanhyēm dâo ahûm

Verhatım transi Mazda, sıc mihi optimas*1 doctrina-que actionesque dic, (b) [et] eas Tu [indica] Bona Mente*2, Sanctitateque*2, [ut] finem-piopositum (vel 'et precem confessionis') laudis [vel cultoris]* (c) Vestro Regno, Ahura, in-piosperitate-piogredientem [in-perpetuum] gratia [Tua hunc] in-piae-

senti-tempore*3-exsistentem*3 [et bonum*] reddas mundum

*1 Vel, 'O optime' *2 instr sociativ in sensu nom *3 foitasse 'eternum'

Pahl text transl 1Aûharmazd, aêtûnö avö li zak î pâhlûm si ôbö va² kûnishnö [Gâsânikih] yemalehinâi (b) zak³ Lak, Vohûman, va⁴ Ashavahishtö, âvâm yehabûnêd pavan zak stâyishiiö hanâ, [aîgh, Lekûm am⁵ yehabiwêd] (c) pavan zak î Lekûm⁶ khûdâyîh, Aûharmazd, Frashakai dö pavan kâmakö âshkâi akö dên alivânö yehabûnî-aît² 1 See P 2 D om va 2 DJ ms î 4 DJ, D ms va 2 DJ lam, D v'am (? = va am) 6 DJ om 7 so DJ, D, M, 0ûnêd

Pahl transl Do Thou therefore, O Aûharmazd, declare to me that

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yar-kunandah = cerc h] (và tryôsh) (e) pah an s Shuma nêk-danil, liôrmund [] pah khirad, lib Sanab bisyar dehad + ja'ni + kunad [] likhtyar kunad [Din] o

Free ir Doctrines, Ahura, and actions tell me which are the best ones Mazda,
And the debtors praver of the praisers
tell me this with the Truth and
the Good Mind.

And by Sovereign Power and grace bring on this world's perfection which is the best word and deed [the Gathle dectrine] (b) and do be give (or pay) that which is Thy debt O behaman and thine O Ashavahisht

(or pay) that which is 1 by debt O behaman and thing O Ashabahar for this praise [that is pay le it to me], (c) for through hour sovereignty O behamand, the completion-of Progress is made manifestly real in the world at will

Ner s sansk text. Mahājūlain evadi madarthadi utkri htatarādi sarasvatlih satkarmathilelmi brūhi ([āthābhavādi]. (b) Tavā tonih he Utta mamnah he Dharma rinadi derāh stutyn (c) lu hmakadi rijyena byā min akshavatvadi svechchhayā parfodutani disvate hhavane

Parai-perain #1 Hormond, (dán án man [] buland sakhun [] (m. 1 for pod ak pammání) (b) An / Tā Bakman, Ardfhablibt, árám dehad (7) pah án stárjúhn in. [lá, Shumi ma ri dehad (?)] o (c) Da án Shumá khudit, H rmund, ristákhiz (?) pah kámah pákir sadir lihán dehad (

क्यां हिर्म हिर्म हिर्म हिर्म हिर्म हिर्म ساد صماص تعاسوته لي سارة (العطور ما المال واحداد المالك भार द्रामा कामा कामा ישיי אאלי פטאוחה .. فعالا والكان الإراع كالحرب الممالة عاله على الممالم ود ورود ، دو کی کی د ، ۱۰۵۸ کو سم و درس ودرس درس ۱۶۰۰ ١٠٠٠ ولا المحمد في الله الم الماكم الم שיני שט הפע פ יי הוושט भक्षा मेर्डि १०१ हर १५ १५ एत باهمي با به الله بدولة علام الما المن المرالة معام الالمعيد وسدودمان ع ودفا ١٨٠٠ ١٨٠ איין שיין טינוטאו ופוו וואי איין וואיט ומיים مده ۱۰ موجه مه بهر همه " "। है। । । एके के के कि ~ 25 110 m 2 m . 10 m الالكال الالكال ومرسومه وعد والمركم الما الماد المودماد ייי יתראיז ניין פויטאיו פאליווי الهرك المعلم المعلم الماليوك الهلاء ب سرك .. لهم عربي كم M¹ Y 111, 1

A study of the

Five Zarathushtrian (Zoroastrian)

Gàthàs,

with

texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language

with

Neryonaugh's Sunskrit text edited with the collution of five MSS., and with a first translation

#1sn

with the Persian text contained in Codex 12b of the Munich Collection edited in transliteration,

together with

a commentary,

being the literary apparatus and argument to the translation of the Gathas in the XXXIII volume of the Sacred Books of the East

bj

L H. Mills, DD, Hon M.A Oxon

Port IV Commentary

This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majority Government) and also with that of the Trustees of the Paril Funchart Trustation Faul of Bombay

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Commentary

As the Gathic texts have been somewhat extensively treated above and as further discussion of the Gathia will it is hoped be presented, ordinary knowledge as to the Gathie language is here presupposed. The Pahlavi translations however have necessarily claimed a fuller comment, owing to the circumstances mentioned in the Preface. In the texts and translations above we have the preliminary translations of the Pahlavi made in the light of the glosses and more in accordance with the rules of ordinary Pahlavi syntax, here however I endeavour to give the final and more accurate treatment with glosses for the most part dropped and with the flexible Pahlavi words brought as nearly as possible into harmony with their Gathic originals. But the reader will understand that space for this can only be spared while treating the first few chapters. And even here more space than is occupied would be desirable

Y XXVIII O. This introductory verse is, as of course, of later origin than the Gáthás Its dialect also shows the later termination in ahi(c) (= ahig probably), and also frd for the Gáthác frd = frd + u but except in the possible instance of ahi(c) the long finals are preserved and also the more ancient of for of Ghurrdin = ghurracoyr(a)s as the b-originally and permanently in Pahlavi letter like many other Zend letters, is a consonant here canalling v as often in Pahl, and as also in Pahl, containing inherent a

The Pahlavi adds glosses which are not objectionable but pturedist (if read) was not rendered with future subjunctive force. Nervocaugh adds coplously to the glosses of the Pahlavi with interesting matter however obscurely expressed

1 Texts. A voc. Massdo in a has been read with many MSS, to avoid the accumulation of genitives see also the voc Massdo in verses 2, 6 7 9 10 11 also the vocatives in 3 5 and 8. Holding to the gen. with some MSS, we would have of Mazda, the bounteous pririt

Hang first suggested the rendering vispēng as an acc. pl. neut., otherwise it would be an acc. pl mase, used adverbially us often occurs with similar forms. Six) accords with the metre.

Acting on the remark made above I will treat the Pahlavi of this verse with the strictest reference to its original and indeed will hring its very flexible forms more than elsewhere into harmony with the Gatha.

I have therefore regarded the word bavihûnam = yâsâ as having application throughout the verse, and that, not with standing the intervening glosses Later I have recoiled, I fear, too much from this procedure in my anxiety to avoid favouring the Pahlavi as to its approximately literal character The first gloss here is however by no means objectionable, anticipating the till now prevailing, and not impossible, reading 'Mazdo' as a gen in line b The second is directly in point, the offerer was in the act of effecting the The third gloss, 'the mind also', is especially 'mediation of the Yazads' That 'for his own joy' is better than 'by it, the mind's own joy' (the word 'mind's' is only in the gloss) is proved by î Aûharmazd nafshman Pavan Gåsånîkîh only expressed the universal conviction of Parsis, although of course the original composer of the 'Gâthic doctrine' did not mean to refer to that doctrine directly, and the gloss is in so far erroneous Afzayînıslmîh should be rendered as a genitive by position in accordance with its original, spentahya, as the Pahlavi translator has elsewhere shown that he could not mistake a genitive of the kind when fairly before him in his MS. That the line is free, and not intended to be verbatim throughout, as so many would thoughtlessly suppose, is proved by the fact that vanheus mananho is either not rendered at all, or else rendered by asno him ado, and if it is thus rendered freely, it is most intelligently correct. We have then pavan sâmishn as free foi î râmishn, pavan mînavadîkîh for î mînavad, Aharâyîh î for pavan Aharâyîh, and shnâyishnö for pavan mûn shnâyem As to pavan khirado as = khratûm, the reader must not forget that pavan often means merely 'as'

Otherwise the renderings should not be questioned Zak, the gloss aside, may be genitive by position = ahya (see Nei's asya), bavîhûnam equals yasa, pavan nîyayıshn equals nemanha, aûstâno yadman equals ustânazastô, Aûharmazd may be either voc oi gen by position, equalling Mazdû, or Mazdûo, fratûm = paourvîm, pavan harvispö kûnishnö = vîspēñg $\xi(k)$ yaothnû (if an adverbially used plural masc), $\hat{\imath}$ goshâûrvan = $g\bar{e}u\hat{\imath}$ urvânem glosses, which were probably not present in the rendering from which our surviving translation was written, we should have 'With praise of this I pray, stretching out the hand in, or for, joy, (b) praying for the first gift of Aûhai mazd according to His spiritual nature, according to the prospering holiness which is in every action, and according to His understanding I pray for the contentment of Goshaur van' The translation is doubtless imperfect, but it cannot be reasonably neglected as the oldest extant connection of ahya with rafedhrahya was not credited, but the pavan of pavan [Gâsânîkîh] might more properly be referred to Aharâyîh = Ashâ, in which case the rendering, which especially disclaims literalness (see the absence of Volument) would be hampered with but little error Line b might then read in view of the Gathic I pray for Atharmards first gift which is bestoned according to Ilis bountifulness, viz. I pray for the action which is with righteousness toward all. There is the gravest doubt whether it is not imperatively necessary to render this, and all analogous passages, in this manner for the izafat is often understood, and the flexible Pahlavi may represent different grammatical forms in harmony with the context.

Nor gives a valuable translation of the Pablavi but with his eye on the Gatha. He is more decided than the Pablavi with abyd = asya mannythi = adricyanya (or did he abow us how to understand paran minaradikih?), and in translating Vankins Mananko literally by witomanya mananah. He may well have had another text not that now surviving to us at these points. His closses are more full but this is a doubtful advantage.

The Parsi persian renders a text which contained Volumes in line c, showing the value of its ovidence as to readings of the Pahiavi.

2. Date is dative in for importative root do suffix of (f) compare rides (rides f(f)) Or it may be possibly from du comp indian due of The suffix then would be f(f) some render raparts adherents. I add an element of joyfalness bathriff from ban. I read the Interior about in pair. assi

This verse is one of very many to prove that the subjects deeply enguging the mind of the composer were closely connected with the fate of souls in the spiritual world now and hereafter as well as with the fate of our bodies here

The Pahl trir could not credit the nom ye he rendered it as if it was yed and some moderns have shared his error. He sees the conjunctive in jands, and renders the infinitive dath correctly as imperative (compare the English usage 'yo are to declare that is, declare ye).

He sees the cases throughout with the exception perhaps of ***id***(f), which he yet renders freely as if he had understood a locative by which one might endow the rejoicers with heatific happiness

Paran rohûmanê equals rohê mananhê arê li equals maibyê, î ast hêmandên astralaschê min aharêyih arêkîh (which is of importance as a proof of critical freedom) equals ashêd(f) hachê

These all prove that simple ignorance of the Gathic cases was never the real reason for the apparent verbal errors of these translations.

We are therefore left to the conclusion that these errors are grossly exaggerated by us of to-day owing to the mistake of subjecting a translation which is largely but by no means wholly a verbatim one to the rules of ordinary Pahlari grommar secondly we must attribute them to the imperfections of the Zend taxts from which the translator wrote fettered by

superstitious veneration for every shattered world-fragment, and thirdly, we must attribute these frequent appearances of error to the general difficulties of the subject which still divide scholars

Ner renders his $yehab\hat{u}n\hat{c}d$ erroneously as a singular (see $v\hat{a}o$, but see also $dard\hat{c}d(t)$), otherwise his rendering is very valuable, the Pahlavi being understood to have been for the most part his original

The Parsi-persian misread the Pahlavi yâmtânanî for yâmtûnând written with the same signs, and hômanânî for hômanând, otherwise it corroborates the Pahlavi text throughout

3 If "paous" was pronounced very long, or as two syllables, apaourviyem would distuib the metre, perhaps apaourvyam would be safer \hat{i} retains the force of the Pahl s with inherent a $\hat{I}m$ represents (i)yem, or $^{\circ}v\hat{\imath}m = ^{\circ}vyam$, opaous $v\hat{\imath}m$ (quasi four (?) syllables) = $dp\hat{\imath}rvyam$ (three) The word qualifies $Mazd\tilde{a}m$, or $ufy\tilde{a}n\hat{i}$ as an adverbial neut = 'in an unprecedented manner', 'as never before' Haug rendered non-primum as in strict antithesis to paourvim, v 1 The negative of emphasis was first cited by Spiegel from no other than Kossowicz followed by De Harlez, and all who have read apaour. As to the emphatic force, cp RV X, 23, 6 stómam ta Indra Vimadá' ajíjanann apúrvyam purutámam sudánave, RV VI, 32, 1 ápůrvyá purutámány váchânsy âsâ' taksham, RV VIII, 18,1 nám bluksheta mártyah adityánám apúrvyam sávímam, RV VIII, 66, 11 Vayánı ghâ te ápûrvyéndra bráhmânı bharâması, so with, Agní, Vâyu, I regard aparvya as beyond any question a much stronger and Ushás expression than navya, whether applied to a person or a song 3rd sing conj would show the secondary ending in the middle which seldom occurs, as reported, in the conj in Sanskrit

Aghzhaonvamnem presents a difficulty to all All however agree as to the sense, following the indication of the Pahlavi translation Perhaps v is here miswritten for y, and we have a denominative form from phzhaoni (compare Ved hshoni), hshappananam = 'the non-flowing', root hshappananam

The formation of a denom from a negative may seem unusual here, but compare the frequent Vedic occurrences

For an instance of a denominative from the noun in short i comp pátyate from páti I should say that aghzhaonyamnem was thoroughly possible

Some simply change the text to aghzhanvamnem, in which case we have only to compare kshan, kshanóti

The Pahlavi translation is thrown out of gear by an error which, from its indirect consequences, is more interesting than many a truth

The trir mistakes the word of your for no shown which is written in Pahlari with characters somewhat similar Jrogij = of your and progit = no shown on 1 2° 1 of your = no shown on 1 2° 1 of

With this error aside his rendering has value. His fratûm may render properties as a proposerim which it would be a pity to love he gives the proper indication to the meaning of agh concommem and as above intended, he supports the very idiomatic rendering of caredati as a present fem part, in agreement with Ar(a)mails? areag as an acc of goal. Moreover he adds what it is all important to notice and that is an olternative translation. It is in this in tance our niterantive rendering for partial. Eliminating the error of nafshman we might read without the glosses. You, O Asha and the Good Mind (umat 1 see the variations), and Atharmand also the first, whose authority over them is with an unweakened acquisition [that is strong] and her also Spendárman the giver of increase Sha comes to mo with for on my invoking (adverbial use) (?) [or ulternatively (which alternative rendering seems never to have been recognized) when I shall call upon you come you an invarial mo with joy.

her read I (so DJ s MS), and therefore applies fraidm to Iohaman (hence his gloss, differing from the Pahlavi however).

llis rendering for an dr which tran intes ogh honorammen freely is difficult. I had thought of a double negative anningaledyd = with analya = nodistarbed (so J J J) mar suffice anninga = not otherwise is not well adapted Some would read J I lubdhya (sic), as if randishnih had been seen as rendering ran = to conquer to desire but it is clearly written not in Ilaugs MS had (?) analya = not to be solled

Acr s gloss is, however freely correct. He renders Spendarmad accurately to c as genitive for such it is if the gloss is not omitted, and he probably did not omit it. His rendering of his original thu Pahlari is valuable

4. Can urranem with dadl(f) = direct the attention of (?) thu soul (= self) (to monition (garri(f), to gir gur) or to awaking (to garr)? Mindadl(f) = anima advertere governs the thing collandverted apon. As to an exception notice the close contiguity of wordness and with and the distance from dadl(f). The earlier Pahl trir read mangairi(f), in, in

 $m\bar{e}\tilde{n}$, is merely the nasal vowel, and often an inexact writing. It may well equal $\hat{a}n$, $\hat{a}n(s)$, as in the acc pl mase 'Devoting (turning) mind and soul to Heaven' is very apt, but cp $gan\delta$ $dem\hat{a}n\hat{e}(\ell)$ Y 51, 15, and $gan\delta$ $nm\hat{a}n\hat{e}(e)$ Yt 10, 32. Then $gan\hat{m}$ might equal Mount (Alboij), acc of goal = 'to Heaven' This has met with some approval. Finally $m\bar{e}n$ as $m\bar{a}m$ ($m\bar{e}n$ = nasalized long $m\bar{a}$) may be adverbially used (or a false writing) for $m\bar{e}n\hat{a}$ = 'my', so the Pahl elsewhere, but not here

Some would read a isha(a), an infine with the following generic wish for righteousness. This seems rather forced, while in the desire for Sanctity's sounds somewhat advanced and modern. The last is however the natural result of the syntax

The Pahl trlr recoils as before from the recognition of $[az\bar{e}m]$ $y\bar{e}=$ 'I who' Pavan $av\hat{a}k\hat{i}h$ as $=hathi\,\hat{a}=$ 'with accompaniment' rather than 'with aid' He also renders $is\hat{a}i$ as if from is= to wish, as to which he is only sometimes right, although of course he gives his ancient evidence as to the outward forms in earlier texts. Otherwise his rendering is quite rich, giving us the valuable hints of $Gar\hat{o}dm\hat{a}n\check{o}$, and $am\hat{a}khtam$ (sic), in which last suggestion he has been followed by all, except indeed Haug, who, at the time of lus able attempt, was actually, or practically, unacquainted with the Pahlavi

We may notice the embaliassment caused the trlr by the supposed necessity to attempt to follow the Gâthic word for word, which appears in his rendering of the gen $Mazdão\ Ahinahya$, inserting $pavan\ zak\ i\ A$ His translation of hathra is especially intelligent, giving a change of form and two words His concrete translation of s(h)yaothananām is noticeable though free

Ner from some unknown reason renders $m\hat{u}n$ as fem by $y\hat{u}$ etc. He is also otherwise somewhat free, but affords a valuable rendering of the Pahl

5 Gâtâm may well mean 'throne' here (with the Pahlavi), as it generally means 'throne', or the like, in the later Avesta, but Vedic analogies induced Haug to render 'way', and I formerly followed, being still at present unable to shake off my preference for a rendering peculiar to the Gâthic here. The word Khrafstrâ, which may be mase (one does not willingly accede to a neuter), certainly indicates something to be opposed, and the expression of opposition might seem to us present in vâui ârmaidâ as equalling 'hold off'. But we naturally do not like to place an expression of that kind in immediate connection with what precedes in another tone, especially when var can also be rendered 'choose', 'confess', and even 'teach', the intensive having causative meaning

I therefore, although regarding mazistem as a suspicious adverb both formerly, when rendering 'hold off', and now, incline at last to follow the Pahlavi partly 'By that mathra we most convert the Khrafstra-polluted

men with tongue Or better We cause the polluted ones to believe on the greatest (one) As to Sracatom, one able scholar renders, of the one most helpful toward the obedient one. All the abstracts cover concretes, but as Abd 1s subjective here, so is Sracatom (spoken Sergeatom see the metre)

The Pahlavi translator affording the richest indications throughout, is evidently free and not erroneous in rendering Srauskem by paran Srosk (is he not literal?) and this is proved by the fact that he repeats the word 'knowing' hringing it down as it were from line a. His correct freedom is likewise indicated by his accurate rendering of the cansative force which may inhere in saurousculd! With regard to his exaggerated freedom in rendering the form of and mathed it should be said that, in view of its original, the Pahlavi might be translated as follows, especially if the oftenomitted uzafet is supplied. To this mathra the most to it belongs (genitives by position especially ask) the giving by tongue of the conversion of him whose intellect is confused. As to curiosities, the terminations of sesistin and countinuald are separately rendered. They were possibly and even probably severed from their stems, or stood otherwise divided in the MS used by the earlier trir see similar errors in our now surviving MSS. They stood as see ikids and pdurbimes dt. This accounts for the mischlevous khedstår and the superfigure wekablinishno which possibly crept into the text from some remote predecessors note and might even be brack eted with propriety here. The lengthy paraphrased translation for khrafatra indulges seemingly in etymology dividing krs = mind from the root of krdtu and strd from stor = "to prostrate This is of course literally er reneous yet it renders the idea. Khrdstår would be strictly referred to Ahufs, if it were not for its sense supplicator which makes it inapplicable to Ahura

Omitting it for the sake of estimating the degree in which the Pahl trl. approaches the Gatha, we may read line δ . And the throne or place, of Adharmard the bountiful (t 1std.), even Srösh that is that place is known through Srösh (Obedience)

Ner seems to have seen no den in the first gloss, and he intelligently adds a techn. He also restores the grammatical relation of seculids rendering his original the Pahlavi hy Idbhabhildshatah. Otherwise his rendering of his original is close

6 Ashiddo is especially in place as describing a purson and also particulary idiomatic, when so understood as a nom. ag in agreement with $t\theta$ or a voc. in agreement with Maxdd

Ashaddo so reading would seem to equal rithms plus das or retina (?) plus das. It means 'giving gifts (see dasdf) in accordance with the Rightsous

Order' We might more naturally expect a compositum to read ashadão, perhaps we have two words here

Others have preferred regarding ddo as an acc pl = 'gifts' Haug, veri dationes One writer thinks it a sg neut in agreement, or apposition, with $dareg dy \hat{u}$

Some able scholars have rendered daregaya as 'eternal', while they regard ameretatad(t) as equalling 'long life'. This seems rather perverse. The original idea of ameretatad(t) may well have been extreme length of life, but the entire eschatology of the Avesta shows without any doubt at all 'that death-absence' in the 'world of mind', and 'at last', was also inseparably connected with the idea

Ereshvâis ukhdhâis might equal 'according to thy true piomises', but see $m\tilde{a}thr\hat{a}$ srevaê(\hat{e}) $m\hat{a}$ in the next verse. The theme of the entire piece seems to be the gift of inspired words, see $d\hat{a}th\bar{e}\tilde{n}g$ and $srav\hat{a}o$ in v 10. The Pahl trli struggles severely in the glosses, dropping them, the sense comes out nearer to the Gâthâ

'(b) Through the true word do Thou give it (see at, and, as authority, if any be needed, for carrying down the force of a word from line a, see khaditunam in the last verse carrying down the force of daresani from a to b), give it from him who is strong, as a joy, (c) and ours also are these gifts \cdot

The termination of $aoj\hat{o}nhvad(t)$ either caused its rendering to be thrown into the ablative, owing to its outward shape, or caused it to be actually mistaken for an ablative (not so however elsewhere, see $zastavad(t) \ Y \ 29,9,$ $astvad(t) \ Y \ 43, \ 16, \ aoj\hat{o}nhvad(t) \ Y \ 43, \ 16, \ sp\bar{e}nvad(t) \ Y \ 51, \ 21, \ b\bar{e}nvad(t) \ Y \ 53, \ 4)$ The curious error, or careless freedom, occurs here and in Y 31, 4 Possibly some textual defect misled a previous tili

Tam vayama, or some word which replaced it, probably appeared to the translator as a present middle participle, and a similar mistake occurs more than once

Translated as ordinary Pahlavi free and flowing in style (which however is totally contrary to the treatment demanded for these documents forced as they are by a general attempt to follow the literal order of the Gâthâ) the rendering would be, as I formerly produced it 'Grant me, O Ashavahisht, the coming of Vohûman into the bodies of persons etc

(b) He has shown thee, O Aûharmazd, to Zartûsht 'This is of course erroneous as an exegesis of the Gâthâ, although it is far from erroneous when considered aside the Gâthâ, out of which however the translation originally grew

Yet even this contains the even-necurring and invaluable hints

Nor departs from the origin 1 influenced by homomore. He renders the Pahl, as if it were an ordinary document originally composed and this is his usual custom.

7 One would say that if language could indicate a meaning ddadt th Armaits(f) Vilidaphi tahan (or as(fahan) maibydahh meant grant (our) wish, that is our prayer OA, to V and to me

And yet, merely because the stands in the Sarak dictionary as 'power' Hang rendered Vermagen and alternatively Kraft followed by others and probably himself influenced by a desire to depart from the hint of Ner., which of course was a reproduction of that of the Pahl.

Men did not need power to 'hear the Mathras and this even if them were the critical reading, but adjusted which unquestionably took longer to utter than taken is here the indicated reading (see the metre) and take even in the Vedic, means 'seeking' and desire as does also metimes the 2nd ink. If there is any one word which we could expect to occur at every point in the Gathas, it is the word 'prayer' 'desire

Visidspon. V was the resigning monarch and the name probably means horse owner

While expressing great respect for those who follow a contrary practice I yet think that we are hardly warranted in varying the translation of Yoks Manak at every verse. Vankini Mananko can hardly mean the plous congregation directly and simply in verse 1, and then after that Yoks Mananko cannot well mean of devoted mind' directly and simply in verse 2 and then graciously in verse 6 and Yankini Mananko the plous man directly and simply in verse 7 and then Mananko Vakifim a proper name in verse 8 etc.

The ever recurring Volu Manak shows the marvellous subjectivity of the early Zorosatrian Religion. It was the benevolent mind in God and his holy or 'clean creatures, chiefly in the saintly human individual. And this was reclaimed from being idealian only by the personification of the kies which was at first poetical (see such passages as verse 5). As being poetical, this personification proves a depth and majecty of conception which surpasses anything of equal antiquity. Gradually however this poetical personification sank into a dogmatic one, perhaps at times even in the Gathās. The Good Mind was therefore a large idea, inclinding beside the benevolence of God the kindliness of the faithful and then the faithful himself see Y 49 10 and Vend. 19, 20.

In the Gathas the word rings and in rendering them as poetical compositions we should never cant it, while giving its particular application. It is Thy Good Mind (of Abura), our Good Mind (of the faithful worshippers), Thy Good Mind in thy Folk (of the congregation), so of Asha, and the other four. They are the holy attributes of God, and His saints, sometimes half mystically conceived

To translate this poetical matter absolutely as if it were prose, 'a good disposition', 'the pious man', 'the congregation', etc, leaving the central conception unexpressed, appears to me to be a mistake.

I would cheerfully present an alternative translation for khshayacha as an imperative meaning 'and provide thou', und verfüge (a rendering which is very old, and had long circulated, having its source from high authority, but which was subsequently published by an able writer without the smallest intimation that it was not original with himself) I must however protest that the two imperatives, the last provided with a cha, do not look so idiomatic, and are not elsewhere claimed for the Gâthâs (see each imper. before with its separate dependent)

A nominal form in the voc with its cha, as in apposition with Mazda, is far more probable, and so the ancient scholars taught (see padakhshah)

I support my rendering by khshayô Y 32, 5, and Yt 13, 18 $h\^o$ $aonh\^atti$ zazustemo khshayô kaschid(t) $mashy\^an\~am$, cp for form the Ind kshaya $M\~athr\^a$ may be equivalent to $m\~athr\~e\~ng$, as it is in Y 43, 14, and as a elsewhere sometimes represents the acc masc pl term. In these cases however the a has been miswritten for the nasalized long vowel

Otherwise māthrāo here, and in Y 43, 14, would be the better reading, as a neut pl acc, see the MSS Others have preferred to regard the word as a nom sg masc. of māthran.

Srevîm (sic) has been read as a first sg aor (comparing ale amîm, and agrabhîm = 'I may hear'), then again as a neut of an adj, or as a subst = srevyam = announcement (see Spiegel and Geldner)

Srevae(e)ma, as an opt of the a aorist (cp çaknoti, çakéma), can only mean 'may hear'

It is however not impossible that the letter ω may here (as elsewhere) equal the Pahl. ω which may spell $y\hat{a}$ in $sre(\hat{a})vay\hat{a}m\hat{a}$ Recall \hat{i} in $g\bar{e}urv\hat{a}in$ (sic) as having the force of the Pahl ω which may represent ω with inherent ω . The Pahl trli so lead, and 'to proclaim' is more in harmony with the context than 'to hear'. See the previous verse with its aggressive tone, and also $fr\hat{o}$ $m\hat{a}$ · · $vaochanh\hat{e}(\hat{e})$ in v 11 $Sre(\hat{a})vay\hat{a}m\hat{a}$ improp conj

But the first rendering should be 'that we may hear'. A first pl is obviously demanded by the context

Radao, so reading with the majority of MSS, either qualifies vayem

ı

(not call(f)m) understood, as a nom pl., or else it agrees with mathrá (do) as an acc. pl. m. or n. As a first explanation, we might compare the Indian root ridh. As to its possibility as an acc. pl. masc. we may compare amendo which imperfectly represents that form (see Yt. 10, 180), that is, supposing that we accept a stem rida. As amendo = amendos = amendos = amendos amendos = riding so riddo might equal *ridds = *riddas = riding

Raddo would in that case equal ordddns as staras equals o starans, for starants, etc.

The nasalization is not expressed. Then again we might consider the reading rddd and regard the word as a form not only borrowed from the nenter but actually a nont, itself in apposition, but not in agreement, with mathra so also reading rdddo as an acc. neut. it might equal rdddossi, as reardo equals graddossi.

But preferring the explanation of raddo as a nom. pl. I should first render that we as helpful (that is as efficient heralds), may hear your Mithras (in order to proclaim them) (Nom forms in the mase, are especially idiomatic at the end of the sentonce). Or close I would render that we may hear (or proclaim (?)) Your beneficent Mithras (preferring raddo in this latter explanation as an acc. mase.). One writer reading species dradd would render the word as a first ag. conj That I may carry out as a prophet (māthrā, nom. of māthran) your announcement species.

This interesting but hardly adequate explanation had long circulated its age is however not improbably in its favour

Nothing can be more trivial than to roject the most probable rendering became it is old. To what would this bring us? As years go by every solution would be abandoned!

The Pahl trir takes dyoptd as an instr otherwise paron equals as or may apply to Voluman. Aim Vishtdap seems to show that Vishtdapdq(f) was read, or else it should be rendered by Vishtdap as expressing a wish harboured by him. Of Vishtdap was written by me formerly from an wasggerated reinctance to favour the correctness of the Pahl. as a transition. The reading std caused the error of addylide beyond a doubt the trir fearing to correct in this instance what he saw before him in his sacred text. Without gloss 'Grant me, O ruler A., a praiser

I had of course rendered $pd_f akkskah$ as an accua, owing to the gloss V-sakidp without that gloss it should certainly be considered as being in the same case with its original, as it may well be a voc. A^{\sharp} is to be read with D J for I. With rdddo the trit is free, seeming to divide rd (cp Sk. rd, rd) + ddo = dkds. Avoiding all favour toward the Pahl, I had read

srâyênî (same signs) is better, see srevaê(ê)mâ Dropping the glosses, which certainly never suggested themselves to the earlier trirs, and bringing the lines together, we have 'Grant me, O Ashavahisht, that sacred recompense(?) which is as, or through, the gracious help of the Good Mind, and do thou, O Spendaimad, grant me that which is wished-for by Vishtâsp, and what are our wishes also' Considerable importance attaches to Ner's bhaktim It seems to prove that he understood tarsahâsîh (sic) to mean 'venerating recognition' as involving a 'reward', a 'portion' given; see the P W Or did he take the word more decidedly in the sense of 'devotion', 'religious worship', which would, on the other hand, tend to show that Ner saw only the idea of 'holiness' in ashîm, and not that of 'rewarded holiness', 'blessedness', 'recompense'? See other occurrences

I think that his adhyataya = avadih = ayapta shows that the idea of 'portion' was prominent. It is to be noticed that Ner renders avadih in Y 53, 1 by adyatam. He seems to have transliterated azadih instead of avadih there

Ner errs in departing from the treatment of Spendarmad by the Pahl tilr He does not lead srayênî, nor yemalelûnûnî, nor does he accept vâdûnyên as an impei, in which last particular he may well be right

Otherwise his rendering of the Pahl trlr is important, although, as always, not exactly corresponding to our present Pahl text The Parsipersian corroborates D J's a2 for 1

8 The u in vaunus may be epenthetic, compare vanú

Otherwise the weak stem vavan'us, perf part of van, furnishes the analogon. The two may be related. The long a reminds one of the perhaps falsely written, but still hardly accidental, long a in vauroimaidi, vauraya, and in ashaune(e) (?) etc. It may have its explanation in the absence of an expressed v, as if vaunus represented vavanus, vauroimaidi vavaraya, vauraya, vavaraya, vava

Frashaostrâi F was the biother (?) of Jâmâspa, and of the family of the Hvôgva. The name was pronounced Ferashaostra causa metri

The name may mean 'head, or fleet (?) camels', $fra + \tilde{a}s = pr\tilde{a}\tilde{n}ch$ + $a + u\tilde{s}tra$ (or to priksh (?)). $R\hat{a}onhanh\delta\imath$ is a second sg conj s aor of $r\hat{a}$

So far as its outward appearance is concerned, it might also be a 1st sg conj aor of rah, 'that I may give it'

Cp the 1st sg conj aorists in se from present stems, cited however by Whitney as 'difficult' Haug translates praebeo first, and du verleihen magst later, and not as alternatives, but this irregularity should not be censured. He had changed his mind since the first had been printed, and

the types had been distributed, an inconvenience which is inevitable in extended works on such severe subjects.

The rendering as a let person, although sugacious is I think not so probable. Abora would more naturally be referred to as giving for all the one of the Good Mind. That Z. should pray that he might give the gift for all the forther sounds too advanced. We should allo at least expect the let pl. and not the let so. The last line simply completes the prayer as to the element of time.

Some would recoil from an obvious sense of rankini mannah as equalling the fotore career of the location people ending in Heaven $C_{\rm P}(X) \ge 0.4$ and mean and X = 0.4 for addition $C_{\rm P}(X) \ge 0.4$. I do not think that this year can equal the frequent advertisal on it in the sense from grace

In the Pahl, duckind (same signs an ducként) might be read as being less indisancement with he rocken which may however on the other hand have been understood as hem no hem a 1 to 2 cm. There is no read in to suppose that the trir mistook the accusative form of therem for the voc. and, as he had just translated yied by torikken in seen versu 1), it is not probable that he was ignorant of its form here in him 5 although it is of course possible that some other form was present before him. The gloss like the others which refer to dichlestip is simply the expression of later didactic, and, perhaps priestly tendencies. I durant is either freely translated by a form of end or et o taken literally in the seen of con so to consuce and so to obtain

The trir certainly knew what row meant in its sense of overcome (see V 31.4). He renders if as a particle Paloshowkie was recognized by the trir as to root and form. Broupleg the glosses we might render Sleen they have sympathy with the best thing. O thou (omitting i with D J) best cool with the best lilighteou new let magain it over by or as prayer OA., as appertaining to the man brashfolder (geo; losert the f) and as my cognition also. Even to those (certainly free and not erroseous) may at thou therefore be bountifel note all time through the Good Mind. Some such Pabl. trir doubtless preceded our present one.

And translates the Pahl text before him is an interesting manner and both together gave us as usual our first reedering of the passage for the most part followed by all

O The reading of (f). his more suited to the metro that the liang remarks reading coordin (f) for ede nois (which everybody accepts), Der Form nach ist (coordis) ein regelrechter Ablativ eines Themos coorsi worin

unschwer das Wedische-vani (1) zu erkennen ist, für welches (p. 61) die Bedeutung Gabe, Spende (Gottes an die Menschen) nachgewiesen wurde'

He would have done better had he accepted the indication of Neryosangh, whom he at times so bitterly ridicules, but later so often followed But, notwithstanding all, his criticism has been valuable

Some scholars apparently hold that yanais means 'prayers' literally But in all languages such an expression as 'harass with these blessings', used in a supplication addressed to the Deity, would imply the words 'with prayer for' as understood. It is a pity to split up needlessly the meanings of a word. Haug rendered zaranae(e)ma, incitemus, Ner and the Pahl have been followed by all Daseme(e) may equal in 'the tenfold' in the sense of 'completeness'. 'We have made effort strenuously'. Cp the Dáçagva, the Demi-gods who help the offering to Indra. But das = 'to worship' may also be the root, plus the suffix ma, read das(e)me(e) = 'in the offering', see the Pahl. This is the more possible as yorthima = yetima must be read with its three syllables, and not yorth(e)ma. Two syllables in das(e)me(e) would permit us to accept the ordinary suffix ma. Haug rendered zevistayaonho (sic), vocati-bona-praebentes = die Güter der Anrufung habend.

I have been also inclined to refer $zevi sty \hat{a}onh \hat{o}$ to zu = hu = 'to invoke', and to explain it as meaning 'easy to be invoked', but the root may well be $zu = j \hat{a}$. Also a suffix ishti with irregularly extended termination awkwardly and exceptionally transferred, to the a declension, would here show unusual irregularity. I now accept the root indicated by the Pahl trir. He refers the word to the extended (?) $j\hat{a}$, that is, to jush (?) Zu + ishtya seems the form Zush = jush has been strongly objected to on account of the infixed i (zu + i + sh). We need not however be so deeply scandalized by this

Words like the Indian yesh, beside yas, apparently modify a as if by an i, and the important letter y seems to be infixed in the Indian chyu = Zend shu, or, quite as probably, the Zend shu has lost its y (so Haug) If we could accept the infix, zevish + tya would explain the difficulty If we prefer zu + ishti, we must regard the suffix for ishtayas (?), reading zevistayanho (= zevistayo) as a monster transferred to the a declension Suf taya is numerical

Better to accept two suffixes $i\hat{s} + tya$ Zevišty \hat{a} on $h\hat{o} = *javishty\hat{a}sas$ (sic) (four syllables, but \hat{a} on $h\hat{o}$ might be read as three) One writer holds to a superl in $i\hat{s}tya$ (?)

We might consider it as governing $sav\'{a}nh\'{u}m =$ (with change of accent) 'prospering, furthering' 'Ye are promotive toward them who promote your sovereign power'

But the child distinctly draws the whole line together. In line b we have easyen (not $rot_{i}(\beta)m$) understood and r^{2} expressed. In line c the record person is emphasized. We are strengors (b) , and (rht) fro are propitions, helpful, toward the an(t) by Lh half m (c) (cp. N 29 9) (Fullim) expresses the fact that the worthippers aspired to possess the character of ct β hh hhhlbra h.

The meaning of $al_{i}(t) \, h_{i}(t) \, h_{i}(t) \, h_{i}(t) \, h_{i}(t)$ or even of $lih_{i}(t) \, Lih_{i}(t)$ thermost is jut before our faces by the e jut sions and $lih_{i}(t)$ outside $h_{i}(t) \, h_{i}(t)$ the meaning of which is not the rame as that of $al_{i}(t) \, h_{i}(t)$ of $lih_{i}(t) \, h_{i}(t)$ and substituted by a desire to differ from the indications of the ancient translators, prefer two words of closely kindred meaning lih_{i} and kindred strength and power with great loss of joint and tense

The Pahl, trlr probably erred as to only seeing in it a particle or an adverh which he referred to $i = \log n$. He preceeds however to give as our first idea as to what follows even explaining synd'd as things praved for lie correctly carries down the i rec of coronal/fine but seeminch fails to recognize a perfect in synthem i (e). He renders its idea by a substantive, and this freedom, or error may well be care ed, as solithmed (sic) would a lie from its context here suggest a stem suit/chosen. There are several instances in the Iadian where a stem with a seems to become a stem with e. The trlr is rather strong with his dufails. Read as the rendering of ordinary Pahl (e). Le are loving (and not troubled as a loo), and as to the kin it desire beneficent.

Not a purpopose it needs correction but his reparator seems justifiable. The Parti-persian errs in knownd having read regimend = reddmend for adding n or childed 2 (it may be well to repeat here that the Pahl texts cited in the Persian version are all in the traditional transitional but jun = gun is a mistranditeration of win). Khudhad is an erroneous form in a cotherwise the Pers. consuborates my rendering of the Pahlari

10 I can no longer see the propelety in printing ashdadefiched an obvious corruption which erept into some MSS from an earlier deficiency in the number of the syllables. We have here an interpolation which distarts the metro—bow did it occur? The text may have stood originally as ashdadeff). Some later reciters pronounced ashdadeff others preferring to emend by chd. The original composer must have sometimes varied by additions of syllables while on the other hand, a redundancy of syllables was avoided by reducing the word—when accessary as in the case of rairydo for pairyaydo (aco similar Vedic usage obswhere cited); later dajcha was imitated

At the first glance we should be inclined to render dâthēng 'creatures' 'What creatures Thou knowest as just, the creatures of the Good Mind, to these with the gains of blessing, O Ahuia, fill the desire' (see Spiegel and Bartholomae) But 'creatures' is here a platitude. In the previous verse the allusion is pointedly to 'us', so in verse 11

See also Y 46, 15, where $dath\bar{e}ng$ $adath\bar{a}scha$ are used in the sense of 'lawful' and 'unlawful', and then observe srava in line c, which evidently continues the sense, the verb also, vasta, is better applied to 'laws', 'revelations' than to 'creatures'. The whole connection refers to revelations, see, beside srava, mathra srevae(e)ma rada or rada or rada are also referred to in rada and rada rada or rada in rada are also referred to in rada and rada
As to asana, I can now report the Pahlavi as favouring my rendering I have heard through Dr West of an improvement Asadah should be referred to sadah = 'remiss', 'obsolete', asadah = 'not remiss' 'If thus one obtains food and clothing by (or as) that which is not remiss, by (or as) that recital' But the ancient glossist understood 'useless', an important case to prove that the gloss is of greatly inferior importance Var(e)thya has been ably compared with svartha (= 'well reaching the aim') by Roth

The suggestion of the Pahl trlr is perhaps more probable $\delta ar(e) + thya = Ind tya$ (?) = 'having reference to food'

Vaintya, van with the same suffix tya, means 'having reference to possessions', 'inspired revelations which lead to food and riches'. Or it might mean 'having reference to supplications', see vaunus, Bartholomae flehentliche, 'Ich weisz ya, dass bei euch schallende (varethya*, flehentliche gebete nicht erfolglos sind' But more is expressed than 'bei euch' *See Haug on Y 31,20

The Pahl trlr everywhere fails to recognize võistä in its propei form He seems to have been quite aware that it might equal vettä, but he doubted it as the equivalent of véttha

As to its radical meaning, he of course gives us our first clue. He seems to render $vai\bar{u}tya$ by 'clothing', but this idea may be part of his rendering of $vai\bar{u}tya$ (?) With the exception of $vai\bar{u}tya$ however, he gave us our first idea of the sense of every word, having been thrown out of gear by his misconception of the grammatical form of vaita, (he seems to have had no difficulty with vaita a unit of vaita a unit of unit of vaita a unit of uni

plural see letum in times l and c). The b here is to be noticed as free but correct.

Not renders our improved view of outlit well by analyse and other wile train lates the light in effilic although after my thind-olito exacting at least not preording to the realing of our tree cut texts.

The elabeloyal is stend a metran laten for an atthin and his parterioral (for parterioral) can only be believed a Vedic Sau kitt. Was be accustomed to read the Vedaz. Ner form to have had a different text before him at condease at notice the later of the labil por the read. A small yell. The Per ian till carefee his read. A small yell the labil of the label of the label of the label of the label. The label of the labe

11 Hang rendered my ladely protegent is etc a iding. In eine erzte Person ung wie Verso anneumt all nill denten se wäre hier und 49 10 tollig widersonlig

An louis certainty looks position and a first person is inalous this in \$49.10. But according to the valuable to location of the light trip inspiral (A) is here a 14 group age in the one of the fature and is now fully recombined as such. Spire of leading the way to rendering a a first per only a majory with the other the persons in this chapter.

The light trir recoil as a sail from \$2 a equalling a long-but pur renderior of him is rethard too unfavoresite.

When I shall defend lighte uper may well be free for I who shall defend Purious Microfin = according to observation means practically as one observer as the matter post (a piegel elewhere) to dismeans according to these thing the Montalikh has the position of a genusee managed (or many?)

When regarded as ordinary light I would reader of A piritual thing is the Gathie doctrine which is declared from this which is Thine by month

The general accuracy I to be noted the close being intelligent or barinles and as in every case, possibly from a later hand. This is especially true of the close glainfills in line estate probably did not evil to the MS and by Nerssani this circum tance is of importance to us in our endeavours to estimate the age of surviving collect. The liturgical notes containing directions regarding the repetition of verses etc. are not properly Gathle.

The i crain reports riginand = riddinand for riddings n or tildinind instead of riddinam e and genealeish (you nint) for timb is. Vinh occupies the position of a geneal tike infarred bis fortified by the reading tisk but this does not render it at all certain that the trir understood mindi as a gen.

Y XXIX.

See for summary, and for further treatment, S B E XXXI pp 3-13 Changes in opinion which have taken place since its composition are however not always noted here

1 I prefer to read tavischa, as it is quite possible that the nearly universal substitution of c for a may not be original. The exceptional occurrences of a should be preserved by use, or notification, see K 5 J 2

Gerezhdû must have the sense of 'plaint' here, cp raostû in v 9 Consider also the reading gerezhdûm in Y 51, 17 which may refer back to this place. As to the reading âhrshâyû (J 2 etc.), the Pahl points to ahushayê, while Westergand and Spiegel reproduced âhushuyê (= âhushuvê (?))

In the Persian MS K 4 the long i and the long i are indistinguishable Perhaps short i and short u are indistinguishable sometimes in K 5

As ω in MSS has often notonously taken the place of ω , op $\hat{viduyc}(\hat{e})$, $\hat{viduyc}(\hat{e})$, tanuy $\hat{e}(\hat{e})$ etc., so in carelessly written MSS nothing was easier than the apparent miswriting of ω for ω .

Notwithstanding then the absence of the syllables ahu in the MSS well reported by Geldner, I would personally prefer a reading ahushaya, as the short i of Pa may represent a short u (see above), and one MS has short a

Ahushaya, as a substantive, might be explained as ahu (cp ahu elsewhere in composition), and shaya from khshi = 'to destroy'. If khshi = 'to dwell' falls into shayati (not shav(t)ti, there is properly no such word), and if shitayo likewise appears from it, we have no difficulty whatever in recognizing a shaya from khshi (cp Ind kshaya). The meaning 'with life destruction', thus indicated by the Pahl trlr (who, as has been said, like Westg and Sp, read the MS before him with ahu-), is especially germane to the connection. Cp also mahli(t) manyo genivayoid(t) ahumerchhs Yt. 8, 59. Cp also the composite reading ahumusto, ahum in one MS and usto in another (see my notes Y. 46, 4), and the Pahl ahukined. Ahushaya night be an adverbial instr. effectively thrown in to relieve the throng of nominatives which are subject, as so often, to a henti understood

But the apparent readings of the surviving MSS should in no case be hastily abandoned, as was the constant practice among writers, nor should they be abandoned without alternative rendering even for readings plainly indicated by the Pahl tilr. As an explanation of ahishaya, so reading with several MSS, we have more lately the suggestion of a ardsg perfect from hi = si (perf sishaya) = 'to oppress', (a + hishaya) the original Aryan's reappearing in the sh, as it does in forms of had and hach = sad and sach

So far there would be little difficulty, but what are we to do with

a 3rd sing verb in agreement with so many subjects? Also the repetition of the prepolition 4 looks surpleious 4 and af(4)-hem? A highest

The probability of this iteration has been most strennously and properly objected to in the other cases. But these difficulties, which are how ever great, might be overcome.

It is certainly very interesting to us to see that \$hichdyd(a)\$ corresponds to sickdya and that, with a little forcing a 8rd sr, perfect makes sense but we should not be led away by such a circumstance to believe that the word dhishdyd is actually a 3rd sg perfect here and the same remark applies (with emphasis) in many other similar cases. Our first duty in translating is to search for the simplest and mest probable rendering of the text as it stands, or as slightly emended. An expressed verbal form is not necessary here nothing is more idiomatic to the iranian languages than the presence of one or more nominatives connected with an object by a dat or gen or prep and agreeing with a form of ah = 'to be understood. Correcting (?) to ahishayd (see the two short as in different MSS), I would prefer a nominal form in the adverbial instr

Perhaps Vedic asi might be considered **asilishaya* = destruction with the sword being compared. It would harmonise well and addidyd Pt*(*) immediately suggests forms of ah = as = t to hurl, although the sense of the instr in the first member of a composition would not be necessarily or indeed so naturally expressed by an last form according to Sanah, and logy at least, as it would be by the bare stem As the file destroyer' is suggested by the Pahls ahdhinhil so the Pahl, trir also suggests the correction tdywichhil for the very animard tavichhil (Additined also = diafigures)

When the Gatha stood in the Pahlavi character a very slight mark only determined the difference between taris and tayas (sic). Spiesel koonly suggests that is and y have become inverted. How does tarished acquire the here needed ovil sense it being a substantive and generally used in a good sense? The Pahli word taraftar rests upon taraft = hidden and Ner (who is a high, although of course not an infallible authority on the Pahl) renders Menageksi. Vated as equalling 'nurturer' was first suggested by the old Gujaratt trir after the Pahl, which renders 'provider of nourshment. As to the omission of rems to accommodate the metre it has been said that it was originally gloss to hazasché but it is no longer possible to decide with any seriousness as to which word is gloss.

And remo existed in the ancient MSS, used by the Pahl, trir Omitting hazarcha we secure seven syllables and dereleka counting two this would leave nine in the last division

If we read a mace of (f) sh(s) mo as containing three syllables (which is

entirely admissible in a case of necessity), and drop the cha of hazascha (which is surely better than dropping an entire word) the line falls into order, but absolute and uniform exactness in the settled number of syllables could never have been original (cp S B E XXXI. p xlm) 'Declare Ye to me' is as much as to say 'Cause ye me to experience (good care for my pastures)', including the skill of general cattle culture, to console the Cow for the privations of capture. She bewards the woes of invaded territory

The Pahl, further considered, is full of the richest suggestion, having been the source of all later renderings, and being itself remarkably correct, although, like so many modern renderings, never absolutely so. That the Pahl should appear to render $rem\hat{o}$ differently from remem (?) in Y 48, 7 is not very important, and there seems much cause to believe that $r\hat{e}shh\hat{a}n$ is a false reading for $ar\hat{e}shh\hat{o}(^oun)$. The difference would be very slight in the Pahl character, and Ner appears to have read $ar\hat{e}shh\hat{o}$, see his $\hat{i}rshy\hat{a}luh$. A more serious question is as to $r\hat{a}mem$ in Y 49, 4. $Ar\hat{i}shh\hat{o} = arashh\hat{o}(^oun)$

How comes it that the tili saw the same word in both places? Have we here an indication for the correction of a text? Was the trir there conjecturing an improvement, and holding that immem should be read remem?

Ner's avinitmito does not possess the negative of interiogative emphasis. He probably read $l\hat{a}$ for h, but could hardly have mistaken $m\hat{a}$ for the prohibitive. Necessarily regarded as free, his rendering of the Pahl is valuable. He seems to connect the idea of 'protection' rather than of 'nurture' with $v\hat{a}star\hat{a}d\hat{a}$ (sic). The Pahl text of the Persian MS has $v\hat{a}st\hat{a}r\hat{a}d\hat{a}$ (sic) rendering parivarish-hunandah. I follow, as $v\hat{a}sn\hat{a}da$ (so DJ) = 'well-wisher' mistranslates $v\hat{a}st\hat{a}$. $V\hat{a}star\hat{a}d\hat{a}r$ may be coined from a denom

2 I have sometimes allowed the plural word 'kine' a correlative in the singular, 'she', or 'her', for the purpose of avoiding the use of the word 'cow' in a semi-poetical rendering

Here however I write 'them' for 'her', notwithstanding its awkwardness As to whether the Tashan geus was other than Ahura (so De Harlez, Bartholomae and others), we may say that the question is like that as to the Spēnista Mainyu, which, like the 'Holy Spirit', is now spoken of as a quality of the Deity, now as His co-equal agent

The Gnostic Demiui ge may find its origin from a misconception of this place. The name Gēush tashan[â] occurs in the later Zoroastiianism, but it is there still more seriously misapprehended. The murderer, or cutter (sic), of the Ox is Añgra Mainyu (see Haug's Essays edited by West, 3rd Edition, page 147). There is no question at all but that the Tashan gēus at least represents Ahura here, and I think that, when the eagerness for distinctions

has subsided into the calm of judgment the Tashan geus (in the Gathas) will be again regarded (with Roth) as practically Ahura Himself see remarks on 1 31 0 and 1 51 7 32 3dm dash6 Mardd Hiang followed by others, renders ratus as an abstract. I think that the Pahl trir is correct with his ratio. The word is here beyond any doubt a concrete See aha ratus in verse 6 which distinctly refers back to it, just as it refers back to the civil of time e verse 1

Gaoddyð (ep godkdyasam go + dhd = to norture) and thwakhshó (ep tralish, (edlishas) are oom. sg. to poetical apposition with ratså

For the possibility of nom, mase forms of the a declension or gandam (c) h(c) (= gandam(c) h(c)) and threatshar both of the a declension.

The nominatives appear to me to sound well just in the places which the words occupy Spiegel took the words as a composition such der Viehwach beflessen lineg bocken nutrition formando. Justi keenig saw a loc, in gooddyd (** stem comp gooddydm*), and an acc. cent in thred-lath (cp. thred-lath) The Pahl, trir gave the original cline as usual Anhad(f) is orderstood with rata's gnoddyd thred-lath Kien ahnem carries out the idea. Although on the whole preferring wild as a second pl. pret. of ras I hy no means precipitately abandon the more idiomatic wild ahnem = paran naddith likedit as governed by datd whom did yo appoint etc. I am inclined to prefer my older rendering dominantee to my later one having power. One scholar seems to prefer taking ddid as a nom. pl. cent. of the part, or a 8th pl. nor mid. in sense of pass. with kinkayanile as gen sing. Is thy regulation (?) for the cow thus that pas tures should be given her on the part of the possessor(?), and with thom also the care proper for the Kine?

This view seems to take gooddy0 threal heh6 as nom. a great advantage. Ditt4 is a 2nd pl. act. nor = ddh4ta or dddta

The Pahl without glosses would come out still cearer to its original, as with can mean by whom or by what and it should be so rendered, as it translates kettled the meaning of which the trir could not mistake So wide again in (b) should be read in the sense of hyad(f). Didd may well mean 'ye set, gave or appointed Riddhishahli (sic(?)) (so DJ) does not bring us any nearor khikayanto is it pidakkishah?

Hadd was curiously divided here, (as other words were similarly divided) into ka+dd Allo which partly renders it, might be taken as allih equalling existence (cp also the Sanskrit asli in a similar sense) The trir may have taken kadd in the sense of ever Whose existence time did ye appoint; (see other discussions)

Read as ordinary Pahlavi, we should have beyond a doubt who is

thy herd-master [] (b) to whom this authority is given? and who is the one who gives them pasture etc?, so I formerly rendered

3 As to Asha, we should be almost tempted to emend to Asham Otherwise I should regard the word as meaning 'with his sacred truth', a solemn 'truly' I am reductant to accede to a voc for a nom. As to the commonplace 'really', as the mere adverb of emphasis, I regard it as very improbable, and as quite impossible when applied to the non-action of an inferior being

The sacred word is most emphatic, and solemn, and could not be applied in a trivial sense Sareja Hang rendered (with nond(t)) (vera) non relinquens. Roth with Unterlunft (1871), both to srij. But the indication of the Pahl, as containing the idea of sar, gives, I think, the directly needed sense. I prefer sar(e) + jan = sinting back (the dvale(t) + hah and ale(t) + hah) with authority, a determinative compositum with the sense of the instraint the first member. Of course the bare stem sar(e) is better in place in such a compositum than any other form

I cannot accede to the interesting rendering of $adva\hat{c}(\hat{c}) sh\hat{o}$ by nullum-odium-habens (Haug), qui ne leur nuise en rien (De Hailer), wolu ollender (Baitholomae)

There is no question here of the good will of the Ratu who was so vehemently desired, but of his power. Could he be a ruler exempt himself from the $daibishvat\^o dva\^c(\^e)sh\^ao$ (Y 28, 6), and also able to hold those calamities afar $(adva\^e(\^e)sha)$ from the threatened people? This was the inquiry

That the Ratu, the divinely appointed rescuer, would be just and benevolent was a matter of course, what the wailing Cow desired to know was whether he would be an $a\hat{e}(\hat{e})shd-khshathra$, or, on the contrary, an ashra (verse 9), one unable 'to strike back the fury of the invaders' The entire question is as to the origin of sorrows, leading directly to the theosophic Y 30. The Cow wishes to know why she was created. Her Maker dramatically turns to Asha, who is obliged to confess that there is no ratu $adva\hat{e}(e)sha$, whereupon she, the Cow, weeps again (v. 9)

Line b requires special attention, and, as in many other cases, I would now modify the conclusions arrived at in S B E XXXI It is universal custom with scholars engaged on such difficult subjects to claim the liberty to recall, or vary, opinions which are somewhat old, most writers in fact changing their views from six months to six months. Line b is only in so far certain as to its meaning that it distinctly states that an answer to the question contained in verse 2 is not to be had. At the first glance avad(e)sham seems to contain within its idea the following ya, that is the natural result of the syntax (see also Haug, who however renders $viduy\hat{v}$

h) graphs sum) Of those questions those are not for knowing which But scholars avoid the abstracts where possible and prefer of these people that is by those people and this not sithstanding the following yd. Then we stamble on another prejudice some writers are solicitous to show on every occasion that they are nawro that yd may equal ydna. Hence we most have yd entirely severed from ara (lokini. Of or by those people shote (or if) not to be known how. Or more glibly. The people cannot know. This is very agreeable und pleasing as a solution to far and it may be best to accept it in default of better but, as we have often the meaning thlogs expressed by the pl neut nom, or nec. We ought to recognize its possibility here.

The construction Occision mid Oridicity ying is difficult when Occision mid Ocidicity ying stands be ide it, as another reading. This brings us to sharout (f). Reading the inoguage just as its stands, the first and obvious didea, which it seems intended to convey is what things approach infinence or more noon noot with sg verb (as arous). But here axolo those who exclude oil sense but that of the commonplace will hear nothing of things infinences as being regarded as oxerling infinence. In face of all syntax ond grammar it must be olways persons and indeed the people who do anything According to this the stars in their coarses could not have fought against Sisters.

Next comes the difficult ddrwg to explain which very able scholars simply read the Sansk. ddkrān = 'the lower ones and this with restricted to be the righteous makes up the good sentence how the npright treat the lower ones. (I thick 'upright however decidedit an loferior recodering here, even when accepting the general view which is presented. Erestratonko would be far hetter when taken in antithesis in ddring if reedered lower ones how the 'lofty (Amshaspands printings) treat the lower (mortals) the idea of 'uprightness or justice is not in all expressed in the connection the question is as to power see above).

But the first difficulty us to this rendering lies in sharaiti(f) I am especially pleased with the recognition of a non ereshedowhô at the nod of the sentence however enforced that recognition may be (for certain noish) writers seem to sever the syntax of the Avesta from that of the Rig Veda as regards the simple fact that the nom falls naturally to the and of the sentence) but what of the verb?

Is tharmiti(t) so for pl (cp jigerexad(t) (?) and other instances) or is the proper reading \$\sigma_{a}it(t(t))\$ after the ad class and a third pl.? We naturally hesitate to accept this latter suggestion but the word actually stands in some MSS. If we cannot accept $y\hat{a} = y\tilde{a}n$ as subject, shavaitê(ê) is apparently sg for pl, or $\hat{s}vait\hat{e}(\hat{e})$ (?) is to be lead, with Bartholomae, as 3^{rd} pl mid, that is, unless $hv\hat{o}$ understood is the subject

We have then 'how the lofty treat the lowly'. But the difficulty remains as to *avéshâm néd *vid(v)é yấm (or yéna) To return now to those words in connection with what follows, our difficulty is not only the forbidden (?) abstract 'influences' (neut nom) as 'exerting influence', but the nom form of ereshvãonhô, whereas we need the acc We should be obliged to render 'Of those things (partitive gen) are not to be known those which move the lofty $\hat{a}dr\,\bar{e}ng$ ' Possibly ereshvãonhô, which is difficult for the metre, should be read ereshvēng Some emendation seems needed Then $shavaite(\hat{e})$ may point to hvô, see also the hvô in v 4 with its vichirô 'Of those things (or by those people) are not to be known how He moves the lofty $adr\bar{e}ng$ (so shall it be to us as He shall will)'

Finally, to reconsider $\hat{a}dr\tilde{e}ng$, I have a strong distrust of the copied Sansk word $\hat{a}dhr\tilde{a}n$ The 'lower ones' is not a Gâthic expression God's sacred people would not be naturally described thus. One might suspect a shortened $\hat{a}dar\tilde{e}ng$, and consider the Indian $\hat{a}dar\hat{a}n =$ 'care', 'solicitous attentions', (rajnakritadaram), 'how the lofty ones carry out their cares (for men)'. Moreover 'treat' seems no easy meaning for $shavait\hat{e}(\hat{e})$ governing the acc Shu = chyu means (secondarily) to 'exert moving influence', 'how they impel, advance, the $adr\tilde{e}ng$ ' would be closer, even if $adr\tilde{e}ng$ means 'people'. After all the difficulties, would it not be well to glance at the original translation, shattered though it be?

The hint of the Pahl tilr has at least one signal advantage, it is certainly concrete. The 'files' or 'lights' (cp $naoch\bar{e}b\hat{i}\hat{s}$, and perhaps $s\hat{u}ch\hat{a}$ Y 30, 1, 2) are at least physical objects, and, according to some expositors, all the more likely to be mentioned, 'how the lofty ones move the stars (of destiny)', or 'what things move the lofty (ereshvenallarrainal

No explanation is entirely satisfactory, but, if the text is to stand, I suppose that 'By (?) these it is not to be known how (?) the lofty ones

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carry out their purposes (?) is about as little wide of the meaning of the composer as any rendering

Next to that I would place of these things those are not to be known which move the iofty fires (this, on account of the appearance of avai(f) shawn yd). But if yd = yesa and ereshevilg is read then I would render

Of those things these are not to be known by which He executes His pur poses. He is the greatest of beings to whom I will come (without seeking an answer to the perplexing questions) with the utterance of invocations

Agritio (cp measures Y 28, 5 and measures) describes Ahura see the next verse. There can be no objection to including the Deity among the hata in view of agritis beings are not necessarily creatures. Even if a separate Gená tashan is meant, he must at all events be regarded as heing like the Spénita Mainyu (see above), a representative of Ahura. The fact that agritia is applied in the later Avesta to Vayu, Mithra, and to the glorified Zarathatars should not militate against its application to the Deity or to Spénita Mainyu, here in the Gátház. To refer the word 'strongest to the wailing Cow or her soul seems a mistake one writer would render great est of beast (?)

But if he (or she) was so 'powerful' he would not bellow in his woes as here (it is the Cow fem, which is elsewhere so prominent in the Gathás). Zarěng at first glance would seem to express the acc of goal the things come to (see Spiegel and Bartholomae) hut this would force us to separate hâtân hed aquisto from hed etchiró Alaró and from toakâ gênê to which it may well refer as practically equivalent to Alarda and this notwith-standing the oblique diction in the third person. See the 2nd person in v 5 following the 8nd in v 4. It is to be noted that yahsada sareilg is no natural way to express to whose calls

Yahmdi with a verb to come in the immediate connection, can never be dat. for gen 'To whom as 'to his calls would be the proper rendering Whether Asha can be said to come (jimd) with the production of invocations might be a question but hardly with those who identify Asha with the holy congregation at every step. The matters in hand are so momentous that Asha might well be represented as making appeals in the matter to Ahura (He being referred to obliquely in the third person). He is immediately declared to be the saidre marriato and this seems to contain a certain echo of saring although not at all in apposition with it.

Otherwise jimd muit be a nom. pl. of the verbal adj., or noun cp maind to whom the coming ones have made (77) lavocations or to whom they are (or all are) coming. I do not think that the difficulty is sufficiently great to force us to suppose a new speaker

If it were, the Geus tashan might be considered as rejoining to Asha's report that the questions could not be answered, but, while this relieves the difficulty as to zavēng jimā, it creates a difficulty as to uojisto Asha's coming to the calls of an aojista is equally difficult. And Asha, as expressed in ashā, is far more probable than a wholly unexpressed subject

If $h d t \bar{a} m h v \hat{o}$ a opist \hat{o} can be separated from the marrist \hat{o} hv \hat{o} ichin \hat{o} Ahun \hat{o} , ath \hat{a} ne anhad(t) yath \hat{a} hv \hat{o} vasad(t), then of course Asha is the Immortal who comes to the a opista's calls, but what would be the a opist \hat{o} ? Gav \hat{o} is generally recognized as fem in the Gathas (see above), its mass use not being probable

The masc urvan of the Cow would not be likely to be understood immediately in connection with the word gavon expressed in the fem

Keredusha is difficult enough. Some able scholars seem to suppose that we have only to copy any Sansk word which looks like it, as in the case of $adv \bar{e} \bar{n} q = addv \bar{e} \bar{n} n$. Take for instance $\lambda vit =$ 'to spin out' (an offering), we might hold $\lambda evedusha$ to be $\lambda vit(a)$ (the a for t by sandly, or false writing, cp ukhaha) + the suffix $us = u\hat{s}$, 'in weaving invocations' (cp $ufyan\hat{s}$). Or, if uvavadhusha is allowed to stand as an integenom plemase of the perferant, we might think of a plural from a possible $\lambda evet-vah$ (cp $v\hat{s}dva\hat{s}$), 'to whom those who come have made their invocations' Even a sociative instremight be considered 'to whom I will come with the one (?) making invocations'

Or, looking once more for an outwardly similar word, we might query whether $keredush\hat{a}$ could be an instremeaning in want, in my need, cp $kridh\hat{u} =$ 'defective' for meaning, and, for change of suffix, cp $van\hat{u}$ and $van\hat{u}s$. At last turning to the lints of the Pahl writer, we may see a form from kar (Cp kritvan for meaning, and, partially, for form). I prefer an adverbal instrephene har (usa) = 'with zealous' (uttering) (cp hriti, and, for varying suffix, cp riti, riti, piti, piti, piti). Keredushâ as a noun of action governs $zav\bar{e}ug$

Pahl Valman, as it may be gen by position, should be rendered as equivalent to $av\check{o}$ valman = ahmdi The translator evidently had a text reading $\check{s}(k)y\hat{e}(\check{e})iti$ before him (or mistook y for v as often), hence his 'peace'

He elsewhere has no difficulty in rendering shu He it was who originally taught us that shu equals chyu (see Y 33, 8), (also determining for us the root meanings of almost the entire Zend language)

As ordinary Pahl we should be obliged to render, as I did formerly, 'who comes into activity upon invocation, [that is, when they call upon him thus 'Do duty and good works, they (he) would do them'] But this does violence to mûn avo zak (which I think is here intended to mean 'to whom'),

and perhaps also to coldingen. In other words the passage cannot be translated as ordinary and undi torted Pahiavi.

Ner misread the dishith of the Pahl for ashddin. He renders wan in c by yah, which would be proper if wan were considered as if it were occurring in an ordinary Pahl, document.

4 liang rendered literally satur? = sadicans as a nom ag mase, and of sature (?), mainsta = scientisismus (t), reletie of = pro operato as dat, of a noon from the simple perfect stem (?) pains-chithit = exceptacit (?) (contra (?) decasque kominarque et quae) pro aperaturo = careshaitê as dat of the aor for, participlo (?) (18.8)

Splegel much hetter but incompletely (1859) Ma da ist es der nich am besten der Worte erinnert die er (?) gethan hat (?) rorher ehe Diecus and Mensehen waren I say incompletely but seo hio in v 8 with possible reference to shacusti(t).

To explain liang seems the mockery here and so, often but it must not be supposed that satire is my intention. Occasionally his eccentricity and egoism may tempt one to be more full but while his statements often need no answer yet his work was inci iva and has had good results in helping as to understand that the Pabl. and her should never be imitated as to their grammatical farms which are often intentionally free, often quite erroneous, and often beyond our power to criticise adversely as they often follow un longer recoverable texts.

In the very proper endeavour to reduce the meaning here to the most common place aspect which it will bear we might first translate. My risk is most mindful of the evil laws which have been followed bitherto by Demou worshippers, and of the holy laws followed by hely men and what laws they shall bereafter fulfil. He is the decider that is nothing shall escape time (marrible) so to us in His final judgment shall it be, as he shall will

But after this reduction of the meaning it is impossible to dony that the pa sage is most striking and may mean much more than what we have rendered. The emphatic hed and the athat yathat with the repeated hed (see also the hed objild of v 3) and the sovereign rangiff) look as if rangiff) must express somewhat of the force of the antar? Have we here a crying back to doctrines which preceded the Dualism? And is God here declared theologically sovereign?

I cannot believe that this great idea was fully intended here—for in these leastimably valuable records of dualistical speculation—it is hardly possible that Abura could be absolutely described as sovereign over the maber followed by the Dac(c)vas—or their worshippers—but I think that the idea of decree—is strongly present in saver? as well as that of command

And to defend this, I hold that the allusion to the Daê(ê)vas is somewhat subordinate. For instance, they were certainly not included in the almost sacred $n\bar{e}$ here applying to the 'saints'

The 'us' can never mean 'all men' in the Gâthâs The emphasis in the verse, or strophe, is first on Mazdão maırıstô hvô (see the $hv\hat{o}$ preceding verse, where He, or His Tashan geus, is also described by a superlative. aonistô), and then the emphasis is on the savarē fulfilled by the saints with subordinate mention of those fulfilled by the demon-worshippers (and this notwithstanding the prior mention of these latter in the veise) The question in the entire piece, as in Y 30, has reference to matters of fate, rather than to matters of justice The Cow bewails her fate. Asha answers Aliura that there is no Ratu who is exempt from sufferings, or able to avert them $(adva\hat{e}(\hat{e})sha)$, and that there are things which are 'not to be known', but that Mazda, the Being addressed, is well aware of what he has predestined for his faithful to do, as well as of what Angra Mainyu has commanded and predestined (?) for his worshippers Ahura therefore can decide the matter as to the woes endured by his saints He can successfully limit them 'to us shall it be according as He shall will' We are in His hands, and, notwithstanding the evil commands and decrees of Angra Mainyu, to us aipî tâis anhaitî ustâ (Y 30, 11)

As to the etymology of $savar\bar{c}$, if that must be decided upon, one would naturally think of sah plus the suffix var for van, as in harshvar (?)

Roth however long since made the important comparison with $sasv\'{a}i = 1$ in secret', (so $sasv\'{a}rt\~{a}i$) The meaning of the word must, as always, be determined by the context. Here the etymology is difficult

The passage is one of the most important of the vestiges of antiquity, and to mention such places without a full discussion of their possible meaning is to allow the possibility of some of the gravest suggestions ever made to escape notice

The presence of even hints, or half-meanings, is of great importance For the vague hint of one writer becomes the defined creed of another, and a half-meaning expressing a vague surmise of some profound truth may be present in language which, taken as a whole, utters only a commonplace Such passages are not translated, where the vague intimation is utterly lost sight of, and they abound in the Avesta

The Pahl tilr makes an impression here even on those least familiar with his opinions. He is not followed in his renderings of pair-chithid(t), aipi-chithid(t) without receiving for once an acknowledgment of his initiative

5 Haug's views here are again painfully rash I note the fact solely to put Asiatic investigators on their guard

Deaidi is rendered in wirdque explained as literally meaning in the twofold and freely both Feraidbyl equals adjuvantibus (?) explained as concerts treibend ere hijvôl (?) = rectum-amanti (?), and frajyditil (with more reason) = porro existents

One scholar seems to suggest the readings ere keyyo and fekuyar to hay we not be brought out of the hand of the bonocrable husbandman into the power of the exil fray fitth in the scuse of Haug (t)

We might consider the reading aked (for aked the word once stood in the Pahl, character and initial a equals a or d). We two have been beseeching. Or ake? might be considered as the enaugmented pret, and so, as the improper conf. May we two be praying

Then again ahrb (so reading) might equal (a)erds. These suggestions initiated by Roth are as usual, brillant if at the same time a little suspicious. Ahrd or ahrb = are or reds are to a certain degree, superfloous, if taken with frimemed as an auxiliary. A verb is certainly needed beside frimemed but in instances too frequent for citation the verb if it be a form of ah = to be is understood.

The Pabl trlr is not responsible for my former exclusive and now alternative rendering for aheda = in, or for the two worlds it was of course Hang s, and was well grounded upon ahedo in 1 29 2. (See h 1 J 2)

Mu-dam might possibly equal suchtime here as in 1 40 1 where a play upon words may be intended asking for wisdom but here in the Oathals and with forms of Mo dat dh) occurring in nearly every verse it is of course improbable. A vdo = the productive the mother (Com)

The elymology is obscure The Pahl, does not discuss but transcribes. her refers to ay = to drive followed by Spiegol (see below). Hang to just with the a prir, the indefenits (?) The indestructible is hardly a neat expression for the original or 'mother

Justi to ak? where indication is followed by Bartholomae see the P W ak? = 'cow We might say that this finds its test explanation in the Zond a 1? What has the the secred Cow to do with the demon ak?? The Zend word ought to be cited in the Sansk. dictionaries. Others might suppose ji jins = 'to make alive present, plus the profix cp the 4th Sansk. jyd = the earth, and mother' azi = dji = 'the mother initial \(\mu \) in Pahl. representing a or \(a \) a da = dxydo (?). Deaud! has been nost sagaclously rendered by Roth as a first dual (caid! = cak! as maidk! = mak!) dcaid! = dkraid! (which is very possible) as from the root du. We two pressed Marda with questions. This certainly looks smoother than when deoud! is regarded as a noun and the suggestion is of great value but du is used in the Aresta elsowhere exclusively of oril beings.

The rendering zah $\hat{\imath}$ pavan \hat{g} pavan \hat{g} points to an adverbial instr $\hat{d}v\hat{a} + \hat{d}\hat{\imath}$ = 'in double-sight', 'in doubt' (cp Indian $\hat{d}\hat{u}\hat{d}\hat{h}\hat{\imath}$ (?) = 'having evil view', and $\hat{a}\hat{d}\hat{h}\hat{\imath}$ = 'longing', also $\hat{d}vay\hat{a}$ = 'the state of being double-tongued')

See the entire connection dealing, as it does, with questions, see v 2 answered in v 3, see also the doubt in v 3 $n\hat{o}id(t)$ $v\hat{i}duy\hat{e}(\hat{e})$ $(v\hat{i}dv\hat{e})$

The verb, in this case, would be the frinemia carried down, as often $E_lezh(e)y\hat{v}\hat{v}$ is not difficult of explanation. It is, according to the indication of the Pahl trir followed, I believe, by nearly all but Haug, to be brought into its original shape as $erezh(e)y\hat{v}\hat{v}$, or $erezh(e)\hat{y}\hat{v}\hat{v}$. Nothing is commoner than for the constituent parts of the letters y is and v (English w) is to become confused in the venerable MSS, and also for some one or other of the pen-strokes to fall out, x_{2}^{2} is a data sequent transcriptions (cp $y\hat{v}\hat{v}\hat{v}\hat{v}$) became x_{2}^{2} in the course of frequent transcriptions (cp $y\hat{v}\hat{v}\hat{v}\hat{v}\hat{v}$) became x_{2}^{2} in the fact already mentioned, that, in x_{2}^{2} , one of the most important MSS, no distinction is made even between the signs representing such differing letters as long \hat{v} and long \hat{v} and \hat{v} are \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v} is a data sequence from the root \hat{v} , or \hat{v}

It has three syllables ere = m, and e before the j is superfluous Frajyantis to jya = 'to overwhelm', the Aryan j again not changing to z, so indicated by the Pahl trlr, followed by almost all, except Haug, whose suggestion is interesting, but rather too advanced, and alien from the tone of the Gâthâs 'Sowie die das Rechte Liebenden, und die Vermögenden, vom Weiterleben unter den Lignern befreit werden' (?) One writer eites the Pahl as rendering vao by avo valman

A question arises as to what word in the Pahl tili translates $ahva(^{\circ}do)$ It has been supposed that tahhshahaha renders it (of course freely). But I greatly doubt that opinion Tahhshahaha, like taha, nay properly express $fr\tilde{e} = fra$ (see below) Or it may, like taha so often elsewhere, have reference to zastahs, and be either gloss, or emphatic iteration of the idea in dastah (sic) Is $ahva(^{\circ}do)$ translated at all? If not, we may have a most significant confirmation of Roth's view Ahva(0) and ahva(0) may not have been translated separately because its force was expressed in franamam Otherwise where was the translator's first person taken from? The trli may have seen $ahva(0) \cdot franamam = a$ we two are praying, and freely rendered franamam = a am praying or 'worshipping' Or was mae(c) a sufficient expression of the first person to him, as it may be also to us?

Frî was no unknown root to the Pahl trli, see $f_i(i)y\hat{a}$, $f_i(i)y\hat{a}$, and $f_i(i)yai$ rendered by $d\hat{o}st^{\circ}$, we therefore conclude, as it is only possible to conclude, that the trlr had some such reading as $f_i(i)y\hat{a}$, $f_i(i)y\hat{a}$, $f_i(i)y\hat{a}$, $f_i(i)y\hat{a}$, $f_i(i)y\hat{a}$, and $f_i(i)y\hat{a}$, $f_i(i)y\hat$

MSS before him. Piran gamanth is most valuable hamparatal intelligently free (possibly fermulaby) was divided form 1 + ...). The gloss more than the λ was probably occasioned by the false reading of fr neuma.

The other gloss are all intelligent. See all hily modifies frontinum hy probration lie refers a yelo to a = to delvo as describing a cow of three years, and fit for use. Find like band give emphasis to the separation of the wicked

The Persian text reads feardman but this is merely accidental

6 I am vory far Indeed from vehemently repudiating the Pahl translation for rafile real aprehens, (it may be mentioned in passing that one writer is a little too hasty in easting a slor upon this rendering. He thinks that the labl trir rend rashapeskn the corrust Pazand form and as he anpposes easkapisha to resemblo rafal he would have us Indulgo in merri ment at the expense of the tric for copying the form of the word but it is very doubtful indeed whether the trir was aware of any such lettering as rashapishna. If he transliterated at all he may well have under tood the syllable er which is of prime importance to the word.) Ruin as the object under discussion in the entire chapter is by far the better meaning for milit not so however in 1 48 0 where it is also possible but not so probable. If I were to follow the example of recent writers in other cases I should suggest two totally different words for the two places It is well possible that the Pahl, trir is right in this place and wrong in the other Onlylons drifted from one document to another and translations were sometimes mechanically repeated

I therefore compare the Vedic rapes in the sense of inspired trath root of vi w (?) = to weave or rapes but I add an emphatic alternative in the sense of the Pahi trir not discussing an etymology except to recall the fact that rop = to cast might well convey the iden of overthrow or scattering in an ord sense the measion sow being secondary

Vydnayd seems awkward; its meaning is however well indicated by the Pahl followed by Roth and others. I should explain the etymology as ct + d + nayd from nt = to lead cp for form, and for meaning r in and ct dividing. The word is an instr = with discrimination

The Pahl trir does not render cydnami in 1 44 7 as amor rabdanki = mean er tut (1). The excismation point is not mine. There is no such word as rabdanki in the place but one is oot surprised at such mistakes, as the Pahlavi sliphabet requires close study. Asiatic scholars should be on their guard against Haug's reodering for aled aki cistle (7), mass retain possidens.

He renders ratus dominus here and ratio in v 2. The word is con-

crete in both cases $Ah\hat{u}$ as a nom masc is quite important, cp also $\hat{v}a\hat{e}(\hat{e})t\hat{u}$ as possibly in the same form. I am not aware of any exact Indian analogy

The Pahl trli rendered what now stands as \bar{e} in $\bar{e}vaochad(t)$, as if it were separated and more extended, by pavan pûmman

As he treats \bar{e} e \hat{a} (?), \bar{e} e $\hat{a}n\hat{a}$, and \bar{e} e $\hat{a}onh\hat{a}$ in the same way, it is only reasonable to suppose that he had $\hat{a}onh\hat{a}$, or some other word meaning 'mouth', in every case before him, or else that he so corrected those meaningless (?) fragments See just above for a justification of $vish\hat{a}pishn\check{o}$ as a rendering for $vaf\hat{a}$'s

The question of the woes of the kine is never lost sight of I think that 'possess a Lord' in view of Y 29, 3 is rather better than 'consider a lord (as an authority)', although the latter is more idiomatic as Pahlavi

Ner perhaps meant 'the clearing up of the ruin' He curiously renders ahûîkîh vindishnö by svâmibhrishtasya (sic) It is haid to say whether he meant 'the fallen from the lord', seeing vindsishnö (?) for vindishnô, or nistô (sic) for vistô Or could he have had in his mind's eye bhrijj (!) in the sense of 'prepare', 'provide'? As the Pahl is intelligently free as to the application of tatashâ and thivâ, so the nirmitavân of Ner seems to show that he did not fail to recognize the perfect

7 The 'māthra of fatness' (hardly 'of invocation') was the holy revelation, which (indirectly indicated in the volû vâstiyâ Y 29, 1) protected and prospered husbandry, supplied material for the offering, food for the cattle, and for the consumers (cp Y 28, 10 varethyâ siavâo) $Hv\hat{o}$ urushaê(\hat{e})ibyô = $hvo(a)iushaê(\hat{e})ibyô$, a reading long since discovered by Darmesteter from the Pahl trlr, is attributed by one writer to another who received it at third hand

 $\bar{E}ed$, or $(\bar{e}\ e\ d\ vd)$ (sic) are parts of the same shattered word, or words, which we have in Y 32, 16, and in Y 47, 2, but in a still more corrupt condition, and they are invariably restored by the Pahl trlr to a consistent form, that is, they are translated pamman

One writer is actually not aware that an attempt is here made by the Pahl trir to render the text, and in fact the mechanical order of the words is inverted. Some, following authority, read $\bar{e}e\hat{a}v\hat{a} = av\hat{a} = \hat{a}v\hat{a}m$. This is a brilliant suggestion, but hardly tenable. Haug read $\bar{e}e\hat{a}v\hat{a}$ as $y\hat{a}v\hat{a}$ (?) = tempore (?)

The case is simply this Ahura declares that he appoints Zarathuśtra (thwâ) as the needed Ratu, who was to declare the provision for salvation, the vohû vâstryâ, the varethyâ varntyâ sravâo Y 28, 10, the ereshvâ ukhdhâ Y 28, 6, the māthrâ (1âdâo) of Y 28, 7, the māthrem âzûrtôr§ Y 29, 7,

the sasade (quishata) for which haden m calk(s)dhrahyd was needed Y 20 8 etc. in harmony with this we have in 1 31 8 (he rd) threakyd double = pagein plumman followed by all (inadvertently by some) Io 1 32, 16 we have sed not restored to its form doubd by the polymenan of the Palil trir so again in 1 47 2, we have ed all Hi ed ulhahdid cankent ced all (donha but see below) mananho till finally (1 29 7 may have been composed later than other sections) we may have the scemingly senseless ced rd reconstructed once more while to show the exceeding great probability that the trlr emends correctly see the remains of the old error (*) still adhering to double fully written in 1 29, 11 mainy us hache third cedouble (sic) fol lowing fromd siehal caochanhed) In 1 20 f we have the same conjecture apparently erroncoo ly made which had been correctly made el. owhere soveral times or el n the trir reproduces as ofteo on ancient Zend text differing from that which stands copied beside his nwn. As the trir had so often hit open the truth I think he correctly reconstructs ed ed (?) into double or some jost word meaning mouth here.

But this last case leads me to inquire whether he may oot, as to some of the cases pot us on the track of a new stem E(e)d occurring four or five times, might possibly be a corrept expression for and here, = instr of T(e)na = dad = 'mooth The letter g elsewhere more than once represeots on alized loog d (1) Compare (the film (the first amenit for ameshing spent ng = ameshan(s) spendan(s) { was sometimes written, or miswritten, for the two letters it blended into one hy ancient custom

(cp for hm) Surely this lies closer than the explanation of { = 10 = y If this coojecture is correct, (it is of course given with reserve) of would

be exceedingly well in place as meaning indeed here (op Sansk, ed). Wn should then regard the c(s)4 mil (1 82, 10 and 1 47 2) os equalling and and not needing full reconstruction whiln delianted would on the contrary show the later creeping in of the form ¿ad, and its blending with the text. At all events every fact shows that the Pahl trlr Indicates the reconstruction of some word meaning month in each of these cases where doubt does not clearly stand and all commentators suggest omendations. The Pahl, read as no ordinary text would be rondered. He bestows bounty on the worker but sal before Landar may represent the verbal prefix the worker to 'the completing artificer' Maretal (f) by may have been rendered with an eye to an niymology 'mar being seen as = smar and the allusion to 'reciting priests is not inapt.

The glosses are harmless but useless Notice $vik\hat{a}cayati = vakhsh\hat{a}n\hat{c}d$, so also elsewhere forms of vakhsh are rendered by those of $h\hat{a}c$ Spiegel boldly renders Ner b 'Ormazd vermehrt' I confess I am at a loss how to render either kac or $h\hat{a}c$ as 'increase', but I am nevertheless strongly inclined to think that Prof v Spiegel is correct here. An author should be rendered according to his context, and the meanings 'make appear' and 'produce' come together in the word $paid\hat{a}yish =$ 'production'. Ner follows the Gâthâ more closely than he does the Pahl, although he is influenced by both

8 That this strophe, or verse, is in immediate answer to the question in v 7 needs not to be stated Ahura is the speaker in verse 6, with which this v 8 has the closest relationship. This requires Mazdão as the proper reading in b, and likewise makes it desirable to take that gen in the sense of the dat, (see the dat in the sense of the gen in Y 30, 1, and elsewhere in the Avesta, as well as in the Brahmanas), or else, vice versa, it shows that Asharcha stands in this sense of the gen That Mazda, occurring at every point as the name of the Deity, should here be used as an ordinary acc pl. = cognitiones, Sprüche (Haug), or an instr, and indeed in the sense of 'from memory', I do not regard as probable (The rendering 'from memory' had long circulated) The composer's wording is obscure enough, but it is not probable that he should positively have intended to mislead his hearers in the Gâthâs In the later Avesta we may have a play upon If the instr is read at all, the only sense resulting could be 'with the help of me, Mazdâ', or 'in accompaniment with me' (?), and, 'as my agent', ('I myself, as the source of revelation, really declaring the doctrines'), but the name of God would not naturally stand in the instrumental

As to the names Zarathustra Spitama, the last was a family name, the etymology is obscure. I should be inclined to refer it to the root of spayathrahya, (spi = cvi). The form seems a superlative, the meaning the 'most august' Zarathustra has only its last member clear, ustra = a camel', acpa = a 'horse', and ustra, were common component parts of names. Zarath might mean 'glowing' and refer to a light colour, 'yellow-camels' might be the sense, as Frashaostra meant 'fleet-camels' (?). The form might be the weak participal stem of zar = hri (cp. harriactacounter(arrivation)). An erroneous opinion was, that Zarathustra = zarat, th = t (irregularly). An erroneous opinion was, that Zarathustra = zar = zairi = and tusht (?) = Tistrya = and tusht 's and so 'goldenstar'. Then Haug's views were eccentric, zar = ar 'sing' and ustra = ar uttara = ar weiter, and so 'excellent-singer'. His later view is hardly better, ar ar 'old', and ar ar 'superior'. A man's name should not be explained from his distinctions, or his history, in cases where it bears a strong

likeness to those of his kinsman. Hang capped the climat of absurdity when he found the name of Zarahu tra in the Rig Veda. He fields him described R V VII 87 7 as den die Lente con sentem Eigenthum retrieben haben so in R V X 8., 30 ho reads Jarudashtir Zarathuštra. The word means fold man age and is so accepted. The name Z after having been rendered distinguished by its great bearer acquired sunctity and was later applied to a class of chiefs, or Dasturs

The above remarks are made in no hostile sense against the energetic Hang but as a caution to students in Rombay where he was well known it is better to regard charekerethed as equalling counsels rather than deeds. The root of kratu may be accepted for it. Hudem m seems figur atively used as position standing good footing in the community (cp. Sk. dama + rw). It contains some of the elements of hushit: cp. sudahema = peaceful times. Haug referred the word to rw + dhmd = das Begusterung weekende. Redefeuer (?). Others reading hud mim (for hw + ddmim) render having good wisdom.

The emendation humandaldy : (cp. L20) has been very cleverly suggested er will aus seiner Erinnerung (ma da) vortrugen was ihm ini Gedachtniss geblieben con univerer steds Dydi might be 1st sg pres mid of a dd = Indian dd (dydti) op niraraduya io the sense giving a share. Therefore I will endow him with the high station of a prophet. But it is hard to shake off the impression that we have here the remains of a daideli infin. for Imper shortened to sait the metro therefore I am to give him (ralk(e)dkrakyd has three syllables). It is also not impossible that dyds may be a shortened daydl from dd = dha ep. nidhayad(f) etc. Another compares dd = to bind which is hardly need in the needed sense. My text of the Pahlavi, I trust, needs no defence. The Parsi-persian gives the proper version with Is cp. moi I read condid as indicated by the Pahl. text of the Parsi persian which is rindid or rinded (Zakae = he this one'). The Old Pahlari-Parand glossary reports randits (sie for rindido) as a past participie, and if it be such of course it sindido may mean I obtained see the Oatha. The word charate was obviously chosen on account of its resemblance to the first syllable of charekerethrd but it is not far out of the way and may possibly be of identical origin with that syllable. The trlr refers hadenim to doma = abodo The glosses are harmless, her also read II with the Per but he orra, as I think my distinguished predecessor Hang also did in reading windid as a 3rd person sing rather than as a first pers. O. Khshunmën ërddens the reading before some carlier Pahl, trir would give I who lament (the verb was understood as being a repetition of raceta) I who, being of miserable mind (Lishan + man) lament the

will-less (sic) and illiberal one, or, his arâd being understood to show merely a text once read, $\bar{e}i$ âdem (one MS has \bar{e}), we should be perfectly free, while following his indication, to render 'the inefficient' (to râdh) one. His rendering 'of sorrowful mind' may be of the last importance, see below. As to $\bar{e}r$ âdem, it should not be forgotten that the Gâthâs are excessively elliptical, and $\bar{e}r$ âdem (cp râdhemcha in Y 9, 23) may be, after all, a noun in agreement with anaê(ê)shem, and governed by the force of raostâ, as in a form of rud understood. The extravagant and ill-prepared Polemik, which has so long prevailed against the indications of the ancient Asiatic commentators, induces us to pause before rejecting their least probable suggestions. But the reading $\bar{e}r$ adem followed by some earlier trir has, as so often, great value aside from his translation of it. It may well be said that the Pahl trir has his chief importance as indicating the texts which were before him, and totally apart from the exact views which he took of them

His perhaps erroneous rendering here raises the interesting question whether we have not the augment before us (cp $\bar{e}vaochad(t)$), 'I, who broken-hearted, have obtained for myself the will-less (sic) one, the voice. I, who indeed (ma = sma), or I, for myself (ma adverbially used) 'But $hhsh\bar{a}nmain\hat{e}(\hat{e})$ as dative also suits, 'for myself, the one of miserable mind', see below on the Pahl I have reported the other excellent rendering 'for the wounding' = 'wounded' with change of accent (cp for general analogy hanmana = 'with a blow') It is admirably appropriate, but seems now neglected De Harlez and others have thought hhshna present

Pahl That akhrāstār rār $\hat{\imath}$ atālbāno means on account of the non-suppliant, the powerless' is proved by paran tūbāno khrahîshnîh in line c, (see also Ner's gloss) Spiegel had only mānishn before him, hence he was obliged to render the Pahl as he did Ashāyedo mînishnîh (so DJ and the Pers MS) translates khshānmēn (\bar{c}) (kshan + man), a fai from improbable hint But

the trir may have seen Middle). In an earlier MS, in the Pahl, character and Ih in that character is represented by a which all o represents a life may therefore have read and i, and thought of a + thi regarding the n of oil da as accidental and superfluous Santhi before m the mal a having been suppo ed to influence the preceding 1 as it does in your and the fem acc of the a stem everywhere as laternal Sandhi. Ashimu n may have equalled to him n + shd + man = of sorranfol mind (brokenhearted) It might be supposed that he read addaminated (co J f) = ta me a grelf the broken hearted one but hi Mb read e and as attached to radem = iridem = aril! I gravely doal t whether his hint ought not to be followed as the anir admi sible one. It is exce lively and sad signi-Scant. Abshinger tradem = I corrowful have obtained at Lh h In(u)main! I have established for the braken-hearted would be bis rendering emended (ee above) and the number of in tances in which his ladication give the most critical solution is immen e. As ta kud! note that the usual curious true lation of the salistle dd does not occur close beside ch que. It is removed somewhat by intercepting word and I followed as in 1 29 by allo which may have been meant to expre a exi tence. Sen the remarks on the labl verse 2. As to whether offe equals is or (with dubuhno) di pensation-esi tence that is the duration of the di pen ation or not. one thing is certain, and it should be carefully noted and that i that the ldes of duration is no t positively intended here. See it expressed in the gloss. Is that time ever coming?

As ardinary Pahlasi 1 read formerly 1t is the unprayerful man on account of whom 1 am powerles. Unwished for is the thinking with filliberal giving (t) etc. (c) How is that giving always (t) etc. The glosses are erroneous, but harmle s er did not read om and therefore of course does not refer aidle m, to it.

He first considered ask lyed with halk = in handamand = aih1n (? ta ih1 (ep. chan (?) = rejoice"), the a being regarded as pos costag a nasalization of Sandhi and then in his gloss ha readers what he regarded also as gloss, that is albhano

10. That husheits should be read simply because the majority of MSS so read, while others produce hushill it as a sateanuling departure by some able writers from their receat practice which was to go to the face, not only of the majority of MSS but at all MSS, and that, at every step Ai(t) bby = to there (tribesmen represented by the herds). I a is nome, pl. nir referring to aego and khahathremeha Or It may be instruge. connecting rea/(t) with dai(t) such a ruling that (y-tna) It may bestow well-ordered domicil inty life and happiness. Aego is regarded by some as equivalent to account.

otherwise it should be referred to the root of δkas , uch, uchyati The Pahl, aside from the gloss, might be read in $c \cdot {}^{\iota}I$ of that, O A., of it from, or of Thee, I think the first possession', so, literally

11 Masha, nom pl ntr (or masc (?), cp perhaps jima (?) Y 29 3) in agreement with the three neuters Ashem, Vohucha Mano, and khshathiem One scholar sees in it masha = 'O ye men (?)' Another emends (ma) (?) amasha = 'O ye immortals (?)' (Haug's suggestion) The name Amesha Spenta belongs to the later Avesta, we have only the beings, or personified attributes, as yet, in the Gathas Then again mamasha, so reading, might be a 1st sg conj (so Haug, as to form only) of the redup 100t of maksha, mahsh (?) = mash, as taksh = tash, but a first person, although a striking interruption, seems too advanced Consider also mam (mam) asha, mam as governed by paiti-zanata, but see below

Fråkhshnenê(ê), root khshn $a = j \tilde{n} a$ (so Haug rendering sapientia, and zum Erkennen) Renderings are: 'Sprechet mich also nur, o Mazda, einem Versorger zu, zu grossem Lohne (?)', 'nehmt ihr mich auf, o M, in die grosze fursorgliche bundesgenossenschaft' (?) Better 'Assign to us your aid' (see below) The Pahl's kabed is very general, pointing only to the frâo, but it recalls forms of priksh, prakshá for instance, and this explains admirably frahhshnê(ê), frakhshni in the sense 'to satisfy us', 'in satisfying', cp Yt 19,48 frakhshnı ustanô-chinahya = 'ın the satisfying of his love of life' That passage has been otherwise inadequately, I think, but still cleverly, explained by an able scholar as 'caring (frakhsni = * prajni) for the saving (?) of his life' First, I do not think that chinahya means 'of saving', and secondly, the gen after * prajni = 'caring' would not suit so well as the dat 'To satisfy his love for life', or, 'in the fulness of his love for life' is better Moreover ın Y 44, 7 the MSS show frasnê(e)nî, and frakhsnınî beside frakhshnê(ê) Is it possible that the reading frakhshnenê(e), and frakhshnenem (one MS at Y 43, 14 has fråkhsnenê(e)) should give place to fråkhshne në? One very ancient MS has one at Y 43, 12, fr allshnenem has two variations and we have only Y 43, 12, 14 and Y 29, 11 to contend with This would give us 'to satisfy us', while the short a of one MS enables us to read frakhshnê(?) $n\bar{e}$ Otherwise we are confined to the unheard-of suffix onena, if prikshwere compared, yet the meaning 'to satisfy', or 'in the fulness' is well adapted everywhere Possibly frakhshnê(t) [oni], and frakhshnenê [onem] have different roots (?)

If however khshnd is the root in both, I would not render, 'assign me to a guardian', but 'assign to us a helper (avarē with change of accent) for our guiding', dat infin in $an\ell$, cp $dh\tilde{u}rvane$ Or, with frdkhshnenem in riew, it might be loc 'in guardian wisdom' (cp prajndna)

Ehmd as a 1st pl. pret. of ah (Roth) leads us to the further question can it be conjunctively taken not as equalling dema but an unaugmented form and so the improper conj? May we be particlers (reftori as partitive gen) Still the long? would more naturally equal A. Looking at all sides of the subject here thank might be taken as the pronoun (but see below). Splogel takes it with redding as a composition, which is interesting of your gift for us. Ehmd as instrumental (op the dative alama) might be a quasi adverbial expression the liberality with reference to us. Or wo may read thanks = for us. Nh ando may be a misreading for nhanks = mhanks am and on often contracting into d. Or reading nh ando we may recall ahmdi nt in Y 80 2, now to us for this (great cause) mazós magol from live b.

The Pahl, trir might be brought nearer the Gatha but for serious students this is not always continuously necessary. The termination of kudd is rendered as if the word had stood divided ka da in the MSS, before the trir., but dahishe may not have been originally lutended to affect the general bearing of the translation (see above on v 9 where it does not interfere with the expression of duration'). The final syllable of washess was possibly treated in the same way by the transcriber of DJ's MS, although that is not cortain, or indeed probable for on may be explained by the occur rence of and if in a. Probably having apare before him as a pare the trir regarded the word as a form from rar rendering kamal. He elsewhere shows no difficulty in recognizing or as equivalent to as in terminations. and goah was of course first explained to us by him or rather by them the trirs as having its accepted meaning 'aid Notwithstanding such blemishes which have however (so far as they have been observed) nufor tunately given great scandal to some readers the tri. is full of valuable suggestion having given us for the most part our first conceptions as to the meanings present. We might read b Ye are rewarding bring about my reward but the imper is of course better see educate

Y XXX

See for summary and additional notes S. B. E. XXXI pp 25 – 35 changes in opinion arrived at aince its publication are not always noticed here 1 Massdatha A mad is the root in max mad + ddtha a compositum. That in similathaydouth(s) etc. might also be brought into connection as it is not a critical procedure to require exact correspondence between the meanings of related words. In Sanskrit we have what may well be a degenerated form of the same root in medAd or méduhiha = nazalika. Whether

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Y XXX.

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1. Mazddthd, A mad is the root in was mad + ddthd a composition.

That in elmidaydolté(e) etc. might also be brought into connection as it is not a critical procedure to require exact correspondence between the meanings of related words. In Sanskrit we have what may well be a degenerated form of the same root in medhal op néduhiha = nazdisla. Whether

the Sansk mad, mand may be also connected should not be considered an improbable question on account of the particular meanings prominent in mad. The once-suggested change of text (without MSS) to $m\tilde{a}zdath\hat{a}$ is no longer called for . As to the z for d, that is phonetic, d before d becomes d Another writer prefers a stem $mazd\hat{a} + tha$

I have been somewhat tempted to change my former opinion, rendering $hyad(t)ch\hat{\imath}d(t)$ $v\hat{\imath}dush\hat{\imath}(\ell)$ as referring to the attending worshipper, but the persons in the dat (for gen) are all superhuman Others, following Spiegel, refer the word to the human subject, 'wenigstens (hyatch\hat{\imath}t) fur den Verständigen' Another reports 'was zu merken ist von dem, der es einmal vernommen' Another brings $y\hat{\imath}a$ and $hyad(t)ch\hat{\imath}d(t)$ into relation as in $y\hat{\imath}e$ $hasch\hat{\imath}d(t)$ in Y 49, 5, rendering 'alles' I can find no better connection for $hyad(t)ch\hat{\imath}d(t)$ than as the object of $v\hat{\imath}dush\hat{\imath}(\ell)=$ 'to the knower of whatever (everything)', recall $v\hat{\imath}dv\hat{\imath}do$ elsewhere often applied to Ahura as well as to the 'saint'

If the datives need any defence, compare the use of dat for gen in the Brāhmaņas

 $Hum\ddot{a}zdr\dot{a}$ One able scholar explains as a voc pl from the stem $m\ddot{a}zdar$, $m\ddot{a}zdr$ after the a declension like $vazhdr\ddot{e}n\ddot{g}$ Y 46, 4 Another prefers $m\ddot{a}zd+ra$

We should naturally divide (in view of the sense which is haidly that of a voc addressed to the worshippers at one end of a strophe in the beginning of which the impulse to exclamatory appeal had been already relieved) hu + mand + tra, the t sonant after the d, and the d later turned by the common usage to the sibilant. Whether any vital objection can be against this I can hardly believe, as the expression is evidently one more designation of the things promised to be announced. The word means 'the beneficially inspiring truths', or something kindled (Haug valde-felicia (?))

Some read $ashaya\hat{e}(\hat{e})ch\hat{a}$ in line c = 'of Ashi', better 'of the blessed reward' This is a very valuable, and perhaps the correct', suggestion of Roth I had taken $y\hat{e}(e)ch\hat{a}$ as $= y\hat{a}ch\hat{a}ni = \text{'I will pray for'}$ (with Haug and Hübschmann) But, as 'I will pray for' is a new element in the strophe, we might fall back on the dual nt $ya\hat{e}(c)ch\hat{a}$ $y\hat{a}$ as $= y\hat{e}cha$ $y\hat{e}na$, rendering 'the joy-bringing admonitions which are inspired by Asha (Sanctity), and those two doctrines which are those whereby $(y\hat{a} = y\hat{e}na)$ 'Cp the two spirits announced in v 3

Some scholars would not hesitate to take asha as the acc pl neut Can it be an irreg dual neut? 'the two holy verities, which two - '? Cp the frequent intrusions of irreg nom Ved forms into grammatical positions otherwise foreign to them

Notice a gradation from the external to the internal, first the stack then the $y\theta(q)xy/d$ then humaxdrd, and aska $ya\theta(q)ckd$ (if referring to the two elements of doctrine, otherwise askayat(f)ckd = of the beatitude).

which one sees with the heavenly luminaries. Another refers it to Ind calka ralkatam rendering enigmatical. Another regards the meaning as heights the heights glisten with light. Hang ordus. (Except as noted, Hang follows the indications of Ner., properly only as to the roots present.)

Urrazd is of course the usual word = ordus to cark (bark) or cray As to the interesting suggestion secret, enigmatical. I think it is foreign to the connection. The doctrine of dualism gradually grew; and had long been familiar before it was made the subject of poetical composition.

Pahl. The student is again warned against any attempt to construct a pleasing literary translation of the Pahl. Such a treatment will lead to a gross abuse. The translation only exists as an approximate reproduction of its original. As an offset to any undue depreciation of it, read it as it might be rendered without the glosses. Thus these two things are to be spoken (free for I will speak) they are your prayers (that is 'ye come seeking' Perhaps khruhishab has here literally the force of the present part, op debritusino in Y 28 6) which Atharmand gave (probably not following the Zend text now written beelde it) and what also is for the intelligent (dlds should of course be rendered as in an oblique case according to viduak/(f) and the latite or read with DJ s text which the intelligent on also gives) and what is the praise of Atharmand and the Yasas of the Good Mind. And I will declars him who is a thinker of good thoughts.

etc. (The force of gobishe should be felt like that of vallishyd throughout)

Many a modern is equally rough and careless—and it is surely not scholarly to deny to the ancient scholar hampered with every disadvantage the same libertles which are taken by ourselves, and sometimes with little semblance of good reason.

Rendered entirely aside from its original I should read only He will (our f) is intelligent [by him priestly stadles are to be made], (b) whose are the princes of A. (c) He who is etc.

Whether \ear meant stated (= dni) and sumantd is a question sumatd might be meant for an ancient pl. = dni Between saddehdrataram (sic), and so idehdrataram J we must choose the latter as neither charitaram nor charitaram are applicable the verbal noun was not intended

 Araf(f)math needs correction to draf(f)math but initial a in Zend shows strong traces of its Pahl character as = a or d As differing renderings, consider, 'Prove ye with clear (sicha) mind before (?) each, man by man, decides as to the two beliefs' (?), again 'Look with gaze (sicha) and mind on the decrees' (?), again 'Conceive in your heart (?) what is clear '(sicha) acc pl neut) I take a with the gen as = apud, (so, often), vichithahya is gen inf from chi, so Spiegel, followed by Bartholomae and others. I do not think that we need to increase the difficulty as to varenao by regarding it as a dual gen with the gen vichithahya immediately relating to it. Such a heaping-up of genitives is not probable, particularly when vare is also read (without MSS) as gen

Vi + chit govern the acc in the Rig-Veda in the sense of 'know'

Varendo is an acc planent from varenah [°nanh], cp the reading varenanhām Yt 24, 37 Line b falls in naturally, and continues the address in line a, avae(e)nata might be regarded as understood Poetical diction is of its nature bloken 'See the flames , see them in view of the decision to be made as to the beliefs.'

It seems to me not at all necessary to link $nar\bar{e}m$, as object, with the far-off $baoda\bar{n}t\hat{o}$, although this would be admissible, as $baoda\bar{n}t\hat{o}$ may mean 'render attentive' The sense is not always completed with each line in the Rik and the Avesta, but it is the more frequent use

Narēm narem are purely adverbal in the familiar form. As the accus forms seem so striking, some would even suggest an emendation, $nar\bar{e} = nar\hat{o}$. So many genitives strung together would be suspicious, but not impossible, so one writer reads, and renders 'before the deciding of each man'. An imper of the verb ah = 'to be' is understood in line c, and the recognition of such forms understood is the secret of a sound exeges of the Gâthâs, as of all other poetical matter

Some scholars would render 'Apprehend the most important truth with the ears, look with sight and sense on the conclusions of the decision, man for man, each for his person, to have yourselves taught without great trouble ((?) = parâ mazē yâonhô), fixing your attention upon me'

Some would omit $n\bar{e}$, and one would read $baoda\tilde{n}t\hat{u}$ without MSS $N\bar{e}$ certainly seems to disturb the metre, yet synthesis between $y\hat{a}onh\hat{o}$ and $ahm\hat{a}i$ may throw some light on the difficulty, and one superfluous syllable is not always fatal

Haug, while, as usual, affording many valuable suggestions in his commentary, yet, as too often, decides for a rendering which is truly remarkable for its oddity Parâ mazē yâonhô equals, with him, antiquitus magni! qui = (freely) 'Ihr Gewaltigen von Alters her' Haug referred sazdyâi to çad = 'zufallen, sich schicken, übereinstimmen, ad-consentiendum' Another renders, 'mögen uns zu Theil werden' Another to çad 'to be helpful' It

seems to be a heresy to refer any z to a sibliant especially before a d where it generally equals d hevertheless it is possible for a s before a sonant to replace an h (s) and I think that the root here is simply sak = cas, cans. Be awakn in this (our) declaring Wn should regard it as more natural to take declaring not as our declaring but as declare to ns The context bowever forbids. Sazdyd: might be infin for imper I will declare to this one that is, in each man but the separation of baodanto although introducing an interesting abruptness seems rather extreme baodanto (hentu) seem to apply somewhat directly to sardyon qualified by line b The Pahl, inverts the order of sracta and genekais I have little doubt that wyolkshishn(th) bas infin, imper force. Even as fat, pass. part, an element of imperative injunction inheres in forms with ishn. There is to be a listening = listen so analogously elsewhere. Is tariffed that shadow of an alternative for eracid? the trir as so often understanding recite by the form of erd eracid (comp. end/danb)? or does he freely explain did by it? op did (etc) elsewhere rendered by paran nike ishno The word cakkshinishnik is probably an alternative translation for cakika, which, if it stood in the Pahi, character might have been read as a form of ralksh rakisht stands in Zend characters.

Asimapdak (not asimapaiak which disturbs the sense) gave us our first knowledge of the meaning of rack(n. Sacha is not rendered as an instr. Nikhthad should be rendered in accordance with its original bandanio that is, in a subjective sense having intention or attention (op nikhtiahn) rather than, as I formerly rendered, expounding

Omitting the glosses, we should have a translation nearer the original but taken even as it is the rendering is full of valuable suggestion and has been beeded (at second hand) by all. Nor renders karithad by $sikh_{\zeta}$ ayith (freely) and sees no a priv in $arat(\xi)nath$, nor in actadpddk = alokuyutachh nor instr in shehh. The instigations in line a produced the Parti Religion hence the stress laid on studying them.

SaddeAdritaram and andeAdritaram rendering fraction ararked, seem meant for chdra* see above on v 1 the verbal noon was not intended.

3 Spiegel, Bartholomae Geldner and others, abandon the significant rendering of the neut dual (with rahyd ahrmcha) for an adverbial loc. = in the former time Objection is madn to the neut as being improbable whereas if a neut were certain it would be of the last importance as agreeing with the two nenters, pahyd akrmcha to prove a striking depth of conception. An advert in the loc, would be hardly less valuable than a neut dual. There were two spirits at first would show a close habit of logical procedure in statement, beginning with the beginning, but I prefer a more

natural solution It might be said that the loc. corresponded to manahichâ But manahicha defines vahyo akemcha, 'a better being (nt), or an evil, m thought . . etc ' 'Thus were the two first spirits' either presupposes one of the many gaps of lost matter which described the two spirits more in detail, or else, what amounts to the same thing, it presupposes a thorough familiarity on the part of the masses addressed with the doctrine of the 'two first spirits' Moreover the adjective is essential to the force of the expression, 'the first' spirits meant the 'original' spirits, the sources of all later phenomena (see v 4), and the neut dual carries the two all-important elements with it, the abstract conception, 'things', 'existences', 'a better existence, and an evil one', and the expression of their originality (There was no beginning before them in which they could exist. They were without beginning, creating life, (the beginning), and non-life) The true adverb may be seen in paourvim in the next verse, not that paouruy $\hat{c}(\hat{t})$ cannot be an adverb, see it elsewhere so translated by me, I am only loath to give up the neut dual, even for the adverb

But, for those who cannot see the neut dual, we can fall back on what is stronger, and that is, a nom dual masc. For I have an explanation which will have weight with many who study the Palil Alphabet The word is properly paouruyya (sic) for paourvya The letter 4 (for which 10 and 10 written) is a well-known Pahl combination, equalling, among other things, ya The entire Avesta Alphabet having been originally Pahlavi, we can understand that some of its letters still retain their original application to widely different sounds I have had occasion to refer to this letter w (x w) more than once in reference to this fact, and of all the Zend-pahlavi letters, this is the most important in this connection us here, as elsewhere, a lengthened ya, and equals ya, and the first y is one of those superfluous insertions which are so familiai, cp also the frequent omissions of u, as in hvarezão for huvarezão etc. The awkwaid insertion of the 33 here was caused by the equally awkward omission of one half of the letter >>, > = ubeing most certainly miswritten for $\Rightarrow v$ (or English v (?)) As \Rightarrow was defectively written >, so 33 was clumsily overwritten before $\psi = \psi = yd$, ອງກຸ່ງໄມຍ = paous uy° should have been ອຸກາງໄລພອ = paous vy° When therefore שנבאל (ננטש was written, the איט of the ננטש) constituted

the overwriting of one half of the Zend-pahinvi letter 10, which was actually and literally only a freely written 10 joined into 10 in Pahl = yd. We have then the doubly falsely written 10,000 half = packruyyd and we should correct hy adding to the 3 and rejecting the 33 that is, we should correct the clumsy pen strokes 13 into 33 and neglect the half y 3 10,000 half = 10,000 h

The proof of the correctness of these suggestions may be seen in the termination $y_1y_2y_3$ which is absolutely senseless and impossible when read $ahi(\ell)$ and which is simply $y_2y_3y_3 = ahyi1 = asya$. So also in the word $h_1(\ell)$ when transliterated $h_2(\ell)$, it is impossible as a nom. sg. fcm. of the a stem. The word is $h_2(\ell) = h_2(\ell) = h_2(\ell)$ (See similar remarks elsewhere) Justl with keen insight long since saw that $\ell(\ell)$ and $\ell(\ell)$ must often represent $h_2(\ell) = h_1(\ell) = h_2(\ell)$ in the stem actually and literally $h_2(\ell) = h_2(\ell) = h_2(\ell)$ is soften actually and literally $h_2(\ell) = h_2(\ell) = h_2(\ell)$ in times represent $h_2(\ell) = h_2(\ell) = h_2(\ell)$. In times represent $h_2(\ell) = h_2(\ell) = h_2(\ell)$ with other seems the fact that $h_2(\ell) = h_2(\ell) = h_2(\ell)$.

Regarding then the word as a sem dual mase, or neat. I would compare the parallelism in 1 45 2, 3 4 See pressures (f) (sic) ending the first line in v 2 then preserving in the next verse then relatives in the following verse no adverbs appear I would cite also a rendering which has circulated Und die besiene wranfanglichen Gester One scholar follows the Pers tri. of the Pali yound comparing Sk yūma = 'nightwatch time and yūman (loc.) = at the time I think the yūmai = 'nightwatch transliteration of yīma. The $y = y_2 = y_3$ is simply miswritten for y_3 which may well represent y_3 in transliterating, or else the Gāthā text was read yūma = yama or yyūtām = yyūtām (jirūtām jirātām). The letter y_3 which as Pahl, we should read y_3 is simply the Zend y_3 see 1510 also partly in Zend letters (in Y 40, 18) In the gloses of the Pahl vinas ra kirjāk have the place of yūsad before bengfshman obliging us to recognize the probability that yūmāi (sic), or yūmā was understood as meaning the pair, and this notwithstanding the xak t kold II (dō) = td in

the former part of the verse This $y\hat{o}m\hat{a}i$ ($y\hat{o}m\hat{a}$) was supposed by Ner, and by the Pers trir to be a corrupt form of $y\hat{o}m$, or, more probably, it stood divided ($y\hat{o}m$ \hat{a}) in Ner's MSS. Then the trirs translated what stood before them by $\hat{a}zh\hat{a}$ and $\hat{b}h\hat{a}mandale$ ('world' or 'day') $\hat{Y}\hat{c}m\hat{a} = yam\hat{a}'$ (cp the Açvins, and Yamá' and Yamá') is nomedual mass. It is a curious expression here, but its occurrence possesses authority $\hat{V}afen\hat{a} = \hat{v}a + apan\hat{a}^o = sva + apna^{**} = \text{'self, or independently (that is, originally, as Deities) operating' One writer suggests the meaning proper in <math>h\hat{a}\hat{a}p\hat{a}o$, Y. 44, 5, cp $sv\hat{a}pas = \text{'skilful'}$ This is however not very probable as applied to the Iranian Demons. Their cluef was often emphasized as the 'unintelligent Añgra Mainyu'. Another suggests 'in sleep'. 'The two were made known to me in my dream'. Another suggests the reading $a\hat{b}afn\hat{a} = \text{'sleepless'}$ (cp. Yt. 10,7 etc.) Asradtem = 'have been heard', i. e. 'widely known', as a 3^{ra} dual mid in a passive sense, so the most (* $\hat{V}afen\hat{a}$ defines $paounuy\hat{e}$)

But I hear of a gallant effort to break this spell 'And the two original spirits understood well (not a mid passive) the right and wrong in thought, word, and deed, and by them both were the righteous approved of (sic), but not the evil'

 $Vi\hat{s}(k)y\hat{a}t\hat{a}$ is to be referred to chi, see the Palil vijîd, possibly vijêd (same signs), from vi(vi) + chi, see also Nei and the Pers As to the $\xi(k)$ (the k merely transcribes the outward appearance of a part of 940 = 5before y) it represents ch before y (Haug), see $ash(\hat{s}k)y\hat{o}$ translated $sarit\hat{a}r\hat{i}h =$ 'greater wickedness' (Y 51, 6), as comparative of aka (acha) which has the superlative achista So also $\xi(k)$ represents Sansk ch in $\xi(k)$ yaothna = chyautná $Vi\hat{s}(k)y\hat{a}t\hat{a} = v\hat{i} + chy\hat{a}t\hat{a} = v\hat{i} + ch\hat{i} + at\hat{a}$ After the Pahl trlr has positively deciphered the word for us by his vijîd(°ed), the question remains whether we shall refer it to a root conjugation of chi (comp cheti beside chinoti), or to a root aor As Whitney reports achidhvam as a root aoi (of chi), it would seem better to call it a root aor But the two chi's were Except for the long a, we have no difficulty in recognizing the word as a $v\hat{i} + chi + at\hat{a}$ (= °ata), a 3rd pl mid piet, or improper conj But then the long & is significant, so the MSS., (see also v 6) Is this a a miswriting?, or does the long a represent an in the termination, as, for instance, long & in the root ja, jan, etc? If so, it is possible that we may have here an unstrengthened conjunctive 3^{rd} pl $v\hat{i} + ch\hat{i} + at\hat{a} =$ vî + chi + anta = * vichyanta, cp bhuvani Surely, if we accept ata as equalling a 3rd pl ending, it is better to give it some explanation in harmony with known laws, even if, at the same time, we must accept an exceptionally unstrengthened root.

The Pahl, trir seems to have understood a S² sg mid, but his word may also be rendered 2²⁴ pl laper do ye choose. It would affer a fine thought if we dared follow his possible hint and read ris(L)yata as an imperation of the a nor, op abyat from hi (op a(a)rai(()mata in the preceding verse) yet see ri (k)yata in verse 6.

Thu menning selves was first seen by the Pahl, trir. With glosses dropped the effect is better. As ordinary Pahl, read line b (with glosses) Both thought thoughts spoke words and did deeds the one who is evil [] Possibly a. Thus the two spirits, the first,

were thomselves heard, (or knowe)

4. There is not much difference of opinion here. Some would however take appdittm in the sense of the continuance beyond this life. And as these two spirits of old counselied together to establish the earthly life and also the continuance beyond and that at the end the worst condition should be the portion of the wicked but for the rightoons the highest rejoicing of the soil

There is some question as to whether we may take poonrrim as qualifying jasaf(f)tem or dardi(f). Looking at its position I should say dardi(f) but this would be a little too minute paemerim and apimem in antithesis

Properties qualifies the whole verse and also v 5.

The Pahl trir renders dard? as an infin (* dadh + ti(!)). Otherwise one is strongly tempted to regard the word as a 3rd daal with Justi, liabschimann, and Geldner and as a perf. with the last two daddie (cp dadh*te), shortened by latar corruption to fit the metre As it stands, it is a regular 3rd sg press cack stablishes for himself. The accusatives forbid a passive sense and an infin leaves the sense uncompleted. Some finite verb expressed or understood, is needed. The next verse may however possibly supply one. One writer would narrow the sense of the best mind to the good conscience. It was not only conscience but correct mental insight as to all particulars, as subjective beatification in the future state apena and a see stepti yasé(f) Vankhui Mananho Y 28.8.

Reading so after Abarmano (with Sp.), c in the Pahl. might be rendered. The west characteristic of the wicked [and the devastation owing to Abarman and the wicked are fully seen] and so on the other hand, the best thought of the pure accompanies [A. averlasticgly] so I rendered formerly more naturally as Puhl., but see the Gatha and Ner. The last line needs the force of some form of khadilantano understood.

b Varata, Hang as imperative (7) the Pahl., followed by Spiegel and others, gives the proper indication Some would regard cerespo as an infin or would even change the text in xeresayo Others, abandonlog an

infin., hold to an acc. pl of an adj. verezi, yet not reading $verezay\delta$ with two MSS. I have very little doubt that $verezy\delta$ is an adjective in the sense of 'effecting'. Its position at the end of the sentence highly favours a nominative form, as does the symmetry of the construction, $varat\delta \cdot \cdot verezy\delta \cdot sp\bar{e}mst\delta = vast\delta(t)$. Another form of $verezy\delta$ occurs in $mathra\ verezy\delta$ in a good sense, here the sense is evil

For $vast \hat{c}(\hat{c})$ the Pahl trir renders $mh\hat{u}ft\tilde{v}$, which gives the idea of 'covering', 'clothing on', cp Yt 13, 3 Haithyâis' must have a meaning approximating 'good', or it may mean 'real' merely, and find its associate in fraor(e)d(t) This latter was considered the weak form of the present participle of var + fra taken adverbially, by Haug, Justi, and others, and the metre favours three (?) syllables But it is better taken as = fraint, adv neut adj from vrr(var) This suggestion had long circulated, and was later published with, however, the meaning potrus, heber I take the meaning to be that indicated in frate(e) verene(e) etc., and so 'piously', 'believingly', see the Pahl rendering in Y 53, 2, franamishno

Some scholars were formerly inclined to render · Of those two spirits, the evil one chose to do (?) the worst action, but the holiest spirit, the right , and those who gladly (?) rejoice M with their upright actions'

The Pahl, strictly in the light of the Gâthâ, might even be read 'Of these two spirits by him was loved (or chosen) by him, who was wicked, whose was the worse action', or, not impossibly, 'the worse acting one' Varzishno might be taken, as West with Haug took debrûnishno in Y 28, 6, that is, as = the pres part = 'performing', verezyô being regarded as nom sg masc Totally aside from its original, we might have

loved, or loves, $(d\hat{o}sh\hat{c}d)$ him (*) who is the worse in his action [Aharmana, him (?) whose desire ·'], (quite erroneous) Then b (without gloss) might be, 'when also by him the hard stone was covered', (dsmanch being, strictly, gloss) Otherwise, 'the hard stone-covered [sky] was made by him'

Franed(t) does not seem translated by the Pahl here, Ner's apaparh however renders its idea, showing the probability that he had a different text Apaparh is hardly gloss, or alternative translation, in addition to his prakataiccha, see his rendering in Y 53, 2, where he seems to render the idea of franed(t) as aradhanam Dropping the glosses, the whole strophe in the Pahl comes out much closer to its original. If however the lines are not brought together, c would be naturally rendered. 'He who propitiates Aüharmazd, [his desire also is that of Λ], etc'

6 It is safest to regard vis(L)yata as the same word which meets us in v 3 It cannot be an imperative here, and would be difficult as such anywhere

Det $o \approx 19$ I now regard with Spiegel. De Harlez and Bartholomac as the norm in norm and I would no lon or $o \approx 10$ S. If Γ NAD offer an alternative in the one of the vertal form with Hang. Jut il Hobechmann and Bartholomae (as formerly). I however strongly adhere to the view that the worl is in the norm rather than in the acc and $o \approx 10$ subject of $po \approx 10$ to o in appointon with oth tem evan. (0.4 in 15 or read idcb)

lecentiff. I can only explain the long of the word i a 11, by the supposition that it stands fr J. In a cunj term until ind conjugation. But the word may be a 074 s. conjunt? for passive allowith eccondary term, teth ten man are like (d) detained nome - and stant in apposition. Descrit came upon those can ultime cases seen the Werst Mind, that he much be chosen. If rereadful he a 11, I would still hild or here im me to be a nome rather than nec. Deception came upon those con ultime, even the Worst Mind, that they might chose him. (With another execution is 54 pl. pret.)

Some able writers almost unif rmly avoid the recognition of the possibility of a nom. In the G that at the end or after part of the line or
rentence accepting for the G that the dull sentence-formation of the Behistun
in cription. I half exactly the reverse. Not only are nominative possible
at the end of sentences but that is the natural place for them (see remarks
of owhere). Han, rendered discovery production to them — to speak.
The lable gave the true indication well fillowed by Spiegel Geldner and
others. Others prefer a hade of meaning more directly expressed by the
bank con. Han a text observable is to make it in the lable gave the proper indication fallowed hy most. Ner's gloss
is however inducation in the rendering. The lable constraints in the rendering.

Maret in seems an irreg gen but otherwise its place is that uf a nom, a form which however does not here offered the proper sense.

Some would reader: Then were the Dane)vas not approved of by them both became Satan approached those who went about with deceit to whom (Satan) they had turned and they united them elves in strife to rob men of the life beyond

Here visth) gitt as it stands, or more probably with its form emended is taken as a middle in a passive sen e

Aside from its original read the I ahl a and every one whom they deceived [they who are Demons have (*) deceived them] (ar the gloss may be intended as alternative translation to probably and those who are deceived by them [or those who are Demons are deceived]). Also line b Some have approached to ask them

I should suppose that Nei meant ** vivichati, or ** vivijati, by his vivijanti = vijînênd = $vi\hat{\xi}(L)y\hat{a}t\hat{a}$, but nasalized terminations with the redup root sometimes occur irregularly

7 Ahmâichâ, meaning 'to this one', oi 'to us', would indicate the loss of some verse, oi verses. Haug rendered 'Und diesem in dischen Leben kam Armaiti mit indischen Macht, der Wahrheit und dem guten Sinn zu Hilfe, sie, die Ewige schuf die Körperwelt, der Geist aber ist bei Dir (ānmâ aêshām tôi â anhat) in der Zeit das Erste bei den Schopfungen' Spiegel, contemporaneously, (b) 'Kruft gab dem Korper Â, beständig Moge es den deinen so gehen, wie (damals), als du zuerst hamst zum Schaffen'

Some scholars, reading $utay\hat{u}vti\hat{s}$, rendered 'And to us (ours) was a kingdom with a pious people $(mananha voh\hat{u})$, and with order (asha), but \hat{A} laid inflexible $(utay\hat{u}vti\hat{s})$ sorrows $(?) = \hat{a}nma$ in the body. That shall fasten on thy limbs as with iron (?) ayanha bonds (?) adanas?' Another following partly. 'A placed lasting endurance (?) $(utay\hat{u}vti\hat{s})$ in his body and soul (? anna, following Haug), that he might go on before with sword (?) and bands (?)' Another, boldly defying all etymology (often a most proper procedure) but at the same time disregarding $annan\hat{u}$ and $annan\hat{e}(\ell)$, translates anna as 'the earth' (Probably Haug's twice repeated anna anda gave this idea) anna, according to the natural swing of a anda anda anda, according to the natural swing of a anda ananan anana

But the Pahl tilr's (?) 'a + nam' is by no means so impossible as has been supposed, and, as coming from him, it should possess increased claims to attention rather than superclious rejection. The nasalization of a before a nasal is too common for decisive objection. The root vowel disappears in jmdn from gam = `load', $kshm\tilde{a}$ from ksham, or also the root mna from man + a, so nm might be the remains of nam, a + nama = `the unbending' = stabo la = `not confused' If the form is now so fem in agreement with \hat{A} , which is also qualified by utayantis, we escape dadad(t) with the two accus

Nothing seems to me more foleign to the connection than 'the non and bonds', or 'sword and bonds' Ayanha is a 2^{na} imperf (or conj) mid of i = 'to go', 'proceed', or 'come' 'Possessions' is a far better lendering than 'bonds' for adanais

De Harlez 'Qu'il te soit fait en sorte que tu abondes des dons de ces (génies)' Bartholomae 'Von ihnen mög' es dir zu teil werden, dass du

an besitetimern allen coranschreitett. I prefer hewever creations as the whole section deals with the nitimate origin and result of things under the divine iolitative and protection. Other sections deal with slaughter by the heroic faithful. Line c merely expresses the hope, or prayer that the beceficence indicated may continue to the end.

An earlier Pahl, trir., rendering unman twice by usiab which gives the correct idea, had evidently another MS. or other reasons before him in the third case. Are we to find fault with a deviation as to one third of the cases, when we outselves render the same words in closely contiguous occurrences by translations often rash and fanciful, and with absolutely no regard to what the word means in other concections? If the Pahl, texts render a word twice out of three times correctly we should stiribute the apparent failure in the third case to differing MSS. The real trir of course mover saw the paper on which the trl. and Zend text new stand copied

It is by no means impossible that $thkhihh \delta(sic)$ in such a document as this Pahl, trl. may have add force qualifying $Spendarmad\delta = Ar(n)martis$. Paran astabih is admirably free for astabb

As ordinary Pahl., read c Those who are Thine come to that person thus [that is, they come thus to that person] etc. But all stands in M¹ and DJ s text, and the Paral-pers. had yeher@n&d for allumb (text) so the Gatha see Ner s sout

In Ner the ancient MSS J^2 J^4 here the interesting reading anaethe which seems to point (a)martha cp also nurritha = destruction

Otherwise attarthe (sic) might equal in an extraordinary degree but see the Pahl and the Gatha

8. Voirtdait(f) The mid seems especially called for As so often in the Rik, and in the Gathas (which, while heterogeneous as to contents, are greatly similar to form) each line here completes an idea. I see no necessity for dragging in an infin. (south(f) as infin. of sod) in a. There is also no reason at all why south(f) (or south) should not be the finite form we are simply in doubt as to its subject which might be the pers. I prom. understood referring to Voka Mananhd, or south(f) might be taken as a peas. The Kingdom is gained, and is proclaimed to these

Nothing seems to me clamsier than Hang's loc. in citaperations or an instr see Y 46, 12 at (p)by0 refethrd. Maxddo sasti (or 18 (f)) Ahard One scholar has rendered these befield there (n. s. m) (read Ahard?) I see no necessity for referring sasts (11) to sad, up sachyd: Because sah is of very frequent occurrence is so much the more in its favour. The interpretation of the Gathas should not depend upon a wayward preference

for the less usual 100t If however sad is possibly present, 'helps' would be a good meaning

Pahl Here the frequent separate translation of the syllable $d\hat{a}$ is scarcely to be regretted. Line b is evidently free, see the varying Sansk The tilr, while failing to recognize vid here in $v\hat{o}v\hat{i}dait\hat{e}(\hat{e})$, elsewhere, as usual, gave us our first information as to its presence

As ordinary Pahl, read b 'Who is for Thy sovereignty \cdot ', c 'Through their teaching of Aûharmazd etc', but see the Gâthâ and Nei

Are Mazdaoscha Ahurdonho to be referred to the sphere of humanity (?), cp ahurem in that sense in Y 29, 2 If we had merely ahurdonho, 'loids' might be admissible. But the two words together are rather formidable in that sense. Haug rendered Samentesque viii (efficient (?)) promoventia (?) auxilia (?) veraque, Hubschmann as pl. voc. of majesty, for the singular 'O Ahura Mazda', Barth. 'O Mazda'h and ye Gods'! (See Haug's suggestion of dual formation in Y 28, 2), Geldner, 'O Mazda and Asha, ye sprits!', I (in S B E XXXI) 'as the Ahuras of M even'

As to syntax, I should take Ahm aonhô as in agreement with a 2^{nd} pl. of ah = 'to be' understood with barand etc (see below) Or M A might be nominatives absolute 'May we be promoters, M A bringing us aid with Asha, '

Amôyastrá has been correctly referred to mit (mith) first by the hint of the confused Pahl, hanyamanîkîh (cp. for analogy perhaps hamidhpation, Yt 13, 105), secondly by Spiegel who mentions mit, mith = 'bind', followed by others. I do not regard the word as being in its original form, which may have been amestra, or amôistra = amestra, see the metre. Others prefer referring it to Sk. mid = amoistra (amoistra) to attach one's self to 'cp. amoinsta) companion' amôistra = amoinsta (or interject) + amoinsta (amoinsta), and amaa (amoinsta), and amaa (amoinsta), which latter rather reminds one of

hasrâ (Words in the Pahl almost universally end in consonants, the frequent final short ŏ is not organic) Hasar, = hasra = hathra, would therefore seem a transliteration 1 ather than a translation

Ner saw no asan in the Pahl text, nor could the Paisi-persian trir accept any such expression. I have therefore very little doubt that asan = 'endless', as a full explanation, is a total mistake. The word is an abortive transliteration. In Y 28, 4 no asan appears in the Pahl for hathra We should render at least alternatively, 'since (man = amat = hyad(t)) here is his thought (or he is present-minded, i.e. well-regulated), his knowledge is beyond'. But it is also not impossible, however improbable, that the meaning of the word hathra, entirely aside from its appearance, may account for the word hathra, entirely aside from its appearance, may account for the word hathra, entirely aside from its appearance, additionally as a translation (whether by accident, or not, it is hard to say) Vedic satra has a sense well expressing 'entirety' 'Endless' in the sense of 'ever' may possibly be useful. Had Ner man, beside denman, before him in a?, see man Lak. He sees no asan = 'endless' in the Pahl, but renders asan(?)-manshno as = hathra-manao in the sense of Spiegel.

10 Ava = 'down' (Haug, illa = sie (?) to chistis) Ava is an interpolated repetition of ava (Haug, auxilium (?)) Skendo = 'injury' Spayathrahya is admirably referred by the indirect suggestion of the Pahl trir to spi = pi (cp spas = pac) = 'to swell', or to spi = svi = cvi = 'to swell out' (so perhaps better, cp spenta = cvanta) Spaya + tra = 'the host', 'the throng', so the Pahl sipah Here, as may be observed, I reverse my former view as to probabilities The double suffix, spa + ya + tra ='destruction', 'fall' is more awkward The meaning however, 'injury causing destruction' is not amiss, and may be entitled to alternative adoption \hat{Asista} (Mf²) n pl masc = 'most swift' The apparent short a of most MSS is here, as in many other places, to be explained as Pahl initial " = a, or d Haug rendered perfecta = vollhommenes, a + çısh 'nıcht zurückgelassen' One scholar renders 'ın hope', Sansk a + cas Others also render as a loc of a(a)sisti, = 'in instruction', cp a(a)sisti Y 44, 9 Âsista as rendered by its Pahl equivalent, together with yaozanti(°tệ) (J 6) and its Pahl translation, gives the more concrete sense, 'thereon most swift the righteous will hasten (yuz) to the good abode of the Good Mind, that is, to Heaven'

 $Yaozante(\hat{e})$, or $yaoyante(\hat{e})$, (, yuz or yuj) gunated present of the a stem, cp yoyate as pres with Delbruck and Grassmann, or as a pres, or root aor conj with future sense Two MSS. reproduce $yaoz^{\circ}$, and the

mistake of the other surviving MSS. If it he a mistake, as seems probable from the inferior sense which their readings afford may well have arisen from the fact that the texts once stood parity in the Pahl character and the same letter a in that character may represent either f or z

Some scholars have repdored lines a and b as follows. Then took place the fall of the wicked into field yet the righteous remain undisturbed together in the happy land of the plous concregation.

Za entit(t) Pahl rakhdand possibly raddand (the signs are the same) This latter points to zan they are produced in glorious famo Vakhdand elsewhere renders — a shyk(t) Y 62, 6 and may mean hold on in the sense of hold on in the way 1 e proceed (compare Ad jikite) so, better

Other scholars prefer to abandon the excellent concrete of the Pall. trl in good fame followed by Hang Spiegel and Hübschmann They render gue versent dans la sainte doctrine and more originally seclene such aufmachen nach der heilbringenden Offenbarung des Marda und Atha Ners Lrigatarapatikinikah should render the Pahl. I was formerly tempted to emend senicetatagit to an accus. but see the Pahl.

11 Itichd ineits remain a difficulty Hyadi(t)chd separates them from what follows. The long since circulated view that he sit an sit mean for good and for ill (lit for good progress and for non progress (hindrance), seems rather mechanical and improbable the more so as hyadi(t)chd commences a new expression of ideas.

The Pahl, has 3μ (3μ , 3μ) in Pahl, letters, adding nahmih in letters upparently Zend (so Sp) but DJ s MS reads 3μ (2μ , 3μ) in Pahlavi with ahinh elearly written as decipherment (?) over it in Zend. There should however be no hesitation in reading some of the Zend letters as having Pahl, value if we were led on to such a view by sufficiently positive indications and as 3μ should be 3μ we must read 3μ (?) as 3μ and might suppose it possibly intended to express khrain (see 1 32 7 (Pahl.) where the Parsi-persian probably saw 3μ and consider ahinh as gloss, regarding the final 3μ as an accidental anticipation of the following Pahlavi letter which although properly equaling 3μ , may express 3μ . So deciphering we should have kheain $[ahin] = 3\mu$ gilttering (3μ) and to 3μ and the 3μ and the first line which has no reference to the wicked or to punishment It is to be noticed that two purely Pahlavi letters correspond with the first two of the Gathh, 3μ (3μ), 3μ in 3μ).

or nahmih (Sp) being in Avesta characters) But the manch must also not be forgotten, as it repeats the °châ Does the trlr freely render bit by man, referring it to the reflexive pronoun?, so that the i in bi° could be partially compared with the i pronouns, hi = si, im, id (cp yim(?) for yem, or yem) Have we here bit = ba + ti = sva + suffix? This also sheds light on bae(e)ta Where does the bae° come from, as opposed to ba, bat? bae(c)ta contains a gunated bi°. Here in bit is not gunated. The meaning 'of himself' is admirably in place, as has long since been shown by Haug and Spiegel. For a quasi suffix to ba = sva compare the clumsy bae and bae For a quasi suffix to ba = ba and Sansk suffixes is not to be expected)

As to enerti, we at once think, with Justi, of aimti = aimticha (an + in + i + ti) = 'with absence of severity'. Here however we have less possible trace of the a pilv If in is present at all, it is in the sense of 'furtherance', 'from himself, and to bless us' It might be called an infin emend to enacti) we might see a finite verbal form, and consider an = tobreathe' (Haug) 'from lumself he inspires ('breathes') them', or, more probably, he 'propagates them' (enarti to an = in, as all he to itsh, cp anma, anmame(ℓ) = pavan astabah, or stubo 1a) Retaining the more mechanical explanation that biticha (= hu + iti + cha), we should have in the Gatha, 'for blessing (dat) to his people he furthers, or inspires, them' It is also very possible indeed that biticha is twice translated by manich, and by week which may represent khw(v)ad = 'self', as 3 can express d in Pahl, while in Zend we have The Avesta letters nahmih (9), or nahmh, would then represent gloss, or be perhaps resolvable into na + ahinîh, for na aît *ahinî = 'there is no violence' (recall na-mard, na-durust, na-umîd, also $\nu\eta\lambda\dot{\eta}c$, etc.), a rendering for eneiti in the sense of ainiticha, Y 58, 4 Amalhtishno would render enaiti (sic) in the sense of either 'inspire (?)', or 'propagate', or indeed eneits as an infin noun But no reasonable certainty can be airived at as to the matter, and both Gatha and Pahlavi are obscure and judicious commentator will affect to be confident, much less to dogmatize in such a case

Aspî is taken merely in the seuse of 'also' by some writers, 'also by these things'. The meaning of aspî should be 'after', but perhaps in the sense of 'in addition to (these things)', op aspi chithîd(t)

Some are inclined to colour 'If ye, O men, lay to heart the players which Mazda gave for welfare and security, namely misfortune for

the eril, and prosperity for the righteous, then one day salvation shall be your portion by that means

J XXXI

See for introductory summary S B E. VVVI pp 36-53 Changes in opinion decided upon since its composition are not alweys noted here

1 With Roth (followed by De Harlez and Jackson) marello means predominantly remembering Hang's dicentes is I think, here to be preferred, so Spiegel's hersagend op Pahl. ho-hamarom radically the same word (see hismaresto). Recitation was the only mode of memorizing and transmitting ancient doctrines and their documents. The composer was in no danger of 'forgetting The Vedic occurrences of smar (sm/s) do not refer to human beings about to announce doctrines, but to lindra and Soma VII 104, 7 and to the Arylin X. 106 9 but see the later Sanak meanings teach assert also the sm/til in the sense of explained as or named See Y 55 6, where framarsman must meen being recited also A 3 5 (or 4, 5) framarditi rapithk(s):new There is reason to suppose that the Aryan mar (smar) meant to count hence to recollect

Vimeresichalif(f), a 8rd pl athematically conjugated (beside merenchante(f)).

Spiegel Justi and others formerly placed it in the sg.

Pahi Omit ard (so DJ) evolding the improbable meaning to You As Yours is not at ell too stiff for these cramped and fettered texts. In b to those = att(f)ibyd is preferable to those as I formerly rendered. So in a calmanshda = to those see also the gloss Valmanshda is oblique (in case) by position and in these translations such pronouns when translating datives or ablatives should be considered as elastic as ask am etc. The trir could not possibly be ignorant of the case see the tat(f)chil(f) = calmanshdaich (Y 32, 11), at(f)byd = param valmanshda in Y 28 10 and Y 30 8 and = ash calmanshda in Y 29 10 and 32, 12, and = min rai manshda in Y 84 8 see at(f)shdm = min valmanshda (Y 34 1), and the loc. yat(f)shd = den sal (sg. for pl.) in Y 33 5 The position of a Pahl, word often determines its case.

Zarazdo (see are zak libbenswas in Y 31 12) seems here freely referred to zarazh = to draw (?)* the word chosen having been determined as often, by the outward shape of the words catching the eye I prefer proclaim blessings for the Druja transitive for the intransitive appear Ner s pl. of majesty (?) Makhyndnibhynd is noticeable. The translations, harmless glosses and freedom aside have formed the basis for all later ones.

Spiegel and Justi following the Pahl rouder **rrdnt(f) as an infin.,
 and for believing may be correct. Others also elsewhere accept a root

urvâ (urvâidyâi) As dat of urvan, the form is unusually full, cp urunê(ℓ) An infin. might well be cognate to the noun urvan as possibly meaning 'the mysterious speaker', cp rutayña = 'knower of the (mysterious) humming', 'augur' The idea of the soul also might well have been connected with that of internal humming, sounds in the ears, etc

Advão, stem advah, (or advã, stem adva) = 'undoubted truths' Cf Y 29, 5, cp Ind ádvayat, ádvayas = 'true', and drayá = 'falseness' (Otherwise nom sg of adhvan = 'way' (?)) The allusion is to the urvâtā aguštā in v 1 Aibî der estā (cp aibî der estā Y 50, 5) is a nom pl neut in agreement with advão As a loc sg aibî der estā was a keen suggestion of Roth's But a loc of an abstract, or a quasi abstract, is not so well in place as qualifying the existence (astî) of an object An adverbal locative would be far more in place qualifying a verb expressed, and, in fact, any other verb understood except 'to be' Changing the text to aibî der estô, and reading advâ, the language would seem less modern, but even then the 'better way seen for the soul' is rather suspiciously deep, although it may well be possible

Vaiydo may well be a nom pl neut = vasyansi (as mando = mandosin in agreement advao), otherwise it is nom sg. in agreement with adva = vasy'(?), or, once more, nom sg masc in agreement with $az\bar{e}m$ understood (to ayan), 'as the more effective, I will come'

Spiegel, De Harlez, Jackson, and others, take ratum in the concrete (as a person), I should prefer Roth's Bestimming The word refers to the subject in the verse, 'the law'

 $\tilde{A}sayao$ = 'of the two parties', see ranoibya in v 3, or 'of the two fates' The holy ritual and moral truth refers to the evil as well as to the good

Parsi scholars should be on their guard against Haug's si his non efflanti-dicta (?) in-viis-duabus (? for advão) pugnatum est (for aibî deresta) vestris (for vavyão) But tum ad vos ibo for âyôi makes amends for much, also quum legem (so, far better) vivus scit Sapiens harum-duarum partium (admirable), but note quâ ex perpuitate (? for ashât hachâ) vivimus

Pahl \hat{Ais} , as a particle, $= pavan \ mk \hat{i} r i s hn \check{o} =$ 'according to observation', or 'thus' $Urvan\hat{e}(\hat{e})$ an infin rendered freely as a pres = 'believes' Others, in accepting elsewhere a root $urva(\hat{e}) =$ 'to believe', inadvertently follow this indication of the Pahl Advao = (freely) $pavan \ agamanikih$, $\tilde{a}sayao$ erroneously, as if from as plus a form of i, it probably stood divided in some earlier MS (see $\tilde{a}s$ ashuta also treated as if divided in Y 48, 1, there however properly) $Hacha = min \qquad avakih$ is intelligently

free. (If it is necessary to prove that the trir knew that hachs meant min see Y 47 1). As ordinary Pahl, read — He who does not believe merely because he observes remains in what is to him no doubtfulness otherwise my translation was, as often too severely unfavourable to the exactness of the Pahl, as a translation of the Gatha Whon (so man often = amat see Nor s yat = Gathle $y\ell(t)xi$) according to observation (= as one observes) one does not believe (= it is not for believing c p the use of the infin, for imper) what is to one in no doubtfulness (= adado possibly adeaydo, etc. Nor according to J^2J^4 has endant; and not enadant. From some defect in the MSS, used be read y(t)edmahl or elean wrongly. His ydchaydmah is no simple blunder see the next verse where he renders y(t)eants by jicatal B & Chili 1.224 sg acr of chish = choli(1). We might be inclined to take it conjunctively but it seems a strengthening of ddo

Randibys = from the two ardes kindling sticks so Hang accepted by Roth, keen interesting, and perhaps true, the Pahl, might also accord, the contending ones being the violently rubbed sticks but it is curious that the ardai should not have more prominently survived. See assaydo just preceding and randishyo not the dual, in Y 43 12, for the meaning for the two contending sides As to the suggestion that rdnlibyd = the two helping Rana (cited and adopted by Dr Jackson in his interesting book on Yasan XXXI) that rendering would relieve us of the necessity to accede to the idea of a satisfaction even in the shape of an adverse decision accorded to the wicked. But it is contrary to usage for the names of two personalities, coupled historically together in one idea hy a dual form, to vary like those which are proposed now the Fire and the Spirit and now in the Gathas themselves again, the Fire, and the ayak Lhshusta cp. the Acvins. After generations one of the pair might have possibly become apperseded but not within a few years, or contemporaneously Here however we have three helpers the spirit, the Fire and the Rita. See moreover what is constantly overlooked in our cauer conjectures and that is the form of the sentence rankibys separated from mainys dikrachd and brought near as a dative would be, to Linkalitem. When keen men, who have long and vehemently maintained Haug's view at last reverse their opinion it would seem as if the d mand for the exhaustive examination of all materials had become imperative.

Students should be on their guard against Hang's cujus for chois, and protegus for odurand

Pahl. We might render what the Fire gave etc. but see the Gatha and ofat Y4 in c not translated, might be supplied by saus but a fully rounded trl. is not to be expected.

4 Zevîm, more critically zevyam [(as haithîm = haithyam (or 'yem) = satyám)] = (with the Pahl trlr) hávyam (the letter î is a reproduction of the Pahl $\mathbf{s} = y$ with inherent a) Others render 'strong' (?) nom. sg neut with Ashem, zevydonhô being understood with Ahur donhô (cp Y 30, 9) Although Spiegel does not decide for nom duals, yet his keen suggestion that ashicha ar(a)maiti might be in that form (followed by Bartholomae and others) deserves great consideration, but is hardly tenable Cp ash as the daughter of Armaili in Yt 17, 16, but the later usage of the Yashts should not be too confidently cited here See Y 28, 7 where she is appealed to, or associated with an appeal, in immediate connection with the giving of an ashi In Y 33, 13 she is called on to show what equals ashi's, in Y 43, 1 she is besought to give ashi's, see Y 43, 16, in Y 45, 4 she is the daughter of Ahuia (?), in Y 46, 16 she accompanies Asha as here, so Y 48, 11 $\hat{A}r(a)maiti$ occurs about forty times in the Gâthâs, and never with Ashi, as a distinct person. The vanuhîm · ashîm of Y 51, 21, on account of the superior sanctity of the Gathas, gave rise to the personality of ashi in the later Avesta Ashicha Armaiti (like Mazdaoscha Ahuraonho) belong together, they are sociative instrumental, equalling 'together with the blessed $\hat{A}_{I}(a)$ maiti' (see Y 43, 10, Y 47, 1), so also 'together with the good mind' Ashi, if a substantive, is used in an adjective sense, 1 e in apposition. It is hardly necessary to guard any reader against Haug's effunde as = ashichd, to hich = sich = 'pour out' Ishasa remains difficult as to its form, on ishasem, and ishasoid(t), op also hishasad(t) = (ishasad(t)) (?)) S = chchh apparently takes the place of the consonant in is = 'to wish' = ichchh', but here this <math>s = chchh seems added to the root plus a Tepesco (etc.) has been cited to throw light on the matter, as to the meaning, see the Pahl followed by most Haug's praebe = 'ishasa' is not judicious

The Pahl trlr again plainly shows that his curious translation of the termination ${}^{\circ}d\hat{a}$ is semi-alternative, or additional Amat fully translates $yad\hat{a}$, and pavan zak dahishnö should be bracketed. The earlier tilr, reading zevem, rendered as an improper conj (Or have we hômanând (same signs) = anhen, the first person having been seen only by the later glossist? In this case zevîm would have been taken by the first trlr adverbially) Tarsakâî (sic) for tarsâkâsî must mean 'venerating recognition of merit (ashi)', see mozd in the gloss. Notice the curious error, occurring more than once, caused by the resemblance of the term vad(t) to an able See however zastavad(t) Y 29, 9, $\bar{e}mavad(t)$ Y 33, 12, astvad(t) Y 43, 16, aojonhvad(t) Y 43, 16, $sp\bar{e}nvad(t)$ Y 51, 21, $v\bar{e}nvad(t)$ Y 53, 4, as to which no such error is apparent

5 It is to be noticed that the correct rendering of mencha daidyas, which Hippy Indicates here and for which he deserves and has received great credit was according to his own showing put into his month by Nervotangh a rendering nt \ 63 6 linus of course makes no aliasion to the Pahl, but the rendering belongs entirely to the Pahl, trir place (not in the other occurrences of mis) and from that Pahlavi translation this highly praised rendering of liang a originated. If the entire Publ and San k translation of \ 53 b contained not a single correct bint but the it would still be invaluable. We read volumes of Pahlavi literature. and handreds of Vedic Hymns with the avowed purpose of getting light on n vory few Gathic expressions sprely then it is worth our lubour to master there Pahl, translations however difficult. Hang says of riduce I idual kann keine Infinitisform sein seie ich früher annihm sondern ist nur eine erete Person medit, wie klae aus 29 3 herrorgeht. In this enmark Hang has been followed, I believe by no one Md seems a possessive (cp. Ved ted also third thirdmill), or an ody instr (op to" inst.) or an adv acc. Cp ye (e) hyd 1114 aithtichtd(f) deal(e) tha besida ka tim ahyd mat(e) nis anhad(t). (Jackson Leonly suggests the force in ereshif as governing md) Ereshik I formerly compared rishs of which my prophet speaks hat, on reflection no over I turn to the hint of the Pahl, on ereshed (apflix only diff.) erethis is to creshro as oshe to asharon (approximately) it means my standing character as apright

liang only mistook the case reading ereshes = rectitudinis But for the post of line a, and might well equal and

Does nbid(t) anhad(t) etc. refer in luturity or to 'what is allowed? In view of v 14 we should say the first so Spiegel De liarles, Jackson, and others, but the connection here suggests when is allowed; that I should pender whence is my aprightness my justification and those things which may not be permitted (in accordance with this inquiry). I formerly however preferred the other view Hong teas micht war noch sem sord (das Unrichtige Falsche) hat Roth; was nicht sein soll oder wur sein soll. It must be confessed that the conjunctives only feelily express obligation here.

Pahl. Vtchidyd: = ejargh freely but well. I tduyi(f) is rendered by an expression which may well have infin. force daidydi as an infin for imper which, in other combinations, it may well be But minichd is reproduced by and II (?) not so in 1 53 b where it equals withinkink. (Althinght indeed well represent main as the frequently represents the massive to the interval of the production of

standing a certain awkwardness which such a rendering involves in the treatment of yemalelaned (i is to be applied to la aito, 'that also, OA, which is not, and that which is' A scholarly friend modifies a former reading havarih = 'good judgment' by hanvarih comparing hanv(w)ai = 'smooth', 'even', and hanbar = 'fair', 'good' The Parsi-persian seems avo i ashan (?) (is it Rashn) = rast M¹ seems avo arsh, cp arshahht = erezhukhahar. As more ordinary Pahl, read b 'and which is mine through what is his, and that which is also', and in c 'Even A declares ·'. Nei 's achchhedah probably rests on $\bar{e}reshr\bar{s}$ (sic), an a priv, cp $\bar{e}vidvao$ (Achchhedah (so I think J^3)

6 Almai and Mazdai belong obviously together Spiegel and De Harlez have rendered valustem in the sense of a 'reward', Jackson regarding the word as understood To reduce the verse to the expression of a 'reward for the man who declares the truth', and 'the promise of the kingdom of Mazda', as that 'reward', seems to take the passage wholly out of its connection $Y\bar{e}$ $m\hat{o}i$ $v\hat{i}dv\hat{a}o$ vaochad(t) has obvious reference to tad(t)môr vîchidyâr vaochâ of the previous v uttered not by the worshipper, but by the Divine Being This v 6 means that what Ahura had uttered, or may utter, as His mathia, in answer to v 5, was to him a vahista, see Y 45, 3, ad(t) fravakhshy \hat{u} · · paour $vim [da\hat{e}(\hat{e})n\tilde{u}m (?)]$ mäthrem îm (apposition), see v 6 here, Y 45, 4 Ad(t) fravalhshya vahistem (poss to mathrem(?)), $\forall \ 5 \ yyad(t) \ (hyad(t)) \ môi \ mraod(t) \ spentôtemô maretaê(e)ibyô vahistem,$ certainly of inspired levelation, you mor ahmar sraoshem dan The vahistem was only indirectly a reward as of course, but its sense is peculiar = summun The vanheus vahyô = summum bonum (free) was applied to, or included, the 'reward', but valustem represents a larger, and supreme, conception, cp Y 28, 8, Y 43, 2, 11, Y 45, 4, 5, Y 47, 2, Y 49, 12, Y 51, 22 Line c is intended as encouragement in the struggle. No reader needs to be warned against Haug's dicere-potest for valdishat The general indications of the Pahl and Ner have been followed by all Valman, as being in the former part of the sentence, should be read as having gen force, see its orig As the trlr has translated ahmâi avô valman in Y 43, 2, Y 44, 19, Y 45, 10 etc , it is impossible to attribute ignorance to him here He either intended valman = 'his' = 'to him', or his text is corrupt, or he is intentionally free So of Aûharmazd beyond all question, it renders Mazda, as being itself gen by position = 'belonging to A', see Mazdar = î A, Y 28, 5, pavan zak î A, Y 31, 1, val · · A, Y 33, 14, avo zak î A, Y 53, 2 As to the gloss in b, see Haug's essays, Ed West, 3rd, p 350 note 'In fifty-seven years Soshans (and his companions) prepare all the dead, all men arise, both (those) who are righteous and (those) who are wicked In Ner vikitgayati = vakhshid no elsewhere vakhsh = kitc

In line a a vd = vena = ut might relieve difficulty reading He who these things conceived as the first One en order that like the heavens (?) they might be clothed in light or a chd, omitted on account of the metre might be supplied He conceived these things and as a propitious sign the heavens were clothed (pret, for once) with light, or stars Cp Y 30 1 yd roochibils darreats wredzed where in connection with references to the chants and sacrifices, the stars (?) were invoked to appear us propitious. It will not do to force the construction. To = tina = ut seems forced see its position He who first willed that the spaces of heaven should clothe themselves in light is hardly expressed lu the language. The context shows that glorious spiritual privileges and possessions were at least included within the idea of bathrd. That word refers back to td td refers back to tdchtd(f) in v 5 and allodes likewise to mathrem and to khahathrem just preceding (see sakhahad(f) in one verse and wklished in the other) As Ahura is clothed with stars (Yt. 13 3 Tim Marddo caste(e) combanes stehr pat(f)sonkers manys fakters (notice mainys and manta), so he clothes the Immortals in beautiful forms, Yt. 18 B1 see also Y 12, 1 Pathra does not mean directly and exclusively the physical heavens although Roth's fine suggestion is most valuable. Its root is indeed \$an, see S.B E. XXXI p 18 but see Y 28 2 Y 43, 2 Y 50 b Vathra was here far more morally than physically heaven i.e. it was a state or scene, into which the beatified were introduced. Vathrem was a thing given or taken in Y 43 2 and to render the physical heaven as a thing given would hardly do He who conceived of them (and in accordance with his conception they were as glorious (heavenly) truths (as the mathra, khahathra the combined blessings of the sacred polity) clothed in (the) light (of manifestation))

As to rolliku(r) on (hardly an infin.), one would expect the middle but the meaning is literally flowed or 'may flow'. The chid(f) of nurim chid(f)is better taken in a generalizing sense

Amid valuable suggestions Hang is rather wild with his multitudinem for rollhoon, and suo igne for ofthrd (falked)

Pahl. Yand rendered by a participle is less startling than many a modern error Maild was not mistaken for a noun although rendered by pagada see Y 43 throughout. Freedom and not radical error likewise accounts for routhern as gamithio and bathed as khadeh (notice in passing that khadeh, elsewhere — peace and comfort here means hell

liancy' beyond any doubt) Observe the order of words in b as not corresponding with that in the Gâthâ. A scholarly friend was inclined to regard $ham \ khûda$ î as meaning 'loid of both', and he therefore preferred that reading to hamaî' which DJ reports My former rendering of line c was too unfavourable

Net, as usual, renders the Pahl as his chief text, and more as ordin-

ary language

8 The Pahl trlr affords an indication of value for Y 53, 3, but erronous here Haug, als den Hohen (in der Natur), but Spiegel selected the proper root yaz We have $y\hat{e}(e)z\hat{i}m$ and $yaz\hat{i}m$, to $^{\circ}yayya$, or $y\hat{a}yyu$ Both need explanation, but $y\hat{e}(e)z\hat{i}m$ needs less, \hat{i} represents Pahl 3, which may equal y with inherent a (e) $Y\hat{e}(e)zyam$, or $^{\circ}yem$, is the word, $yez\hat{i}m$ should never be written For yezyum, we must supply the frequently missing pen-strokes, as in $yy\hat{a}it$, which shows a loss of one stroke and the perversion of others, for $yiv\hat{a}it$, and $y\hat{a}m$ for yivam, ((?) $^{**}6yy = 678$) or), has here a = va, read $_{(yz)}$ There is really little choice otherwise between yezyem ($^{\circ}yam$) and yazyum De Harlez presents the graphic suggestion that a word meaning uterus may be before us, 'the womb of the creation' It would be much to be desired, if such pregnant conceptions abounded in the Gâthâs ($^{**}a = y$) (?) in yam (so better) is miswritten for >3)

abounded in the Gâthâs ($^{\circ}_{7} = >>$ (?) in $j \ell m$ (so better) is miswritten for >>)

Stôi [(hardly an infin here 'I think thee 'to be' (?) first', which seems as awkward as 'I wish it to come' in Y 43, 1)] = (with Roth) 'for the land, or people' The meaning $sth \ell \ell$ in RV is vague, but see ℓsta , and $st \ell$, for meaning, and poss partial analogy, root $st \ell$, or ah = as (for $stay \ell \ell$?))

Haithîm (sic for haithyam (or °em)) = satyám hardly = 'eternal', desirable as such an equivalent would be, 'real' is also suspicious from its depth, 'truly good' would be better, the 'real', and the 'good' approaching each other in Zoroastrian ideas, cp Y 43, 3, see also the Sansk meaning 'good', 'beneficial'

The earlier trlr read yazam (not yazyum) here, as he did $y\hat{e}(\hat{e})zv\hat{i}$ in Y 53, 3, rendering $zak\hat{i}h$, as = Ved $yah\hat{u}$ = 'son', so also in Y 53, 3 And it was just this error of his in translation which threw his treatment out of gear, leading him to force the meaning, and change (so to speak) his text Observe his correct suggestions in b, and the certainty of freedom, as against error, in c Ner follows his pavan zakih in yonitaya.

9 We should at first sight render $thw\delta i = thw\ell(\hat{e}) = tv\ell \log i$, but it is now sg fem, cp $\delta \tilde{e} = \delta \delta$, n s m, $\delta a\ell(\hat{e})ch\ell$ (apparently $= \delta \delta i + ch\ell$) fem, so here $thw\tilde{e} = thw\delta$ nom sg masc, and $thw\delta i$ for $thw\ell(\hat{e})$ fem Thwo cannot be n. s f. in that shape, it would be loc, or even irreg dat

But \$\delta\$ is here represents \$\mu_1\$, \$\overline{\mu}\$ these, while generally expressing (\$\rho(\eta)\$), do not by any means always express them \$\mu_2\$ were originally Pahlavi signs, modified \$\overline{\mu}\$_0\$ (10 to express length), and originally represented (as \$\overline{\mu}\$_0\$) either \$\rho(\eta)\$ or \$\alpha\$_1 or \$\delta\$_2 beside other sounds. Understood as this latter they express what we call \$\delta(\eta,\eta)\$, the so-called Zend letter, but the signs \$\mu_2\$ or \$\rho(\eta)\$ expresses what we call \$\delta(\eta,\eta)\$, the so-called Zend letter, but the signs \$\mu_2\$ or \$\ldo(\eta)\$ is a constant of the sense of the

Is tashed nom, for voc. (with Roth)? Taken as such the line reads most naturally, and voc. as some hold of Asha in Y 29 3 possibly stands sometimes for nom. Also is not d an interjection (cp N P d) O creator its force expisiting the apparent nom. May not d in tashd also = an, as often 4 task4 = 4 taskan? Otherwise 4 goes with as, three(8) not being a loc. Sriegel (followed by De Harley, Bartholomae and others) regarded the form of the word as expressing its syntactical force, the Pahl. trir having placed the idea originally before him. This is of course the first impression made by the line. Thine was the creator tnal wisdom, or wisdom of the spirit But why should Ahura require a gorand creator for the most sacred object in nature next to the saintly Iranian citizen? He himself is positively said (Y 51 7) to create the Cow we gain taske? Common sense should furnish the answer As Ahura is elsewhere said to act through this markyn, (so possibly in Y 51, 7 see also v 3 Y 43, 6 Y 44, 2 (?) Y 45, 6 Y 47 1, 5, 6 (?)), so here His khratu mainwal or mainval is rhetorically and postically mentioned as the direct agent, the taskan instead of the indirect instrument. Or else the Gent tasken like the Spinista Mainys may be vaguely personified, like the concept Holy Spirit in parts of the Samitic Sculptures as a Being who is in a sense a part of the Delty but whom he may yet be said to possess as an attribute. The passage emphasizes the fact that Ahura alone with His spiritual wisdom was the source of the existence of the clean creation as represented by the 'mother Cow who also subordinately represents the 'hely people Hang renders o Lommi sie een dem Landstonne her su dem, der noch nicht Landmann war und geht an ihm vorbel supposing the subject to be the Erdgöttin therefore Armsiti Both he and Spiegel moderal of Armeld in abyds. De Harles starts the inquby whether abyds

can refer to the earth on which the paths were made. This is quite interesting Roth however, as I think correctly, understands the Cow, but emending to vastriyai, and reading $ait\hat{e}(\hat{e})$ $ait\tilde{e}\hat{e}$ as an infine As it is natural for a sentence generally (far from always) to begin a line, $a + it\hat{e}(\hat{e})$ is a 3ra sg of i = 'to go' Some prefer 'to leave the husbandman', but the able may well be here that of the cause, and vastrya may be read with some MSS. The 'paths', as elsewhere, are the 'ways of life', the pastures of the cattle, and the village roads, cp Y 33, 5 $path\hat{o}$ $ya\hat{e}(\hat{e})sha$ M A $sha\hat{e}(\hat{e})t\hat{i}$ (shayatî) (figurative application).

Owing to the stint in the use of words great uncertainty prevails as to the last half of line c, but however we may interpret it, it seems to show the possibility of the sacred Cow 'going to' the noid(t) vastrya, or 'being aided' by him. If we could regard the two va as possessing only the emphatic sense, we might render, 'she leaves the vastrya indeed, who is verily no vastrya (in faithfulness)', but a rebuke to the faithless, or idle, is not in place here, the talk is of the Cow, and the next verse shows that she is called upon to make a choice. It was a case of momentous decision, as in Y. 30, 6. But here, unlike the Daê(ê) vas who chose wrongly, she chooses aright

Pahl Notice the undoubted freedom as opposed to error in the trl_{\cdot} of dadão pathãm. The erroneous glosses are mischievous chiefly in forcing our renderings. Ayûf = va has dropped out of the defective MSS. Ner however possessed a better one, see his va

As more ordinary Pahlavi, read c 'and it is given to him who approaches with husbandry, [that is, to him who fulfils duty and charity], but for him who is not a husbandman, etc'

10 Some prefer following the Pahl as to $h\hat{\imath}$ = 'the two things' Haug takes $\hat{A}r(a)$ mait as expressed in $h\hat{\imath}$, followed by De Harlez $H\hat{\imath}$ looks difficult as a nom, but see the context; it refers to the Cow In the Veda the corresponding word has ceased to be a pronoun, we can only compare $h\hat{a}$, $s\hat{a}$ Chis is both mase and fem There is nothing gained by altering the text arbitrarily. For ahyâi as reflexive, see ahyâ in v 12 Ahurem ashavanem gives strong support to the significant concrete suggested by the Pahl. trlr in Y 29, 2 ustâ-ahurem 'a salvation-Lord' (see S B E XXX p 7, note 2), which I so reluctantly put in the second place

Spiegel's suggested emendation of fshēnghî to fshēnghîm has been justified by the MSS Fshēnghîm = fshēnghyam (or "iyem?), cp fshēnghyô (Schleicher's suggestions) Roth compared the root sphâ = 'to become fat', and, for form, dhâsi, rendering Wartung, all of which is easily reconcileable with the Pahl fsheg, and was of course originally suggested by it I cp

ped cp. feéralu cp. vicedpenia 20 fehu = peu cp. ápsacas RV VII, 4, 6 (50 aII).

Roth correctly followed the ancient rendering of dardschind, which would still be preferred, if it were not ancient. Haug's dated, chind (?) = dros quesque colons is not defensible. Others striving (du = to press').

Humeration the Iranian ampiti ((scamputs)) (not in its later narrowed sense op marents)], is the body of memorized, and recited doctrine aguita to the Druj-worshippers, but scalifie to the heart-devoted (Y 31, 1). The sentiment of v 1 is repeated in a different form here.

As ordinary Pahl, aside from its original, read a They assign to that husbandman so the perhaps later gloss and also (naturally) Ner., but see the Gatha forms which the Pahl, trir could not have mistaken. Fractified freely for fravareté etc. The last gloss seems not to be relevant Aside from its original line e Adharmand does not allot to him who is that idle persoculing heretic and deceiver any share in the good recited lore

In Nor mitribritam is free for fravorsia. Vispharayata expresses the idea in faley = fakeyalim Hang's rendering for vispharayata (7) is mistaken tra = to the extender is better Pravarshati in the rare figurative use of visis (no varidam as elsewhere in the Pahl.).

11. Gat(f)thdoochd is better in the concrete sense of settlements and dat(f)ndoochd = laws here rather than consciences. See the three intelligently related ideas, the people, their laws and thair comprehension of them.

Skynothandeld are the sacred actions of obedience to the law moral, ceremonial and civil Varnelly combines the idea of the religious choice, the creed with individual religious volitions on a varnel vickitianya, Y 30, 2 Y 43, 4. Dayk()ite() may be a better reading than dattle() (op diyomana) as it adds a syllable to the line. Dayk()ite() (or datt) = + kms accepts correling the articles of this creed lit his choice. Otherwise may place his faith sottle his choices Others whereby every man may carry out his views and whereby one may freely express his belief. Hang is better with his Uti options six liber facil. Spiegel is more concrete, defining dis Wissecks mach den Jessets.

As it is most unscholarly to criticize the free deviations of the Pahl, trira, with whom exact reproduction was next to impossible the Pahl tri, should be regarded here as remarkably faithful, except in c where however it gave us the first needed indications. In New traps = tradige.

12. Abyd as reflexive sheds light on abyai v 10 Some render c. The one striving (?) after insight (?) (Armaiti) tests in spirit on which side the error is. Mainya equals the two spirits whose contrasted infinence

had just been mentioned; cp. Y. 30, 3. As to $ma\hat{e}(\hat{e})th\hat{a}$, the unvarying testimony of the Pahl points to $ma\hat{e}(\hat{e})th\hat{a} = ma\hat{e}(\hat{e})thana$ See also Y 33, 9 $\hat{b}athr\hat{a}$ $ma\hat{e}(\hat{e})th\hat{a}$ $may\hat{a}$ vahista bareta mananha, see also Y 34, 6. For the idea of 'abiding', 'abode', cp Y. 33, 5, 43, 3, 46, 16 Spiegel has retained the correct general sense of $ma\hat{e}(\hat{e})th\hat{a}$, although he takes the word positively as a pl noun, I think it is adverbial instr, or nom dual adj. = 'abiding'?

Pahl Bûland for baraitî is of course no attempt at direct translation The 'highness' of the voice renders the idea of 'lifts', the form of the word having been possibly suggested by its likeness to bard, as the l is better rendered in Pahlavi by what we understand to be now the Zend letter r If proof is required that the Pahl trlrs knew the meaning of bar = bhri, see Y 50, 6, where the identical words vachim baraiti = gobishno yedrand. I had followed the Pers and Ner, as literally understood, in transliterating khêzishnö(?) and khêzêm (?), but see ânushakhs, and the words, as transliterated below, correspond also elsewhere to hakhs (see Spiegel's Comm vol 1 pp 223, 437) and are radically related to it, they should be rendered as Haug has done (Essays, page 350) by 'solicitation' I would modify by 'arouse'. Here then we have a case where the Pahl trir seems to be utterly at fault, but on examination it turns out that he was one of the earliest foreigners who knew the origin of the Sanskrit word anushak. The pronuntiation might have been hajêm, hakhchêm (?), or hakhjêm. May not the origin of the intransitive $hh\hat{e}z\hat{e}m$, $kh\hat{e}zishn\check{o}$, be found here, as from hakhsh=hach+s, cp afrûzad from afrûk htan (ruch), sûzad sûkhtan (such = çuch), etc? (c) 'who takes counsel with his perfect mind, and with the spirit, his is the abode beyond', is certainly free as opposed to being erroneous. $\hat{Ar}(a)$ maits is admirably rendered in the concrete, as 'the man with the perfect mind'. Ner 1 efers hampursêdo to mûn, and not to mînavad (*Notice Zend athrâ, yathrâ)

13. Âr(a)maiti may be the subject here (so De Harlez followed by Jackson), see the foregoing $peresait\hat{e}(\hat{e})$ But $ma\hat{e}(\hat{e})th\hat{a}$ is not to be understood with $avi\hat{s}(k)y\hat{a}$ and $tay\hat{a}$, not having any such sense here as 'faults'. Roth (who however regards $ma\hat{e}(\hat{e})th\hat{a}$ as meaning 'faults') renders, after the proper indications, "Die Anschläge, die man offen oder im stillen abredet, o Mazda

Frasâ (inst sg, or acc pl. nt), peresâitê(ê) refers to the discussions and inquiries (see v 1, 2, 3, 5, 9, 11, 12) Antithesis prevails throughout (a form of rhetoric having its origin in the antithetic dualism of the doctrine), here it lies between the true examiner of facts, the vîchirô hãs, Y 46, 5, and the heedless judge 'who binds on the heaviest penance', and not between the 'open and secret questions', that antithesis is subordinate The man who, with Ârmaiti (his piety), questions the open and the difficult

is the cliebo the cirting v 9 and fibrigant (the good have the first place in the antitheres) and the ye of knish is the zeidedo and the arcting see v 17 Ierralit(v) may be middle for pastive but this is indifferent what are naked or what questions she a ks. The middle ayamant(v) (read dyam w has Pahlavi initial value = a or d) gives colour to the rendering who binds on him elf the greatest penance for a little fault. (De Harlez and Jackson) but such esaggerated virtue is not probable. The middle may refer to the fact that the action referred ultimately to the subject. Charlining = charletin inc ing = an op kirman etc. This(v) ind is also locative from theirs conditions of the postrophical Delity. Also the voc. and num., standing side by side are n little difficult.

llang here again relapses into rash conclusions in his anxiety to differ from the indications of \en_fract = conters (porro) (?). Unidd = res superiors (?), bdfem = relapiatem (?) Roth justly (as an frequently throughout his masterly 1 \text{ \text{N\l}}) follows the bint or Indi ation of \en_e as to the root meanings of each word here where Hang misindoms \en_e and in fact as to every word in the \end{array}.

As ordinary Pahl., render the who consults ele that such a rendering is not complete in the case of these translations. The labit in b is been and concrete but I must differ Chathming seems recognized as a loc. The (pluris seems read as some form of dea der Or was the kien of tenk rendered by that of gamejako a mixing recalling an agitation vibration? Ner a prachchkannena = nikánik = tayd Euchelayd = with one impulsor for gámejako contains a word somewhat kindred to the (puris)

14 I think dits should be taken in its more natural sonae goes, are passing by (nont. pl subject). Ilang rendered quue prices conduster ab (2) creatorius (?) ceracis (reracishe) et gine Sapiens! a mendacibus ut hae sint surficials ital: more freely. Dies will led dich frigen Lebendiger! für jetzt und für die Zukunft und alle Gebete die ein den underhaftigen Schöpfern und welche von den I ügerin gegeben eind gedichtet wurden. (?) Roth (keenly). Ich frage dich dicher o Mazda über das was gilt und gelten soll wenn Abbitten geleistet werden statt der Lochaufs wie seinem gläubigen oder auch den ungläubigen o Marda wie die in Ihrer Fassing sein sollen. Others I auch the what claims in the entries nivere shall be made upon the righteous and what upon the wicked auch how these will stand when the entries are belanced? It is gratifying to see the evidence of the Pahlari writers heginning to work its way as in the rendering if ishidő as conveying

the idea of avam, rinam The only question is as to whether the idea of debt owing to the offerer, or by the offerer, is expressed. Here I would modify my former opinion. Debts to the offerer seem indicated. Elsewhere however the verbal form expresses perhaps confession of debt. Dathranam (also with the Pahl tilr) here equals Ved. datra rather than a Sansk dhatra, as in Vd. 19. 27. I fear I can hardly follow the very narrowed sense of 'entries'. The dathra(nam) were the entire series of holy efforts of the righteous referred to in the chapter and culminating in the religious offerings as their outward expression. 'What prayer-debts are paid for the holy efforts of the righteous' seems the sense, 'and what are the debts due to the wicked, and how shall they be in the summing up'

The Pahl angardihih should be taken etymologically (cp. Zend hanharapi(e)mi) = 'completed reckoning', see Ner's viphata = 'completed result', cp. viphata

Apart from its original, render the Pahl 'who pays a debt of the lenders, that is, gives of that to him who is righteous , and he also who gives to the wicked, is as they are, so the judgment is this'

15 $Mai(\ell)m^{\xi}$ to Sk meni (so Jackson admirably), the Gathic word affording perhaps the true explanation of the Vedic one. Sp compared $\mu \bar{\eta} mc$. The meni may have been a shaft hurled in just vengeance. $Adiu-ja\bar{n}t\hat{o}$ should be understood in the concrete, see S.B.E. XXXI, p. 49

Roth has bulliantly solved the difficulty of hanar(e) by taking the traditional (sic) sense of the word as it occurs in Y 47, 5 He renders c however (last part) während Vieh und Mann ihm nichts zu Leide thun Pastus vîrahyû (?) adı njantê, a- gen absolutes Hanar (e) may, I think, contain the same elements as sine Haug rendered quae cogntatio (Gesinnung) (et quae cogitatio eque sit) qui non vitam ullum (ullo modo) (?) destruit (?) Spiegel (as usual) better, but taking hanare, like Haug (of course independently), as from han = san = ein weing (freely) The abl term of the a declension when followed by $ch\hat{a}$ is written $\hat{a}ad(t)ch\hat{a}$ with much regularity, but I think that later cases (as that here where ${}^{\circ}\hat{a}ad(t)ch\hat{a}$ disturbs the inetre) are imitations from occurrences where the metre required ad(t)chdto be spoken as $aud(t)ch\hat{a}$, see remarks on p 407. The Pahl pavan vinasishno min well be a simple enlargement by anticipation of the rendering $p\hat{a}dafr\hat{a}s$ for $ma\hat{\epsilon}(\hat{c})m\hat{s}$, or, again, it may be the original translation, $p\hat{a}dufr\hat{a}s$ being alternative Hanar (e), correctly rendered in Y 47, 5, seems here curiously mistaken, as I hold, for a form of han = san, in its sense of 'gain', and it was so inistaken, as I think, owing to the following vid in vînastî, which was first explained to us as a form of vid by the Palil trir

here end elsowhere, an important grammatical datum. The word usually transitionated nuclified may be properly unedfined rendering need()-dhay.(c)mi notice the New Persian narced (sic) The misapprehension of hanars throw the renderings into disorder yet see the correctness in lines a and c. The question arises is honore translated at all? I regard at as far from certain that paranich mo d is not quasi gloss emphasizing nicklinedo (sic). We must seriously consider whether bard = away 'off in the gloss is not the echo of a lost rendering for honors so that in the inaccurate gloss we have a trace of the correct rendering of honors as in Y 47 5 Elso where did bard shikingen possibly come from? Even the limited idea of announcing without the added inherent ldes of offered acquisition does not contain any hint of freeing 'esparating letting go Bard shikinyèn contains additional translation as well as worthless gloss. (Of course wo must understand in speaking of traces of lost translation, or text that the Pahl, tris, have ne certain connection at all with the Zend texts now written on the same paper with them we might even say that it was ex tremely improbable that the real trir had before him exactly the Zend texts which now appear transcribed in our MSS beside his text. The copyists did nothing but copy and the arrangers and compilers (editors) handed down Pahl. trls. from predecessors who saw MSS, hundreds of years older than those new extant. They worked these ancient epinions over doubtless, thus doing much mischief, and destroying much real tradition see similar remarks elsewhere). As to Ner s lameha see Spienel's Ner also West's Maluyo-i khard II 176 lancha = para

16 A root dd = to know is not needed for haddnas dd = dhd, suffices for the well disposing; the wise To Hung we owe the valuable rendering of yd-l(k)yacthanacid as a composium in the mase, or yd-n-cnd Y 12, 7 This mase, may seem very easy and obvious at present, but that is the case with most discoveries. The Pahl, trir as too often in similar cases, when explained by the mischievous gioss, seems to doubt the angenent in aspirecaid, committing the unpardonable offence of rendering it as an a priv It is however always probable or possible, that his text may be older than the gloss and if that be the case the text may have been intended to be read dkdhiddr = emphatically a striver or a statical against then the gloss only would be erroneous, and this supposition is imperatively necessary If, however the actual translator here really falls to see the angment, which is rarely expressed in Zend texts, he is yet as ever our first lentographer as to the root meaning he saw sperse in the sense of sprik.

17 Hang's relaman-faciat (celef) for aipide-barayai (cic) is again rash

and incorrect. The solution of this word we owe to Neryosangh apart from the Pahl trlr He was ably followed by Justi, Roth, and others, the root is the curiously extended dab, debu a denom (?), op root of rôithwen. It seems a desecration to the memory of Benfey to question zdî as equalling edhi, a degeneration from *as-dhi, but ah = 'to say' might recur in Zend as az, in which case we should have $zd\hat{i}$ for $azd\hat{i}$, 2^{nd} sg imper = 'inform us', suiting fradahhstû which follows, and mraotû which precedes See the Pahl here, and in Y 50, 1 The Pahl trlr, while, as usual, giving us our earliest intimations, has yet, from some accidental cause, treated the $d\bar{e}$ in $d\bar{e}b\hat{a}vayad(t)$ like the $d\bar{e}$ in $d\bar{e}j\hat{a}m\hat{a}spa$, and the de in $deb\tilde{a}zait\hat{i}$, and perhaps also in demanahya or demanahya (which may however be from dam), he renders $bava\ yad(t) = yehevanav\ vad^{\circ}$, not noticing the $d\bar{c}$ which probably stood detached in the ancient MS before him, which MS probably differed more, or less, from that in which his own trl now stands preserved (Not so Ner who renders as a form of dab by yato vipratarakat) The Pahl trlrs often render forms of dab with correct recognition, and giving us our earliest information on the subject. I had written azînö, but DJ's azdîno might be a quasi denom, imitating zdî here, and the azdû in Y 50, 1 Reading azîno (if we could so correct), or Spiegel's azêdo (so in both places), we have less difficulty, it might equal $zd\hat{z}$, from az = 'tosay' (see above), 'tell us' Or else 'inform us' is free for 'be an instructor' It seems improbable to refer azîno, or azêdo, simply to the Zend az, yet z=z in Zend and Pahl, cp vaz=baza. The instrumentals in Ner. should be often rendered 'as regards', 'according to', so pavan responds to vado, and is a good instance to show the impossibility of reading Ner without his originals

18 Dushita, loc sg of oti to a #duhkshita Otherwise, with Roth, cp durit, following the Pahl through Ner The Pahl trlr renders sazdam as if from sa(ga) = `to sharpen' The MSS are in confusion as to the reading in a, J^s sadbhyo, J^s bhavadbhyo, (so I think J^s means, as a correction of sadbhyo in J^s which was its original, see Y 34, 7) Ner, as should be well marked, renders alternatively, by vighataya = `smite', 'kill', and, in the gloss, by drachayata (so Haug) with the Pahl The reading drayet (J^s) might however point to dr as a verb of motion in the sense of arpayet = `send out', 'let fly (a blow)' I note this, as Haug's text of Ner is so excessively erroneous that there is danger in trusting it; see his own apology for it J^s has here what seems a corrected dsarayet, or $achar^o$

19 Ahûbis, or ahûmbis Ahûmbis, ahûm bis stand in the MSS here (K⁵ has ahû bis at Y. 44, 16) Ahûm was probably a separated ahu, provided by the early scholiast with the case sign of the acc. Cp. the case

signs elsewhere before the suffix in years (praiself), aral(ptate (*idit)). The Pahl, tries, who have given as such rich emendations as well as decisive renderings might be trusted here as they were by Westergaard. But akûmbil of the MSS, must be considered. As = healer of the world it sounds rather ndvanced for the document, although thoroughly possible Justi and Spiegel having long since pointed out bit = healing in rispich! hubif credhe(r)thi (names of plants). Ihimbit is grammatically possible in some places, but it is not prohable in 1 44 16 childred min d'im ahabit rathm chi hall where ahabilem would be required unless the word were applied to Ahura, but healer of world would apply rather to the prophot also its position between d'im and rathm does not favour a voc. !Ahmbii = "aru bhiksh = seeking after life (for the people) might be considered. But the word as = ahibil means for the people (so, long since privately circulated), or the worlds As to the pl upparently for dual. It may be said that po dual was in view Ahrdo = of two lives but 'the worlds might include Heaven, Earth and Hell or the hemistakin (?) might constitute a 3rd state see also ahrdhâ 1 51 9 As to instr for dat. op. dregrêdelil 1 29 2, Y 49 11 There is of course a syntactical difficulty in bolding ere hukhdhdi to be governed as would seem so natural, by gails (which governs the dat of the person and the accus. of the thing) we should not expect to find the nom., which is quite natural before errchekhdhdi emerging far off in khikayamano with errchekhdhdi referring to the same person before it. I had therefore severed ere. kukhdhdi from gald and regarded it as ex pressing the object of the energetic khikayananê ki rêrakê the person here, but preferring the thing in S.B.E. XXXI. But one does not know what to expect in the Gáthás. Perhaps the meaning is Let him liston to the truthful speaker who conceived of Asha, etc. powerful over words, and free of speech (?). Of course this is greatly to be preferred if it is possible and it may not be impossible. Hang makes the ridrio the hearer (?). Spiegol (far better) takes the middle in the sense of the passive let the wise A. (but roc for nom. (?)) be heard who rules with truly spoken words, who has power in his tongue explaining he needs only to speak so it happens Hang Vachanham Lhshayamano hired raso = dessen Zunge frei sich bewegt. Roth gives nn namirable auggestion that dessen Zunge frei sich bewegt. Roth gives an namirable auggestion that ghild is understood (körti) auf seins Versicherung Der Worte ist er mächtig beherrschi seins Zunge De Harlez gul parls en maltre Jack son who will have power at will over the words of his tongue—so that they will be verified (see Splegel) I prefer to regard the words affording the reason for the admonition the 3° stanta andem is declared to have absolute command of speech, to give the infallible and impired directions.

tions which are to be heard Erezhuhhdhâr (S B E XXXI, p 51, mfin. (?)) is concrete, op the eresvachão contrasted with mithahvachão v 12 khshayamand hizvô vasô? Almost everything points who is the vîdvâo to 'the prophet' of the 'holy Faith', as opposed to the diegvant of v 18, save only v 7 Mazda also needs to be accounted for, and cannot well be termed an instr (It is however possibly in place as a prayerful exclamation not affecting the syntax) Yas tâ mañtâ · Ashem (v 7) almost forces us to refer the same words here to the same Divine Being whose activity had already been expressed by them in an earlier verse of the same hymn Able writers, who have bewailed the obscurity of the Gathas, regard it as the critical procedure to seize every expression that bears any resemblance to language applying to the human subject, and to force all grammatical analogies, and parallel passages, which refer the words to the Deity, with one sweep out of the way. I myself also certainly hold that an alternative translation should be rendered in all cases where the words fit a human subject, and I also hold strongly that the text should be slightly changed where indicated, and alternative renderings afforded in emended texts, but the question is as to our first translation I hold that the frequent intentional obscurity of the Gathic composer, or composers, should be critically held in view, and oblique address in the 3rd person should be recognized as possible when made to Ahura, or a description in the 3rd person made, with an address in the voc in the midst of it. Can then ye manta Ashem be referred to Mazda with a voc Mazda in c? See him referred to in the 3rd person in two lines of v 7, and in the voc (2nd person) in the 3rd line Then in Y 32, 16, according to a disinterested criticism, yê(e)hyâ mâ $aithischid(t) dvae(\ell)tha$ may well refer to some superhuman power, yet we have in this same Y. 32, 16 vocatives, Mazda Ahura, thrown in See also the curious structure in Y 44, 1, and the voc Mazdâ in Y 44, 2, see especially I therefore conclude that the Deity was addressed in the Gathas sometimes with affected and intentional obscurity of diction, and that in view of the strong expression ye manta. ahabis vidvao, Ahuia Mazda may be here indicated (possibly as representing his prophet) But I would add a most emphatic alternative in the other sense Vidata might well be loc of a vîdârt, but it seems needed as in agreement with athra At first sight vanhau seems loc with vidata, but see the parallel Y 47, 6 athra vanhau vîdûitîm (or °tê(ê)) Vanhâu is, like ustâ, a loc used adverbially The form of gasta perplexed the Pahl trlr, as it has others But I rendered him formerly far too much in the sense of ordinary Pahlavi Nyôkhshishnîh (practically = nyôkhshishnö) is one of the frequent infinitives for imper (see Ner's crotavyam), indicating 'propriety', if not 'obligation'. As ordinary

Pahl. I would render as formerly
is discretion and righteoasuess
(b) The antierity of speech rightly
spoken etc Vankdu in c seems not rendered. Airtid was formerly read
and rendered pure by me from excess of carefulness better dirtid (?) =
the thoroughly impure cp. Pers. ridon still better dirtid (so DJ in
Y 51, 9 and probably also here) which might be intended to express 4 +
righta (irrich = rich) or again we have had West s agardid = undecided
see Essays p 353 Ner and the Parsi pers afford the proper meaning.
Ballit (= certain in the sense of boly a frequent association of ideas)
being in antithesis our word, whatever it may exactly be means unstable
or unholy' I do not follow Hang's binscandrayor (sic) see recurring forms
of deage

20 As to the reading dyad(f) I agree entirely with Roth that ddydd(f) is the alless branchbar The rendering who comes over to the righteous

I regard as very improbable.

Divammen explained as deamness from a du = Sk. 1st du, middle = to suffer torture (Wer einen gerechten erdulden lässt') was long followed by many Now a root ods = to remove is suggested, altering the entire cast of the verse from him the long endurance of misery and dark ness shall be spared (removed (?)) The Pahl suggests die in the sense of decalve (cp. dab). Aparem khihayo = the uttermost of ruin (?) is inter esting. The Pahl, trir suggests dpara in the sense later' so Spiegel and Jackson Khahayo, Y 71 17 speaks strongly for a gen with daregen dys. Its position, it is true also well indicates a nom according to every Vedic analogy For that reason I formerly rendered alternatively as a nom, masc., one otherwise ruling cp. Maede khakawichia, Y 28 7 (see also Haug) I ter I followed with Darmesteter the significant skipes = lamentation and am still unwilling to twist the sentence out of a natural shape, and supposing the existence of a khekayah, or a khekaya, I would compare kahaya from the second kaks Vacho cannot be gen. but if we emend to racko wee of speech becomes possible. And (f) the is the noun in the norm, aval(fulle op ameretates, also paval(fullitl(f) (from yaval(f)tas tate)) etc. It would then be either in apposition with racks having adjective force, or reading odcho we should render lowness that is, vileness of speech The syntactical reference of this line b to asharanem hos in the sense 'removed from seems to me erroneous see above (It is foreign not only to the spirit of poetical diction but of all ancient original matter to have these m rked particulars strikingly alluded to at length and then separated from the person who escapes them by a feeble separating word while the wretch to whom they belong as a punishment is mentioned in the next line The entire verse refers to the idolatrous Daê(ê)va-worshipper who would deceive the saint in the interest of the Lie-demon, and it is in antithesis to the preceding verse, which expresses the truth of Ahura, and his prophetic adherent) Haug's eradicet for naeshat is strikingly out of the way $\widehat{Na\ell}(\ell)$ shad(t) is a 3rd sg aor of ni (ni) = 'to lead' The Pahl trlr read dyad(t) His shivan = 'lamentation' may be literally, and not merely figuratively, a translation of khshayô (cp Darmesteter's études) From rabishno we see that he took avaê(e)tas as a compound of ava with a form of : = 'to go' (see also Haug) The Pahl trlr renders. 'he says (that 18, his word 18) 'a vile proceeding' In tem = 'darkness' in c we seem to have an amusing error But, as tem is correctly used for temanhô in the line immediately preceding, the only sensible conclusion is that the trlr arbitrarily repeated the word from the foregoing line, allowing himself to choose that procedure simply because the word tem in the Gathic reminded And this is of importance to explain him of the temanho just preceding other similar cases Here ignorance is excluded as an explanation, and yet the outward shape of a word seems to have determined a free insertion, or a rendering! Ner., according to all the MSS except that used by Haug, bhuvanam (as a masc, possibly having follows, but Haug reports tam the 2nd bhuvana in view) It is possible that this tam may not only render the Gâthâ, but a now lost Pahl reading zak, or denman, in which case our amusing error would turn out to be a corruption from the original, no tem = 'darkness' having ever been written by the earlier, and more original trlrs

Taking Haurvato Ameretatascha as gen, we should have the 21 most formidable heap of genitives in literature, no less than six in a string, followed closely by a seventh Moreover Ahura's 'store of Weal and Deathlessness' is a somewhat strained and artificial expression, but his Asha, which included all his legal and ceremonial provisions for the welfare of His faithful, naturally has a 'stoie' The words are acc pl used for acc. duals, as perhaps ahabis is used for the dual The absence of the dual number tells also nearly (if not quite) as much against the words when regarded as gen If gen (?) render 'May M A establish from the fulness of Weal and Immortality (long life unbroken by death), and from the fulness of His holy Order the protecting headship of his own Sovereignty' gen bûrois naturally suggests the rendering out of the fulness of His holiness', and doubtless the form was chosen on that account, but the gen with a properly means apud, the two shades of meaning are easily harmonized, cp å varenão vîchithahya For vapaithyad(t) with the gen, cp v 15 As to vîrâ(a)d(t)châ with adrujantô, mainyēus with vahistâd(t) Y 33, 6

sarô its obvious meaning as the original of the Pahlavi pera, sar has long been familiar. The derived meaning custon = Wachter (Hang) or refuge (Ved. cdnam) was adopted by Haug et a time when he had not yet investigated the authority of the Pahl commentary or the Pahl language. The meaning headship rule is actually needed to explain the Parsi persian As to the form I should regard an accus. pl. fem as the most improbable It might be an accus ag neut, but sare occupies the place of a nom sg. in a Gathic, or Vedic, sentence, and it may be nom ag masc. (cp its exact expression as such in saremno). There is no reason why it should not be even nom ag. nent, in apposition, but not agreement, with Ahno theme saronh (sarah) cp lt 10, 40 Karetachiq'() ali())ham hufrd-yukhta yo: nighrairt'(e) sarahu mabik)yakanam ashemmojano barainti (In Y 49 3 I regard sard as hardly possible as a gen, on the same ground as that on which a gen. Marddo has been so generally rejected in Y 28, 1. It would be a heaping up of genitives. In the canhous sare sends mananho pankens obviously applies to mananho Sars is acc. ag. nent. = saro from saranh (sarah)). There are three stems sar (loc. sairi if read with most MSS.), sarah (sarah) in 1t. 10 40, here, and in Y 49, 8, and possibly sara may be the stem here. It is hardly necessary to cite instances of the different genders from the same roots but op Sk, ayu m, and ayus, n., jana m. and janas n. cp. the genders hanged with change of accent, apas, m. and dpas, n., tydjas n. and tydgd m., rákahas n., and rakahds m. (squrer) or even without change of accent, ands m, and ands n. As to a stem sara beside sarah, op Ind. Addas n. s. neut. and Addas n. s. m., stem Adda op stpas n. s. masc., and stpas nom. sg. neut. See Lanman, Noun inflection in the Veda p 549 for further examples. The form is either an acc. ag. neut. (?), or a nom ag. masc. from sorra, and the syntax gives such strong evidence that this case alone might establish the existence of a stem in the a declension (or else it is a nom ag. neut. in apposition (?)) For Mards (or seased) in apposition with a nont. cp Yt. 1, 8 dasemo yackf; almos spano with an abstract, cp Yt. 1 7 kkito yackf; almos kiratsis chistis in apposition with a pl. neutr (?) cp. Yt. 1 7 Thirps (almos) aska valities (almos valities (?)). This is however the later Zend of interpolation As to considered which comparing agard sodders, etc. one would naturally call a neutr pl_{-} but which, as indeclinable, may be a ag_{-} , it is hard to resist the impression that vas = vah is the root extended by d' + the suffix van = vah is the root extended by d' + the suffix van = vah is the root extended by d' + the suffix van = vah is the root extended by d' + the suffix van = vah is the root extended by d' + the suffix van = vah is the root extended by d' + the suffix van = vah is the root extended by d' + the suffix van = vah is the root extended by van = vah is card or kurdean kurakand and the meaning is strength from abundance and prosperity', see the Pahl as rendered by Ner H ng takes haurouté ameratétascha as accus, but & aprilhedd(f) as = e (suis) bonis = senser Giter Wohletand. The Pahl, might, as usual, be rendered much closer to the Gatha. Yet lame as the rendering is, it gave the clue to the meaning of every word. $B\hat{u}r\hat{o}i\hat{s}=b\hat{u}ndak$, which latter is properly gen by position, and $av\check{o}$ should strictly be taken as referring to it, see \hat{a} 'to the full one, that one who is Righteousness' $\hat{V}\hat{a}parthy\hat{a}d(t)=nafshman=$ 'own', and $pat\hat{i}h$, which is haidly to be referred to $khshathrahy\hat{a}=zak~\hat{i}~valman~\hat{i}~kh\hat{u}d\hat{a}i$, $sar\hat{o}=sard\hat{a}r\hat{i}h$, so, uniformly $Urvath\hat{o}=d\hat{o}st\check{o}$, giving us our earliest information $Vazdvar\hat{i}h$ may be merely transcribed, but there is always danger in talking about the 'mere transliteration' of the words of a mother language into those of the daughter dialect. Mother and daughter are really one. If $vazdvar\bar{e}$ was Zend, $vazdvar\hat{i}h$ was Pahl ipso~facto. Ner knew what $vazdvar\hat{i}h$ meant, his $p\hat{i}var~atvam$ at least is no transliteration. $Av\check{o}$, if read in c, might even be regarded as carrying its force so far as $d\hat{o}st\check{o}$, 'to his own soul' is not the needed sense, valman would be better read to escape this last

22 Astis, if = dstis, might properly be referred to sta = sthat as = 'stand by', 'helper', cp Vedic pratishthts, but I think it is hardly desnable to depart from the MSS simply to show that we are aware that a may become i, as in Ind sthiti etc, etc. The simple and concrete explanation of the Pahl trlr comparing asthe = 'bone' is more probable, because not so advanced as the idea of 'helper', 'stand-by' (to the Deity) Cp also Y 33, 2 where the MSS also read astim, and Y 46, 11, Y 49, 11, where the astayô are in Hell, a locality where assistance to the Deity could scarcely be rendered Pedakiha may possibly be a pl in otha, and so a literal rendering for chithra, see the Parsi-pers which does not see the adverb, also Ner's prakatatvam 'manifest things to (DJ avo) the wise (are these)' See the certain freedom, as opposed to error, in what follows The concrete khuddi in this particular phrase is not bad for khshathra, see the certainly fiee vâdûnyên = haptî Vilokayıtâ in Ner is also not bad for haptî

XXXII

See for summary and additional notes S B E XXXI. pp 54-67, changes in opinion decided upon since its composition are however not uniformly noted

1 Ahyacha (so to be read) refers to the subject in paouru (or pouru) $a\hat{e}(\hat{e})nao$ v 6, in $na\hat{e}(\hat{e})chid(t)$ vidvao in v 7, to dussastis in v 9, to the subject in yascha vadarē voizhdad(t) ashaunê(\hat{e}) in v 10. This person represented his evil $\hat{v}a\hat{e}(\hat{e})tu$, verezēna, and airyaman, see Y 33, 4(?), Y 46, 1, Y 46, 5 Yasad(t) = 'prayed' (not 'wished'); cp yasa, Y. 28, 1 Spiegel's important $mahm\hat{i} = smasi$ is, notwithstanding its interesting character, hardly tenable. Haug, following the Pahl indirectly, is correct. Mahmî

wants are both loc in meaning (Justi) and there is no reason whatever (except a desire to differ for the sake of differing) why mandi should not be compared with the Indian mana or even with the fem. mana! The latter by a familiar transition might well account for a mase, mana Manahydcha (Y 71 8) proves the certainty of a stem mans in Zend as manaya points to the fem. and manat(c)ibvo(?) to the masc. Others insist upon a dat, infin but if such be the form, the word is still used in the sense of the loc.

Mahmi = through me is improbable. The prosaic attempt made by able scholars to string lines a and b together is, I think a mistake as is the neglect to supply the ever recurring form of ah = to be where indicated as in line b with Datified (kentil) and with makent manbs the latter words being obviously intopded to agree. Antithesis a chief agent in poetical diction is present in absolute and makent. His bal(f)tin prayed (as the holy prophet did in Y 28 1) his are the Dat(f)car, but in my cenerating thought is the friendship or friend of Mazda b should be addressed to the Devils (the Demons informing them (even in defiance) that the community desire to know the disposition of Ahura Mazda is, I think nullkely Haug's od ortus = needzem d is not desirable his mahmi manti = in my opinion is better Pahl. Zak is sen, by position in his nee abydehd and Ner's asya ydn is gloss; see Ner read providetorship or kuship (that is, as lord, or kinsman)

(A propos of varying Zend texts attested by the Pahl, tris in this and other chapters. I repeat once more that the Pahl, trls, which uppear in our MSS, are very improbably the untonched work of any original Pahlavi commentator They were unquestionably modified at every rearrangement, and finally transcribed by a copylst who often blandered and noted little regard to the correspondence, or want of correspondence, between Gatha

text and Pahl, trl)

In Ner I supply we are from the I am of his gloss, as his glosses are, unlike many of those of the Pahlavi probably contemporaneous with his text.

2. Sdremno according to Hauge one sided investigation was simply from sar = 8k, ors = to lean to seek shelter a sense akin to the Iranian, but by no means dominating it. According to the latest comparative philology sar would be more original than gra. The verb sar = to head protect rule came from the noun sur which is degenerated in caras. Can the Delty be said to lean toward sols manual while khakathrad(f) hacht is taken merely to modify answered? He answered from His King How much better to yield to the evidence of a comparative philolory which takes in the Persian and Publical, and not to a comparative philology built up on a total disregard of the Iranian languages. I think therefore that we had better follow the ancient scholar in his admirably free pavan sardârîh Otherwise sarô in Y 31, 21 has a meaning radically opposed to saremno Ahura 'rules' from His kingdom', He does not 'answer from His kingdom' This verse moreover confirms my recognition of the antithesis in v 1 Verse 1 is a graphic contest between two supplicants petitioning, not from the same Deity, but from opposed Deities The evil party, whose $\delta a \hat{e}(\hat{e}) t u$, as in Y 46, 1, works for them, prays, and naturally enough the answer of the Devils (Daê(ê)vas) is not reported in the holy hymn They are already spurned in line c, v 1. Ahuia now utters his sharply pointed 'We have chosen your Ready Mind, according to your prayer; Ours shall she be' And v 3 is an indirect answer of Ahura to the petition of the Daê(ê)vas contained in the yasad(t) of v 1 Mainyu is not reported as answering, but Ahura answers, and the entire chapter expresses what he has to say Haug, for the most part, well follows the general indications of Ner, properly disregarding his syntax

The Pahl trlr., rendering many forms literally, proceeds on the whole freely Omitting va with DJ A hamkhak nadak kardo may be rendered 'A. made a good friend' I had rendered 'And A, the good, he made his good friend' Lekam ral should of course equal $v\bar{e}$, I doubtfully add 'on your account'. I should think that viceshate in Ner (cp ceshant Whitney's Verbs, also vicesha = 'distinction') ought to mean 'He makes a distinction', see the text to which it is gloss. But I have later thought of 'he distinguishes himself by his teachership' explaining the preceding saharevarat = 'sovereignty' According to the later Parsi $Spenta \hat{A}i(a)$ -mati = Spendarmad was a name for the earth, see Y 47, 3

3 Haug, in his Latin rendering, well followed the general indications of Ner, except as to $\xi(k)yaomam$, for which he reads saomam = Somam =Rauschts ank (der eurer Lüge und euser Täuschung Rauschtrank für hochheilig hält) As to this last he has been followed by none $\dot{S}(k)yaom\ddot{a}m =$ oman, loc sg with air, closely related to $\xi(k)yaothna$, to $\xi(k)yu=chyu$. De Harlez and Geldner give the sense of 'action', the first taking aipi in the sense of dpi = ainsi que, the last taking it as governing $s(k)yaom\tilde{a}m$ As to daibitana some writers, laudably seeking novelty, divide daibita = 'a deceiver' and na = 'a man', but yais requires explanation equal yéna = 'wherefore', but not where a probable neut. pl immediately precedes See Y 28, 2 ayapta yâis rapantô, this chapter, v 6, tais (hardly both particles), v 7 hadroya ya บุลิเร็ • yaê(ê)shām, Y 46,15 tâiš ś(k)yaothanâiš yâiś, Y 51,20 ukhāhâ yâiš · · Also na looks a little unusual in the Gathas as an enclitic to a noun,

although it is frequently so used with pronouns see mand v 10 Lasad 144, 3 (mind 150 1 is gen) At first sight it seems to explain the Latin nam in quidana(m) (?) but is not that suffix on the contrary explained by it? As to kapkaitht(?) the earth was divided into soven quarters or continents up, the seven Indian dripas. The two ideas had of course a common origin. If either could be called older the Iranian conception is the more original as the Indian Aryans were emigrants from the regions inhabited by the Iranians.

I formerly read d dr minishniar comparing Pers. d dr crude form of dzdrdan sometimes used as a noon I would now follow the Persi-persian MS. (cp acartani) or awartani) Silyonomim probably stood divided as Silyonomim probably the pablic translator (which MS may of course have differed widely from that now written beside the Pabl. text in the surviving MSS) hence the midn of the Pabl. text It Is to correctly referred to chys by silionally. The gloss unless rejected forces us to consider additional and arrayishnin yelobanda as 3rd sing. Min alkarik might be meant to express he is causing us to come from behind (to excape?) that deceit see the gloss. Darbitand = frifishno asradam to sra the rarely used nagment appeared incredible hence the a privative. Garamanasiararcha J 2 (J 4 gare) also partly supported by the gapamanas (sic) of Pr, does not need the suggested apamahanasiararcha Garamanas = prond of mind has point, hat no translation is so well suited as a possible meaning of Ogaramanas is in such an irregular document as Nor s tri. ep P W 3rd gu

4 Yibita (so reading) explains the Pahl dyazuhno (so possibly), and this latter might indicate the proper rendering Wherefore ye 'aronsed (yuz yabid) are preparing Although the correction of the Pahl, trir in frax minishn cardinal; — man matha (tor mit(p)matha) — ye are turning or perverting the mind (matha adj nom pl mase, pires us u rich concrete in no degree so rash and harardous as many modern suggestions I would now on the whole, put it in the second place. Valkahenti(f) (a nor) or cakhahysite(f) (lut.) formerly rendered floorian by some, is now refer red to sack by Spiegel and Gelduer in accordance with the Pahl. Valkatenti(f) as mid may have passive sense — are said to be so Spiegel and Gelduer (see also cakhahysite(f)) but this is by no means necessary as the speaking was ultimately for the speakers themselves, and are said to be is flat in the composer better to read cakhahuit I z if necessary to the meaning who utter up the dultantis who taught, the suthakrackah, who raised his voice see also the next verse Ye deceive rachanha with voice and in fact the entire Gathas which treat of rival agitators, striving

to propagate their themes I was formerly inclined to regard $da\hat{e}(\hat{r})v\hat{o}.zu\hat{s}t\hat{a}$ as an acc pl neut, but the Pahl trlr must not be followed closely as to forms. An acc nt pl is grammatically quite as probable as a masc, if not more so, but it is better always to prefer a masc., where possible, to a neuter, as more concrete and personal. Haug here, except as to frâmîmathâ, follows the radical meanings suggested by Ner.

 $M\hat{u}n = yad(t) = \text{Ner's } yat = amat \text{ here } \hat{Aydyshn}$ (if not $\hat{aydzshn}$) is an accidental, rather than an ordinary, error (Yûs is properly rendered in the previous verse). The original, or earlier, trir had probably a disordered text, not the one now written beside the til. Perhaps also he should be deciphered $\hat{aydzishn}$, as the same letter may reproduce j, or z. 'Ye who are of that agitation', but Ner read $\hat{aydyishn} = dvitaydt$. The $\hat{c}(t)$, or \bar{e} , of $m\hat{e}(\hat{e})h^o$ ($m\bar{e}h$) was regarded as nasalized, so f elsewhere represents the en

Affording a valuable suggestion (see above) Sizd is descended, or taken, with little alteration from the Zend As ordinary Pahl render 'the making a man worse [is the religion of the man only evil in his intelligence]; or 'the offering of the worse man is' In Ner sidayati (? sidati) to sad = 'to pass away' Perhaps sâdâyati was meant

5 Some might prefer $\delta(k)$ yaothanem as governed by frachinas(t) (two acc), but I think an adv acc looks less clumsy and more idiomatic Khshayô, taurvayô, verezyô, and savayô are hardly infin Khshayô is a nom sg, as its place at the end of the sentence would suggest. It is parallel with, but not in direct apposition with, ahaschâ mainyus, which are also in their correct position as undoubted nominatives at the end of the sentence. The word khshayô means 'a rulei', as in Y 28, 7, Mazdâ khshayâchâ

Mûn should equal amat = hyad(t), Ner's yat For thorough scholars the Pahl, is invaluable even when in grammatical disorder, but read as alternative, and nearer the syntax of the Gâthâ 'Since you the worse thought is teaching ' (understood by anticipation from c, fraz chashêd being understood as 'he teaches') Ner mistook frifed for a verb in the third pers

6 Enakhštā from its increased form would seem a 2^{nd} pl act s are rather than a 3^{rd} sg mid. See also the incipient 2^{nd} plurals of verses 3, 4, 5 Paouru- $a\hat{e}(\hat{e})$ ndo would then be acc pl neut 'Ye have reached your multitudinous injuries' (by such means as are reported)' But paouru- $a\hat{e}(\hat{e})$ ndo in itself is more probable as a nom sg masc Bahuvrîhi compositum. And just at this strophe may begin the allusions to individuals, see the 3^{rd}

singulars in v. 7, 8, 9, 10, 11. I doi seriespine) tiel) must also have a per sonal subject (see below) as home verses may well have fallen one. Not with tanding them its increased form, we may take statistical as a sec, mid it a desilerative (flam). Certainty at a without a chance of text of in this other beautiful desilerative (flam) is mailtainthem.)

The more concrete sen e of the Lahl as form and = to do troy fir from hono, ible as was is sometimes transilize in Zepd. Otherwise, lie has attained his ends he has succeeded as a great injurer wherefore he is famed 131 erde wiebifd) and will ermit inest vi obis mir belong to other ilayahr their repletion by as I koonn 1431 = wend) is for the most just at and med. The composer with his succinct dicti a could ill affird to waite fire willables on a parenthentic platitude. It mil at gle out of is hindred to both expression. As to an infin entrabelett (K) from to I do not think that su-rection will commend itself to maturer judgment. Vanishiff lacks for more like an indu in the sense to mark (cp smirosa) It ml bt be a loc noun infinitively used Illang as 1st sg cont = dicom list I Ito morrail actually cited from this place in the Averta fuelf at a resitive name f r Abora although in the much inter iviated it I f gives colour to the slew that we have a roc. here. It is unlikely that the interpolator should have invented a word which so neatly fits this mardafel) (corrected (i)). (This by the way proves the genuine vitality of the language at the date of the composition of 14. 1). As () stroke in the sense of traiter and as a nom, so I like the idea but I fear It is not defensible. Blagho is either ace pl fem from alogh or a loc from si ghe It I of course possible as a gom ag but unlikely I ldam to da = dha + ci ep. ya ei (or et) ashil socor eldayadath. To extend the doctelnes in the holy state see the other expresion to establish or produce the prates in (aridman alif) his cubming deman if) gard nulimat that so timple an explanation is no longer to the ta to of some Zendist. do and do = dho are the commencer verbs in the Linguism hence we must put into the mouth of the ancient sago something fresher end in its sense of gain would excite less prejudice than do us the accepted root I will discover that is learn your holy atterances (cp will remathed screeni(e)md raddo). Others would bring in each = to venerate servo but what becomes of the gaps parallel sahming dem inf(f) gard midded t

As ordinary lable, read us of course: Upon many haters hatred is desired (b) An open enumerator is A. but in dealing with such a fetured document we must look at its original Athá = ard reminds us of hathard Y 30 9 rendered by the same word and. We have not least a quasi transituration here, the th of athá suggested the s of arda, and

secondly the i (consonant generally at the end in Pahl save in a few cases) seems to show that the Pahl tilr read hathia or athia, and not atha (see for reasons remarks on Y 30, 9). The trli knew well enough how to render atha as it stood before him at Y 29, 4, 31, 18, 44, 6 etc. I should render as a curiously reproduced athia ($isht^o$ is also reproduced without translation) if it were possible to get rid of the gloss. The history of the gloss was evidently this. An earlier transcriber had an uncertain Zend text, and transliterated asar for an uncertain athia, or hathia. A later scholar added the gloss which explained the Pahl asai, and not the badly transliterated Zend athia (or hathia), which was imperfectly reproduced in the same letters as the true Pahl asai = 'endless'. Ner, as an ordinary document, would be read 'Much hatied he beseeches for these haters ·', but see the Pahl and Gâthâ

Some have rendered somewhat to the following effect 'Not even an experienced person (vîdvão) is able (that is, is 'endowed with completeness') to say (aojôi) how many hving (yû javiyû (?)) he cuts ($\tilde{senghatt}(\tilde{e})$) with his bright steel, of whose fury thou art most cognizant' This contains suggestions well worth weighing But $na\hat{c}(\ell)ch\hat{c}d(\ell)$ vidvao hardly means 'not even an experienced, or a clever one', as it refers to the constant subject throughout, cp ahyd of v 1, yaschd of verse 3, the paouru allondo (?) of v 6, the dussastis of v 9, the hvo · na of v 10, ahya grēhmo in v. 14. $Na\ell(\ell)chid(t)$ means 'nothing', as $na\ell(\ell)chi$ Y 43, 6, 13 means 'nobody' 'Not able (vîdvûo) to say' must be carefully considered, as aojôi is certainly more simple in its grammatical form than agor, the reading selected by the last Pahl trlr At the same time such an expression seems a platitude I strongly incline to retain, at least as an alternative, my earlier opinion that ago: = zanishno is simply coilect in the significant, and well adapted sense, 'to be smitten' $\hat{A}j\hat{o}i$ seems at first glance only explicable (in the sense of zanishno) when regarded as a dat \inf from jan = 'to slay', the form being compared with the dative of $j\tilde{a} =$ 'child' from jan = 'to produce', or 'be born' [(Or $dj\partial i$ might = $djay\hat{e}(\hat{e})$, infin of ji = 'to conquer', Infinitives in $\ell(\ell)$ are not to be expected in a verbs, but see the metre $\delta i = \hat{e}(\ell)$ in *khshathrôi* etc., and $\hat{e}(\ell)$ μ , are positively the Pahl combination $y\hat{a}$, as in kainy \tilde{a} erroneously transliterated e (or e) J, like i in $g\bar{e}urvain = g\bar{e}urwayan(^{\circ}en)$, may have inherent a, like all Zend Pahl consonants, the following $\psi \psi (\psi)$ would then $= y\hat{a}(\partial_j ay\hat{a}pl \text{ nom } (?))$ But this use of w = y (y) once begun, the conditions were not strictly held to, we should not think of objecting to $y_0 = ya$, whereas originally it was actually will not to its representing we which would be its value in rayem n transliteration of county which would be strictly raydm for rayam. If then the two letters y + a(a), viz. y_1 can = y_2 , we easily understand that the original force of u, = yd could be further violated and u, may = w(f). This explains the actual later infin. Hr = taw(f). Strictly ac cording to orig. use to (f) is toyd but i became used for a und we for w(f) we(r) From this with , as possessing an inherent vowel as other Zend consonants sometimes have and as all Pahlavi consonants have we should read $j_{in} = y_{ij} = j_{ij} + f(f)$ dut, infin. poun in s(f).)] The evil teacher is not nware that his so-called victorious hosts are destined (hadrowd) to be smitten or he is not able to describe (aojó: (?)) his victorious hadrová (hyperbole"), Hadroyd is difficult, if o addhred is strictly compared. Changing the text to hadrya It might be an adverbial instr = with fixedness, completely But this seems like a mechanical imitation of addhred and would show the waste of three syllables, by the succinct Gathle writer on a useless adverb. Hadried may be a transition form from hadri to the a decleasion (ep prithe graya from gri) as an acc. pl. nent. = the collected possessions the mass of the military and politice religious forces at hand About the destruction (diffi irilatem) of these forces he is ignorant with the infin. would be indicated he does not know that his forces are to be smitten. There is a reading about drown which would fill out the defective number of syllables. Droyd like odthroyd may show the frequently miswritten v (y = v cp tanue = tance etc.). The word may be drapd (cp. drileleas = possessions) lie does not know that his possessions are to be smitten Some render wilkters sin I prefer with the Publ trir n rendering more in accordance with Iranian etymology op rick (i in iri has no value on u in ura) The reading friftal should be corrected by raspatak or read ristak (?) DJ om. f In Y 44 2 the irikhten does not mean sin Like abydehd and makini in v 1 like the antitheses between Y 81 15 and 31 16, Y 81 19 and Y 31, 20, etc., etc., mat(f)chiel(f) and ratifield att are unquestionably opposed one meaning zldeûo knowing nothing and the other meaning knowing everything Haug's in acie castrorum duorum quae auxilia (sint) for hidacoya ya 30ya has been followed by no one also his suo speius modo for quind ayanha The indications of the Pahl trir have been followed largely by all here. Haug except as above, well follows, as usual the general indications, or hints, of Ner

Once more we have clear traces of a Gatha text in the Pahl, character,

hadrôyâ (sic) would have initial $\mathbf{s} = h$, or $a(\hat{a})$, the tili probably transliterated $\hat{a}dr\hat{o}ya$, see $\hat{a}dr\tilde{e}ng$ in Y. 29, 3 which he similarly translated rôshanð $J\hat{o}y\hat{a} = zamshnŏ$ does not refer that word positively to jan = han Ji = 'to conquer' is fairly rendered by zamshnŏ Inikhtem = raspatah Aside from its original, read b; 'who inculcate a smiting \cdot who have proclaimed \cdot ' Ner of course means 'smiting' by $vigh\^{a}tam = zamshn\~{o}$ 'Their smiting in the soul' (gloss b) shows that merely physical suffering was not borne in mind. Ner seems to take it as meaning 'cruel action', perhaps understanding 'terrible execution of punishment'

Some able writers recoil from recognizing an evil sense in chikhshnusho, where one is spoken of as 'contenting' it is not likely (so it is thought) that person could be regarded as causing evil to result through this 'contenting'. But the other alternative is equally difficult, i e if an aê(e)nah were said to be a benefactor. One scholar has seen the idea of 'cannibalism' here, 'who having appetite for our men' I think 'desiring to ingratiate our men' is a better meaning, even if we must note the unhappy $A\hat{e}(\hat{e})sh\tilde{a}mch\hat{a}d(t)$ \hat{a} (the gen with \hat{a}) equals 'apud' with the accus, 'From among them, I am to be separated' Vichithi or is to be preferred to vîchithôi as loc inf, cp vîchithi ahyâ A reading na, if occurring, might tempt us to render, 'among these I am not in thy discernment (as thou seest me)', but the reading does not seem to be reasserted, and we have all suddenly ceased to conjecture frequent corrections Is line c possibly a question of deprecative denial? Haug's rendering of the last line seems to me to contain erior 'er, der die Menschen durch seine Gaben beglückte, und unsere Theile der Erde mit seinem Lichte erfullte Auch ich bin in Ihnen, nach deiner Entscheidung, Weiser!'

The Pahl at b, aside from its original should be read 'Eat ye our flesh according to the size of breast, or arm'='as much as stomach can hold, or arm take' 'The breast-piece and fore-leg-piece' were hardly meant. There is a question whether pioktavan was not intended to express a passive idea, cp srad = sravi, 'was proclaimed' Otherwise we should call it, naturally, active 'having proclaimed' Bajishno = baga was rendered by dal.hshnaya, as a sharing in the offering, and not as a mechanical dividing of the flesh

9 $Jy \hat{a}t\bar{e}u\hat{s}$ ($\jmath\iota(\hat{\imath})vat\bar{e}u\hat{s}$) • $kln\,at\hat{a}m$ = 'my scheme of life as revealed in my teachings for myself and my adherents', is the better meaning. The opposer contradicts this, and so tends 'to destroy' it through his teachings. As to $\hat{\imath}\hat{s}t\hat{\imath}m$, I follow the indication of the Pahl as explained by Ner. As the preposition apa in $apaya\hat{\imath}t\hat{a}$ introduces two superfluous syllables, it is better to regard it as one of the similar frequent glosses. The verbal

prefix may as in the Vedic San krit be separated from the verb and greath is the none so made, of the vertal none of you not not as was formerly held a third pl. long I It means a taker (noar) in apposition with dustroiti). Omitting apis approach as a 3rd pl might afford as an instance of cau atter from i (ep. Ind. adl visposition ii), they cause to go away — they take away. The uladd are better as in tring, than as advertibility used acc. int. pl. (after Greek fashlon). They might however be governed by gree is() op IN IN 3 5 Latt 7 ha tidd I draughga trains agree lath dust garba e.

The Pahl, trir raw no second apa as in the reported apayanta thus showing bimself to be the first expurgator of the interpolated prepositions which make such haroc with the metre He followed an earlier text that now written be ide him. Had his renderings been morn critically studied many a correct emendation would have been made much carlier Dropping the glosses in b we should have he whom me wealth, which is de ired he a good mind is borne away etc. [] which is longed for (?) etc. The glore spoils everything Makyd untranslated in e is taken up in the close and the gar bl which by itself might be read gor I as a 3rd ag pr 2nd pla is positively fixed as a first a in the gloss, which otherwise would show alternative translation as from a later hand. Such instances are of the lat importance in forming a critical estimate of the Pahl tri. A lde from its original we should andonhieilly render it must be had in that way which is plea fug to Vohuman which is spiritually that of Asharabisht Ner a satim should be read in the light of hastim rendered atta. Otherwish we should naturally render pleasing object. Ills rendering of c Improves on the Pahl.

The Pahl elydednined restores to us both text and meaning in elydpod(f) for the otherwise difficult eledpod(f). It is not certain that paran phildih

renders vadare; as the Persian omits it, it is probably gloss. Abshishn yehabûnd renders vôizhdad, which, as in so many cases, appears to have stood divided in the MSS used by the earlier trli It probably seemed superfluous to translate vadarē, as its idea was included in aôshishnö surprising that Haug does not criticize more contemptuously what he supposes to be Ner's text here, and what may perhaps have really been his text, agabhih = 'with goats' (see below) Had he possessed a knowledge of the Pahl trl, he would have seen that Net probably intended akshabhih (for akshabhyam, or akshabhyam), as he has akshabhyam = ash = ashabya in Y 9,91 (Sp), and he would not himself have given us the very improbable suggestion that ashibya = nequities, but, on the other hand, we might not have had his valuable remark as to k, ch, $= \xi$, sh (before y) He ought to have examined the source of Ner's error, which, whether Ner read $\omega = az$, and thought of u = goat, or not, would have infallibly led to the recognition of the Pahl ash = 'eyes' Of course Ner may have meant after all 'goats', see the gloss which speaks of five-year-olds as well as three-year-olds, the former must refer to some animal The gloss may be from a later hand, but this is not so likely in the case of Ner Ner misread vênislinő for gôbishnô, or for some word equalling vachasâ

 $\mathit{Chid}(t)$ means 'to perceive', as well as 'to call attention to', which is properly a causative meaning. It means here 'who have counselled' (the Pahl is excessively free, Haug, apparentes-sunt (?)) The tendency to take such a word as mazibis, an insti sociative in the pl as a mere forceless adverbial equalling 'emphatically', I regard as exaggerated seems to be a feeling that dregvatô must be an acc pl (possibly because we have some gen singulars with the original Aryan anto, but surely, if berezatổ and amavatô are genitives, so may dregvatô be Dregvatô is also obviously the hvô of v 10, the duscastis of v 9, and the dregvantem of v 5 and of v 14, and the dregvato of v 16 Mazibîs means 'with the chiefs', and is in antithesis to anhēuscha for anhvascha which, notwithstanding the unusual form of anhvascha (cp dhenvas), I still hold to be the better reading as both gen (see, for the meaning v 9) with apayê(e)itî The most unfortunate neglect of the close of sentences seems to me illustrated in the rendering of some able men here At times indeed whole strophes belong together in syntax, and even more than one strophe, but in the large preponderance of cases the sense is closed with the line, or in a few words passing the end of the line, cp Homeric usage, etc As striking examples of short sentences, see v 10, 9, 8, 6 Especially is the accusative object not pushed far away from the beginning, dragging out the sentence

heavily See verse 10 with the object in achietem vat(f)nanht(f) and with oum after it, but in quasi apposition see srando titim I would therefore not drag the 3rd sg apayl(e)it (agreeing with dregrae understood) into service as an infin (although not an accus) from you who have taught the wicked to take away (1). Can a(d)payt(c)tt be a denom from dp = toto reach and so to take? It would indeed hu a great satisfaction if we could refer apayi(c)til to yam no a dat. infin, capayatt on with and the datives in : but this was probably not very seriously suggested. It seems also most clumsy to attempt to explain the word as a formation from the preposition (or verbal prefix apa) and one cannot resist a suspicion of it when explained as a causative of i = to go that is to cause the possession of wealth to leave the householder As to the sing form it simply refers back to a dregreto understood as the nom sg of dregreto Or if we wish to abandon anhieuscha for anheischa anheascha (Hang and Geldner) they might still be explained as accus. see and md (acc. (?)) in v 9 he takes from the house mistresses and the masters the possession of wealth Rarekk) yan I would explain as a redup form of rush with degeneration of a to • (cp yak) sht = Sk yaksh as a partial analogon proving however too much) or as possessing an liveg redup, syllable rd for rs and = rires(1) yan as an optative perf. with intens. force, whereas we should expect raris(k)yan (rish) Vahistad(f) mananho may be the ahl of cause on account of his best mind they would assail him or rares(k) was having the recentive sense of rask from the best mind of the hely may they receive injury Some might see a pass notwithstanding the apparently active form of the term Who are severely chastized by the better animus of the holy or finally who would atterly turn aside (sense carried over) the holy from the hest mind As to this last which had we the proper verb would seem the simplest from the syntax it may be said that, exegetically it is not so probable that the wicked either here, or in the next verse should be said to cause the saints to apostatize (To make this sense more easy rares(k) wiln has been read as from eras, srans by some.)

Pahl. More aside from the Gatha read this which is mine [] they say that living existence is thus (b) The house-master and mistress speak thus We are chiefs of householders (c) and they wound him who is best and righteous Did the Pahl, trir really mean his kdahinind (?) for chi = to lay out in order and so to discriminate The original trir may have seen chik Gya (6i = t $y_0 = (a)ya$) with the term, teres separated as so often in the text before the real author of the tri which was probably not exactly that which now stands written before his own text Or else he readers chik Giters as a whole by kdahinind (?), and added farth as

an alternative note pointing to the separated oteres, which in all human probability appeared in some early text (He not only knew what chit meant. but, by recognizing it in chinasti, he introduced us to the entire subject of the variation in the modes of conjugations in the two sister tongues) It is curious that he read $i/\hat{e}(e)it\hat{i}$ and not $apay\hat{e}(e)it\hat{i}$, which last is however quite necessary, both for sense and metre Hankhetûnd barû explained in the later (gloss) in the sense of 'established' may possibly mean in the text 'uprooted', bard might have here the force of pard' (not its original), op the orig Sem sense of the verb Over-translation occurs in the rendering of the syllable ra in rares(k)yan by radih. It probably stood separated in the early codex used Aside from his original, I would render Ner a 'They are committing base sins hugely , and commit sin with precedence', but see the Pahl gloss 12 Ya hardly = yéna = 'wherefore', or quia, at the beginning of the strophe, it equals yéna (with sravanha), or yani But 'what things men (maretano as nom) would deliver (sic) apart from the best deed' might refer to the urvákhš-ukhti treacherously spoken, see the emphatic $a\hat{e}(\hat{e})iby\hat{o}$ sharply pointing to $maret\hat{a}n\hat{o}$, poss as the object of Then rah, if present, might equal 'take', 'render away' Reading (s)raonhayen, some follow the long cince circulated suggestion of sias, srans, = (s)ras (see above, v 11) = 'cause men to fall' (?), srah = (s)rah We might read rash (with the Pahl, and alternatively) as = 'hinder' ('harm', or 'cripple trom' (sic)) Îshanām, gen pl of isha, cp (gav)ishas, etc , it is not desirable to suppose an irregular shortened form

Haug, while ably recognizing the possibility of a nom in $maretan\delta$, falls into error by neglecting some of the keen suggestions of Ner, which are now practically followed by all Edictum-dicendo is bad for $urvahh\xi$ -uhht? We can forgive his oversight ur = ud = `out', urv equals vr, and it is merely an ancient editor's (sic) error But he misses altogether the fine rendering of the Pahl trlr and Ner for ashad(t) varata = `chosen above', 'chosen rather than', he, Haug, rendering contra-verum se-circum-dedit He, however, with Spiegel, ably recognizes ishanam, both of course following the hint of Ner and the Pahl as to the root idea

Pahl Man should be rendered according to ya, and that, notwith-standing the ye of Ner The tilr read (?) rashayen, see rares(k)yan v 11 Some would render his Grehmak(h) as a 'bribe', see Ner, and the Parsi-persian, but in the more original Pahl from which our last texts were taken it may well be a proper name With the glosses dropped, the Pahl is closer to the Gâthâ. In Ner jîvanimattâm, a clumsy abstract, might seem meant for a gen pl, but see the Gâthâ, Pahl and Per Ichchhatâm however improves on the Pahl

13 Khshathrd instr., or nec. pl nt., see khshathrem in v 12. In view of carata one is tempted to correct hishasad(f) to alshasad(f) (sic) or = Pahl, u = a cp. sigere ad(f) kami(f) A desid of ead = desired to seat himself (in the nhode) iong circulated, and was finally published but hishauad(t) is transitive One is strongly tempted to read amarekhlare gen in apposition with managho A nom pl. requires heatt understood lattoche as acc. dual might refer to the Akshathrem and the Gdul to nom pl it would refer to the marekhtaro with irreg sg. verb or read stager en letice the undoubted sentiment present a mournful and hopeless wish for what the faithful possessed of prestige this savours of civil war. Reading marchitard, we Which things (his boped for resources) the G desired or will desire (?) as acquired by his power in the abode of the Worst Mind, the destroyer of the world which two things (the Power and the embie matic Herds or possibly the authority with the armed power) the G was iamenting in his baffled desire (and he was also iamenting with envious desire) the effice of Thy prophet Hang's departures from the indications of her form as usual the measure of his more striking error he renders kiskasat = tradidit (?), sigerezat = contunielia affecit (?), daresd; = ab impets (?) hat his incisive pieneer enggestions abound.

Palil. Aside from the Gathal render as of course. He who desires by him t desired that which is in the nbode ct. (as ordinary Palil.). Marenchiabider may be taken as sg for pl. in accordance with hômond and taphhinend Ghoth first explained dâthm to us. I had rendered talkative but spokesman is much better Pishpat may be taken as sg for pl. or if ash is read as equalling chieftainship Valmanshda in e would usturally be read as nom. but see the Gatha I offer however the ulternative those are keeping him (or it (?)) (or (ngain) them). In her the emphasis in bard is reproduced by eigenham Pratishhalant = impede J² has the better reading dyi (sic) see dyfletters (sie) explaining rdyfsiddr in v 1 notice gobal there rendering dâtâonhô Ner stôta or stûta (sie) J²

14. Some might suggest, let his G subject hut the G was evidently on the same side with the kavi For that reason, and taking Kdtayar (chiq(f)) with most scholars as a nom ag I was forced to suppose that the schemes of the Knvi and the Gréhma hrought on their own rain This is suspicious as expressing too much meaning but recall the reproach es of the sinner's own conscience, Y 40 11 and as still more in point, the penal destruction induced by their nwn actions, Y 31 20 I would now prefer Kārayas as an acc. pl. Kāratās a somowhat sacred word (cp. hrd jydītai staphandis izeratās in this same hymn (v 9)) would be far better referred to the righteous and orthodox party than to G (cp. khratasē)

Y 46, 3) 'Let our policy (that which protects the Cow (line c)) cast down the Kavis'.

More in detail, I regard it as very erroneous to turn the sense in favour of the infidel, referring ahyd to the holy prophet Ahya is charac-It is the repeated ahyacha of v 1, the paous u-aê(ê)ndo of v 6, the hvô of v 9, 10 'His is the Grehma' is exactly parallel to 'his (aie (?) the) Daê(ê)vas', v 1, and it is greatly to be deplored that the constant omission of the expression of the forms of the verb which translates 'to be' in Iranian poetry (where those forms are to be understood) should be so much overlooked, for where forms of ah = 'to be' are understood, much becomes plain that was otherwise obscure, and it is also to be deplored that the antithesis should be so utterly missed as it is in many translations. Notwithstanding my change of opinion as to hôithwoi. I do not repudiate my former text with any vehemence. The enclitic hor might possibly stand with the preposition in the Avesta, and thive is some seven times repeated in the MSS 'His is Grehma, even his, but for Thee, ' Reading hôithivôi, we might render 'in the fettering' (Haug) loc sg nt, cp 1st si = 'to bind', or better, cp a 2nd si (?), 'in the hurling down' Or hôitôi, infin in tôi, tt, 'for casting down', (or 'for binding'), that is, 'to be cast down', ad sub-The masth of the Pahl trir seems to point to a reading abuthwêi = 'in this domination', or 'lordship', necall anhēuscha above, and anhuthw(v)em in Yt 8, 1 This suggestion is quite possible, and a similar one has been made without reference to the Pahl, but we are bound to respect the MSS in our first renderings. I would therefore modify S B E XXXI, 64, putting 'to be cast down', or 'bound', in the first place, with the other suggestion 'even to him' doubtfully in the second place. As to emasculating nî Kûvayaschîd(t) khratuś [°ûś (?)] dadad(t) so far as to 1 ender 'The G has fixed his attention' on oppressing, etc, see the expressions in the next verse where vi takes the place of ni, and, for ni with dd = dha in a hostile sense, cp Y 44, 14 kathâ Ashâr Drugem dyam zastayê, nî, Y 48, 7 nî Aê(ê)shmê dyatam ' Even in the sense of 'deposit', in tad(t)cha, Mazda, thwahm? âdām nipāonhê(ê), Y 49, 10, we may have a different and stronger expression than merely 'directing, placing', cp Ved dha + ni Kavayaschîd(t) is pl both here, and in Y 46, 11 khshathrars jûjen Karapanô Kâvayaschâ It is not 'to direct his attention', but to have attention directed to him, and that in a most positive manner As to varechao, cp S B E Then the mechanical resemblance (Haug) between fraidwa and pradivas = 'long since' is, in my opinion, entirely to be rejected (There is no indication that the evils discussed were long past) The word is one of those forms of div = 'to deceive' for which we have no certain analogon

in the Ved cp perhaps a second die (PW). The meaning has been elsewhere maintoined by the Pahl trir cp disamnen Fra = Ved pra = very as in peakelpye also preparable I regard it as a great mistake to take the sentences as strung to other throughout the verses (strophes) contrart to oil poetical usage. Hyadl(t) that to the falls in subordinately and to explain the foregoing and is can al showing the object for which it harayarchid(t) thrate dadud(t). Are = aid aiding (infin) As to c see S B L. XXXI 65 The decelt (fraiderd) is the false statement in line c in b. ANN 65 The decelt (fraiding) is the lases statement in line e layaidydi (no) better to jan (kani)? The nasal holds in line, kintare besilde katd gantare besilde gatd (see galmadhen) yantare besilde gatd etc. For ungunated jidydi ep chidyd, whajd, und Ved rayadya etc. Ilang directly liverts to enly tolerable general scase followed by all. Spiegel well leading the way I alman gen by position = abyd (not so Ver.) Strictly and without gloss. rend a His it is (om. mun) in accordance with the G (or the greatness of the G) Acurum dinakduo seem to be on amplified rendering for the dual. In the difficulties of the place the trir thought that Alche refer red to the evil and the wise (the good) I should read altereatively in this sense with the Gatha more strictly held in view. I had rendered padirend rigidly in its more usual sense but in this tri, it should be translated go to meet see cliental Saochaya l(f) was read caschayadti) or more probahly sdehayad(t), hence ga/to cults. The tris, are here naturally far from literal. But to those who use them properly they are full of suggestion Var(e)chio is determined to potentia rather than to luminosa. This sheds light on a not unimportant ledle word as to which scholars are not yet quito decided some regarding light as the idea present, others power

16. If the reading nindid can be regarded as naturally equalling nandad we should have the interesting ag perf. agreeing with a nom. pl. neut. yd. I think however that a first person is rather indicated as well as a present or future event. See the throng of first personals in the chapter. The K had not yet gone under far from it. It is a pity to modify the translations of the Avesta morely in order to show one more interesting likeness to a perf form. Nindid is 12 sg. conj redup acrist. of mai in the causative sense (cp. Vedle rirddhd 12 (?) sg. imper for form force lutensive up for meaning 1 44, 13 katha Drayson all ahmadi(t) administration of the latent fundam unage (see the middle Persian, Pahlavi er IAzand, language everywhere): I will drive honce what are the K and K. The K. K. might be abstract nom. pl. fem in the for concretes (cp. the English ty in commonalty) or they are nom. sg. feminines thouchd = atheriat the chapter of the statement of the control of the statement of the statement of the control of the contro

+ $ch\hat{a} = astent\hat{a}ts + ch\hat{a}$), so, better See further as to lines b and c S B E XXXI, p 65, 66. But $dem\hat{a}n\hat{e}(\hat{e})$ is positively decisive against the comparison of $ma\hat{e}(\hat{e})th\hat{a}$ as to meaning with the Sansk. mithu, $mithy\hat{a}$ From the $baret\hat{a}$ in Y 33, 9, and $barry\hat{a}o\tilde{n}t\hat{c}(\hat{e})$ here, we see that $dem\hat{a}n\hat{e}(\hat{e})$ is a mere 'change off' for $ma\hat{e}(\hat{e})th\hat{a}$ The spirits of the chiefs are to be borne to heaven, so here See Y 34, 6

16 Haug correctly follows the etymology suggested by the Pahl trh as reported by Ner for ushwuyê Accepting the reading syaschît, he could only render adjacens, or similarly Cujus me ad rem-omnino for yehya ma arthrschit is hardly judicious Spiegel, as to this last, boldly follows tradition (sic) I however can only venture to put its suggestions in the second place Haug's Adeundos faciam has had no followers as a translation for ıshyeng anhaya See SBE XXXI, p 66 Ushuruyê(?) 18, I now think, a miswriting for $ushi + uruv\ell(\ell)$ (cp the frequent miswriting of y for v elsewhere, ushî being a dat (cp Ind uti), and $uruv\hat{e}(\hat{e}) = urdve$, or $urv\hat{e}(\hat{e})$ (cp queve), by synthesis with three syllables, $(y\bar{e})$ ushyurve, the meaning being 'for wide enlightenment, that is, teaching' We should not indeed hesitate to overlook etymology where it is imperative to do so, but the father of Zend etymology, the Pahl tilr, should not be too hastily abandoned here (It is to be hoped that even the most inactive student is aware that the one characteristic which all must praise in the Pahl trlr is a never ceasing and, in the overwhelming number of instances, correct effort to indicate the etymology, his real, or supposed, errors lying in grammatical connection) 'With enlarged intelligence' is especially applicable in Y 34, 7, with $va\hat{e}(\hat{e})d^{\circ}$ in one line, and $na\hat{e}(\hat{e})ch\hat{\imath}m$ $t\bar{e}m$ any $\bar{e}m$ $y\hat{\imath}shmad(\hat{t})$ $va\hat{e}(\hat{e})d\hat{a}$ in another Reading schyaschid(t), it is especially in place here Athris,

see S. B. E. XXXI, p. 67 Preal(f)that poss, to bi = 'to lear', = torrors' a being not organic, rat(f)tha = bal(f)tha op non-organic f in f(a)bal(f)th

For the shattered rednth here and in 1 47 2 (ep also redouble 23, 11 and red nt in 1 29 7) we may say that except here, the context every where speaks for the restoration of doubt or red and here also it is rather favourable than the contrary. We have with words from the mouth declare from the month and delivering doctrinal statements from the month (?) and here missives (n!(1)ynng = 0exhydne (?), as risping may equal viridm, in 1 23, 1 from the mouth see the entire context with its denunctations. No causalive of ah = as occurs in Zend or Vedic this is however no argument at all against the possibility of such a formation here.

The Pabl. ham rendered equally in accordance with the glossaries may I think mean all in these translations. See her a sarram otherwise her saw hamned in the US, before him. The trir evidently read scherarchid(f). By the sovereignty of A fairly rendered A as ruling well Kind ard (so D) = 'rengeance for The idea of id(1)ying is tentatively rendered by Linduida. The idea of ankaya as a form of ah so understood and therefore as expressing existence seems to account for aridnikih Non-existence was the synonym of demerit with the Parsis of a thousand years ago Amai corresponding to yo seems to show that the Pahl. MS used by Ner read man for amat as our present MSS frequently do.

Z ZZZIIL

See for summary and further remarks S. B E. XVVI pp. 68 - 79
Changes in opinion arrived at since its composition are not invariably noted here.

1 That rated is the proper reading, as equalling the personal subject, I regard as being beyond a doubt. As observed S B E. XXXI p 7° 1 follow the Pabl. here with great relactance My alternative translation there sees in yf(c)hydchd muthahyd (a partitive gen governed by hèmydauif(f), and ydchd hôt d serzed the needed antithesis but the antithesis is also recognized in my accepted rendoring here. In my rendering above I escape taking suthahyd as a (most suspicious) nom pl. neutr but I must accept a change of structure for ydchd hôt d serzed. I would modify my alternative rendering now I dchd hôt d serzed may be adverbally used as so often (cp the constant usage in Greek) and according to what things seem to him just (in the other) But it may well be on the other hand that i(L)yothend (lyaokhad) is understood with a transfer of subject in line c from line b. The deeds of whose frand (the frauds of the one) he will reach (he administers justice to), and what are (or seem) to him the right

eous deeds of the other' Yasartê(ê) to yam + hēm (governing the gen $mithahy\hat{a}$, or acc $\hat{s}(h)yaothn\hat{a}$ understood) = 'come up with', 'overtake' Otherwise yat + ham = 'strive in rivalry together', 'whose good and evil deeds are balanced', 'strive together', so in S B E XXXI, of the Hamîstakân Otherwise $h\bar{e}m(e)my@sart@(\hat{e}) = 'are mixed', to mis, mais,$ But the doctrine of the Hamistakan is anything but so, some scholars Gâthic, as is also the distinction between good and evil Zoioastiians latter belongs entirely to the later Avesta, in the Gâthâs we have the struggle for existence as against the Daê(ê)va-worshipping foe I therefore prefer my original explanation, and regard my later one in S B E XXXI, 72, as the doubtful alternative Mathahya is a most suspicious neut pl in view of $y\hat{e}(e)hy\hat{a}$ Haug here equals the acknowledged, or supposed oddity of 'tradition' by his perficients for vareshartî(ê), and his totam - sem colents for hem 'm (sic) idsastê(ê)

The Pahl renders dis as 'by the observation of', or better 'in consideration of these things', a merely amplified instr (so elsewhere) Aside from the Gâthâ read (b) 'In the case of a lord, his actions are to be done righteously, [with a Dastur] who is wicked, one prays that he may become righteous, [and with a righteous Dastur, one desires him to become even more righteous], etc'

- Notice the adverbial loc vanhau used exactly as in Y 47, 6 See also the adverbial loc in vanhau si avahî in Y 30, 10 Astîm = tanûm = 'person' or 'people', with some, astîm = astiyem = 'stand-by, help', a + astiyemsta (= stha), so, possibly, but cp Y 46, 12 where simply 'person' is the better meaning, to asth (?) = 'bone' I see no reason for abandoning the far more natural rendering of zaoshê(e) 'in the filendship, love' for the colder, if more theological, 'in Thy will' It is not very probable that Ahura should be besought (v 10) to grant all the hujîti, 'blessings of life', '111, or according to His will', of to 'please Himself' Zaoshê(ê) means I think there 'in His good will', 'friendship', or 'love' to the believer beyond any doubt And here it similarly refers, with change of subject, to the love of the believer for his God See the loc in both places Varan might more properly express the will of Ahura, but I think a more commonplace conception probable Radenti, to Ind radh Haug, well following the limits of Nei in general in his verbatim trl, is unfortunate in departing from him ın non-existentiam for astîm, and ın propugnaculo for vârâi
- 3 $Va\hat{e}(\hat{e})t\hat{u}$ seems to be a nom masc in \hat{u} (comp $ah\hat{u}$) The absence of the s is to be remarked as having no analogy in the Sk \hat{u} nouns. It is of course not impossibly a soc instr. $Verez\tilde{e}ny\hat{o} =$ 'working-class' may be pred, as to form, with vryania $Vid\tilde{u}s$, part pres from second

vid = 'inventive 'clever in acquisition op ridatgårao Some seem to prefer the meaning devoted to vidh (7) or vi-dayas to — (7) (possibly 3d). Vatra(1) = in the field in the sacred service of Vohu Manah as representing the holy commonwealth Hang while for the most part well following the hints of Ner as to the root ideas present, is yet I think mistaken in domesticorum duorum val servorum duorum clientum duorum for batth of area (sic) verezenyo arryamaa. He well abandons Ner in his hint as to padišto

The earlier Pahl, trir had some form of sakhsh before him, or more probably misread the Pahl. letters in which considers stood in his ancient MS far older than that now written beside him (the letter we might equal lk or h). Vakhukinskho is however itself no evil rendering for sahith There is no reason at all why paren khotshih paren sdranth and paren agarmanth (notice the regularity) should not be regarded as intentionally free for the noim, which the trir could not mistake see similar usage elsewhere the relation labourer and loyal friend act with relationship laboriousness and loyalty. All the paren's might be rendered as Vickdywrith (C) as establisher completer seems to render earsigar well enough. All the MSS report forms of char

4. The abl. thread(f) is obviously the abl. of aversion in conjunction with the verbal postfix and and casting light on a possible adverbial ahl. of aversion in Y 82, 12. Nazdistām would seem most naturally rendered as their most familiar fault but, if it is at all possible we should avoid any such a reference to the Draj I will suggest a comparison with Y 50 3 Yam nazdištām gat(f)thām dregedo balkshaitt and propose the Lie-demon who approaches nearest to the saint for harm Then nadents would have to be taken as acc. pl. (which is however doubtful). Still the composer may not be recognizing the faults in his people, but may be praying that offences against them may not occur. I deprecate stubborn disobedience from Thee and I decreate contempt from my relationship and the near ness of Satan from my district and I deprecate the complainers from my alryaman and bad care from my cow let not these evils befall Thee nor my relationship nor my district etc. But on the other hand the composer may mean this yerse as in antithesis to the last, and referring not to a backfun etc., as rabiela to an ashdunt(f) but to the evil backfun cere in and arryaman Airyamanascha nadento look like two genitives and the only positive ablatives are thread(f) and rdstrdd(f). I who am deprecating disobedience toward Thee the evil prince a contempt (see Y 45 11) the Lie that most easily beguiles the villager and the captions

peer (all offences to be deprecated as from the Deity thwad(t), as sins against Him)*, then comes the offence against the sacred cattle. The grammatical relations favour this view, $tar\bar{e}mait\hat{r}m$ and drujem as subjective in the $\delta a\hat{e}(\hat{e})tu$, $verez\bar{e}na$ and arryaman, and $asrust\hat{r}m$ and $mant\hat{u}m$ as objective, things to be deprecated from the Deity and the Heid Haug, well following the hints of Ner, proceeds correctly enough till he reaches the last words, when he renders a-campo pessimam cogitationem = von der Erde Flui die ver derblichste Gesinnung (?) *In S B E XXXI I preferred $tar\bar{e}$ °, etc thus, as subjective

Pahl It is far from certain that the trir failed to see $m\hat{u}n = ye$ (I) who, see $bar\hat{u}$ yazishnö $h\hat{o}manam = yaz\hat{u}$ $ap\hat{u}$ Mûnich after the noun in dar is naturally rendered 'with whom', but 'what also' is far from impossible $Mant\hat{u}m$, although not from $m\hat{u}$, is well rendered by $padm\hat{u}n\hat{v}$

For Ner's adhamatapramana read perhaps adhamapramanah

5 Avanhânê(ê) dat inf in ânê (cp dhûrvane(?)) from a denom avanh, cp savanhaitis, $a\hat{e}(e)$ nanhaiti Another prefers a dat inf from av in sânai Others seem inclined to regard ava as a verbal prefix plus ${}^{\circ}$ nhânê = sâne = 'to remain', 'I call to remain' Another modifies this by 'at the end of the journey', avasâne Apânô, mid part (b) with the accus seems to have the force of the Latin in with the acc as in saecula saeculorum, whereas one would more naturally connect â in line c with ashâd(t), leaving enexîs pathô, as governed directly by the force of apânô understood. Otherwise we should have the causal abl, and â pathô as â Khshathrem 'In the paths, and continuing on in them', as 'in the kingdom from the sacred regulating authority of the Good Mind' Save as to yastê(ê) and apânô, Haug follows the indications of Nei as to the root-ideas present. As to the first, he improves upon Ner, but his diripientis for apânô is not judicious

The Pahl trir errs, as elsewhere, in regarding $yast\hat{e}(\hat{e})$ as a verbal form. He read (?) $ap\hat{a}$ $n\bar{e}$ in b. Avâyand may express possibility, but here 'they are necessitated', or 'they shall' seems the best rendering. Dropping the glosses, the tril of b and c is very close. Ner, recognizing $t\hat{e}(\hat{e})$ in $yast\hat{e}(\hat{e})$ as the personal pronoun, still does not abandon his master, the Pahl tilr, with regard to yas. He seems to take the Pahl infin $y\hat{a}mt\hat{a}nshn\tilde{o}$ (for it may be regarded as an infin) in the frequent Vedic sense of the imperative. By $pacch\hat{a}tye$, or 've, he meant $pacch\hat{a}ttare$

6 Avâ mananhâ is a varying expression for the 'good mind', and was used on account of, and in allusion to, the mention of V M as possessing the khshathra in verse 5, but still more, on account of the extended discussion of the mental attitude described all along from verse 1, and especially in verse 4, where it is most emphatic. Its result and incidence is tâ

but vahista) makes it possible that asrustim should be meant in an objective sense, that is, he deprecated disobedience toward himself as God's prophet, and as representing Him. It was a negative Siaosha. If we wish to bring our rendering down to the closest detail, we might regard nao antar(e) as meaning 'between us two', the magavan and Z, the nemavaitis referring to the humble loyalty of Z, and the chithisa0 iatay0 to the munificence of the magavan But such detail, interesting as it is, is hardly expressed in the language. Haug follows, as often, the hints of Ner as to root ideas present, and as usual for the most part corrects his syntactical errors, but his text is erroneous in daresatacha0, and his til, in modi = ratay0

To bring the Pahl nealer to the Gâthâ yûtûnishnö might be taken as an infin for imper (see v 6), were it not for the disturbing gloss 'Be ye in coming to that which is me' (sic, recall the Pahl hard to say whether pavan pûmman · navak is an intelligent free expression for $\delta a \hat{e}(\hat{e}) thy \hat{a} ch \hat{a}$, or whether $\partial n \hat{a} = '$ with the mouth' (see remarks on p 425) was seen in the incipient letters $\omega \mu = \delta a$, or, in Pahl, possibly The syllable dûm probably stood, as so often, separated in the MS used by the trlr from whose text our present Pahl til was transcribed, hence his unfortunate, and perhaps superstitious, translation of a separated syllable I had rendered (in the face of Ner's second persons) yemalelûnêdo as a 3rd sg from a determined purpose to avoid favouring the tili first gloss necessitates a bad rendering of a, so with Nei, but he avenges himself by rendering nikêzishn as an infin for imper, notwithstanding daneshad(t) Of course Ner's gloss, being most probably contemporaneous with his text, forces us to render agamane, 'in my coming' âtmaprakatâh = 'manifest to yourself', as 'in the soul' does not occur in the Pahl Notice Ner's improvement on the Pahl in line c

8 Fravôizdûm = *fraveddhvam (Haug provenite (?)) Arethû is obviously the collective of which yasnem, staomyû, vachûo etc are the particulars I am strongly tempted to regaid dûtû as a nom pl neutr, reading Ameretûoschû and Haurvatûs as nominatives 'Your gifts are Immortality and Weal, the eternal two, Your possession' Utayûtî is thus better accounted for Otherwise 'Give Ye the eternal two, Your offered-possession of Immortality (°taschû) and Weal (haurvatatê)' Di aonô is a nom, or acc of di aonah, and may be compared with dravinas, but many might prefer connecting the word with the soma-bowls, di onûm, taken to express the offering. It is better evegesis to derive words from familiar objects where possible, and I would present an emphatic alternative in the sense of 'sacred objects', or 'offering', figuratively used, cp 'the māthra of fatness', 'Your sacred gifts i e Weal and Immortality', see the Pahl. Are A and H.voc.?. 'Give ye, O A. and H'(?)

The Pahl, trir., seeing the proper root and form also of fractivedon reports as his first tran lation a dat. Indio in J(1)geria understanding. Give ye forth for my instruction, or proclamation, those things which are for the approaching me (c) by V. V. And this last he rendered by let Voluman approach me. But an alternative tran lation may well be present in the gloss; see its first pers. It decems to have been readered or read as vio in b. Staomyd is freely rendered or was read sidmai d sandhi having been seen. Or it seems to show that the Catha word stood before the trir here in the ladefinite I aht, character. The datha texts now written before the inthe ladefinite I aht, character. The datha texts now written before the full triver in the ladefinite come mit it render prakes kinnsedangal at once too literally and too far from miredayim. I roley shia means simply forth and with miredangal [ment] equals simply announcement.

9 As no desire to render mainshin as objectively as possible I suggest that the spenta mainyn may be here alluded to but the most timid scholar will not venture to depy that the efficiency of the manny as inspiring the two chieftains is of course us in every occurrence of similar concretes included. The poetical personlication of the animus (to a great extent the theme throughout) of the two chiefs (probably Jama pa and Vistaspa (1 40 Di) is to be borne to Heaven Sur(e)dyagoto = lit. of the two chieftains (er abstract for concrete) of the two chieftain hips (?) on Ved cardha sardhya n formation with the suffix yet from sard = gardh (gradh) I dihrd mat(f)that are nec. pl. poutrs (nec of goal) mays is advertial lastr Bareta has a subject in a lost or mast verso see perhaps a maggard of it is merely impersonal with a quasi allusion to Ameretatad(f) and Haurratad(f), see v 8 let them bear equalling barrydouts(t) see 1 32, 15 To those who insist on comparing with a device will not be wanting to make that impossible meaning fit here but I do not think that this opinion will be permanently established. I dilard mose(f)this are oridently the shining or henvenly, abodes fro a loc. eg at. for meaning ep ara(mail) in readiness, completeness see the Pabl. The union of souls in the future state recalls the sublime 1t, 7 10, where the Bountiful Immortals are described as being of one thought, and word and deed. What they were on high their adherents were also on earth and in Heaven. Notice the undoubted depth and refinement of the conceptions linug failing to follow the hints of her as to saredyaydo bathra maya bareta and ha kurunem rendered respectively per totum-annum-efficacium suo-igns indole prasparatio

Dropping the gloss of the Pahl. and bringing line a into syntactical connection with b, read, as nearer the Gatha Thus as Thine (or to Thee)

who art A let them bear (sie from line b) the spirit of the giving of (i understood) the chieftainship (which appertains to (sie) = of) the increasing of right-eousness (gen by position), to the abode of glory with wife judgment let them bear even a good upind, which is the perfect cooperation of those when their souls are in harmony. I would notice once more the fact that the sign of the mistremay have been, as often, carelessly omitted from Vohüman

Notice Nei's curious freedom, and ritamanasi for dedránánd Volváman, baretá mananhá

10 Stôt (= %sth?) would more naturally be regarded as a dat from stâ than a loc, and, as a dat, its use would only vary slightly. But it may be referred to a radical stem in $\hat{a}(a)$ in the loc; compare Lamman's Noun-inflection in the Veda, p. 449 $d\hat{a}_{i}$ ca-yic, sam-sthi, also the No example of the mase locative in a from a radical \hat{a} stem occurs in the Veda. One scholar has read vispâos toi = 'all thy · ' Ustâ loc adverbal = 'in the blessing, of salvation' rather than 'according to Thy will. It is perhaps better to render it with tanâm as a composition, or n tal-uhuremeter in Y 29, 1. Others take the word as = 'joyful'. Hang avoids his usual rashness here, following the lints of Nei as to roots, and reducing vague freedom to order #Ustâ loses inflectional force of Y 13, 1.

The Pahl tili is certainly free as to paran harrispo. I suppose that they are for this duty' is an alternative translation conveying the idea of 'holy life' as against that of 'mere prosperity' in hû-zershnîh. As to stin, I should say that the tili saw an infin, and rendered freely in the conj for imper, see Ner's samtishthantu, recognizing the fact that an infin mar express an imper. He did not at all suppose stor to be a 3rd pl. cong., see Y 31, 8 where he renders by a 3rd sg pres, so at Y 15, 10, 49, 2 In Y 46, 16 he renders as an infin, hastishn In 50, 2 he omits in the text, in the gloss perhaps rendering 'in time', that is, as infin 'in being, in Y 50, 6 again as an infin 'hastishnîh' We might almost hope that these syntactically more correct renderings show freedom, or at least exceptional and accidental error in our present passage. Notice the similarity of the line a as to the structure of the first words here with that in v 11 The trli did not seriously intend to render abalhshohra literally as a 3rd pl aware that "hrd = "sva, as the 2nd sg mid imper term (see for instance, dahva = yehabanêd pl for sg, Y 50, 2), see its gloss fraz valheh which is literally a 2nd sg imper. He may be said even to make the distinction between 'being' and 'becoming', henti and bavainti Ukhshya is recognized as a 2nd sg imper Vakhshînûr is certainly a 2nd sg, and I think that we have a conj. It should be remarked however that imperatives in a

sometimes give the tries trouble. It is difficult to say whether her meant the blessings of life by sufrancych or di ciples

The Pabl proceeding with much correctness throughout, falls into disorder by taking parit as = parit = chichain (instr or dat. comp. 47). Far the deed or gift = dddi may have been thought to be equivalent to a dat, inf for imper Beye for the giving of everything to mo rendered by; give mo whatever (sovereignty) there is (). With her spreadurand means the earth. He errs in critonia having read an nychashida, which may be a 1st agreet, and rendering the pret freely as pre Ashaninghou following out his error in critonia equals. I assume the attitude of pationce or I a k indulgence (dmatriko It (2) read for instrict to It) Mattak of the gloss which is however emitted by Haug's VIS would forthed course the rendering I pardon oven if that were otherwise postible

12. Hang is judicious hore. His sura firmatic also raises an interesting question does abund refer to firmati? It is possible but on the whole hardly probable. Zerô ddd = kara + ddhd ns an instruct of the noun in radical d. Fix rathm fix occurs in three MSS. In \ 30 b and r sometimes is written for d ns in guig. fix = fix = pud. But it may not be necessary to select the less frequent readings. If the d can vanish altogether as in sired panyings vered punyanya there is no difficulty about its becoming a under exceptional circumstances and it may hopear even as s before r as it ends a syllable fixeratu = *put fitu = *put put = *put put = *put fitu
the shape of sh, as it does in $fsh\bar{e}bi\bar{s}$ from pas = pag, consider also Sansk kdgd = kashd from a kag = kash (?) (In this connection I beg to express my doubts as to the property of referring pagu to a pag = 'to bind' (?) the process was the reverse, pag + u may have meant the 'browser', 'the grazing cow', the original form of the word being our $fs\bar{e}$, and from the fact that it had a 'tether' came the notion of 'to bind' Pag(?) meant 'to tether (the cow)', and I strongly suspect a connection between Vedic psa and pag(?) mediated as above. The idea that primitive speech developed from verbal roots is, it is to be hoped, now past $Fs\bar{e}$ is then the grazing cow (as is fshu)). Ratu may well be the original of ritu. We may take it as concrete, or abstract, see the other abstracts, but op the ratu of Y 29, 2, 6 who was to nurture and tend the sacred Cow, the agricultural chief of Y 29, 1 (see Y 51, 4). In the abstract it was the law representing the regulator, so in Y 31, 2, 43, 6

The earlier Pahl trli girevously errs as to dieshid, probably having had a reshed before him in his MSS, or at least certainly so dividing, he renders reshvd, naturally enough, as if it were from a stem in ovan Am bôzái, in the gloss, may indeed be alternative til for ai(e)shva (ai), and it is very possible that a later ancient scholar, in working over the texts which lay before him, should have felt necessitated to work-in the alternative translation, so as to make a readable whole Am bôzâi, if gloss, expresses the Parsi doctrine that purification was needed in connection with bloody wounds Min zak would then be properly gloss with bôzâî, the original Pahl trir may have read 'Up Ahura, from the inflictor of wounds deliver me' ($li = m\hat{o}i$), and then alternatively 'Up, Ahuia, purify me' (ar in the sense 'perfect me'), see its form as 2nd sg imper (2nd cl) Also bûndakminishno may well have been meant as a voc, some scholars also holding that $\hat{Ar}(a)$ maits, which it literally renders, may be in that form $\hat{A}_{i}(a)$ marti is taken as a commutative rather than as a pure instrictive me energy together with a perfect mind, that is, give me energy and a perfect mind (acc)' From what text, or error, did his rohuman griftur arise? The reading vanhu (vohu) yazavô âdâ (sic) might have been considered as equal-'May I establish', or 'take' (notwithstanding an active form) 'the benefit from the venerated being' The tilr could not credit hazô in a good sense, hence his avo stahamak and gloss. There may be some question as to whether Ner's codhaya simply renders bôzâî repeated in the gloss, or whether he read a form of such, sudh might well sender forms of such Ner seems to have partly detected the error of the Pahl trl, for he puts pîdûkarût in the gloss Haug's text of Nei is chiefly helpful in that it proves, as usual, that his MS was independent

13 Vouru-chashdnit(s) may perhaps = that I may see at my will (Darm). If youru = uru (so the later Ar) it occurs in the Gathias only here Ved. jthi john as to their outward form are not to be exactly comp with dishl = *dec + n a gunated imperatively used press of dus = show use as john john (7). (Your from consonantal root gunated supplies the analogon). Abifrd cp altidiffrom = alta-abifrom, Vd. 13 44 = not double, undoubtful = dustinct characteristic cp ddesymatem ddesyma (dec) so be den from (pra) = full cp (epidhas) jorans pras Ashli = (more properly) sacred rowards here otherwise the holy rituals and originally purae-indoles Dati(findo may possibly = souls here but see fradakhila in Y 31, 17 in the sense of revealer Fra in fradakhilayd seems genulue and emphasic terration and is not interpolated like similar prefixes elsewhere.

Vourse in the Pahl, is rendered perhaps freely by kámak, chankání(f) by cháskiska referred by West to chalks — to tell in the Sanak (also in the Veda), more to see in both. In the Pahl chástanð seems to mean for the most part, if not exclusively to teach in a teaching according to desire i. e. perhaps freely — in a wide teaching (wide to the root in cours(kaska) etc. Param patkith = abifrd, as if abifrd meant the steadfast characteristic — the not twofold or not deobtful thing. Line e is very close Dropping the glosses read. Grant me since joy is to be taught or seen with desire that which is thoroughly yours with power (b) yea that which is in Your Kingdom of Adharmand which is venerating recognition (or roward) on account of a good mind. Ner s constructions are here more Pahlavi than Sanskrit; Spiegel well suggested pakiya for guited in Ner see the Pahl.

14. Abyo raidbyo ecothrabyo seems sufficient warrant for taking raidm as an acc. fem. sq

The datives, Massda and ashds are perhaps preferable to the vocatives. Yachd repeats the Iranian usage and what are the obedience, and princely power in the sacred commonwealth neuters or attracted accusatives, from rational absorber. The Pahl, trir is admirably free and did not mistake the 1st for the 3rd pers. Purcus raddh is free or lit. Val Albarmard shows a dat., not a voc. in the MS, used.

XXXIV

See for summary and further remarks S B E. XXXV pp 80-92. Changes in opinion arrived at since its publication are not always noted here.

1 Ddonk4 as a 1st ag conj aor seems unmanageable without reconstruction of the context. There is no reason whatever for denying that δ may equal δ in δ and δ (cp. ϕ = ϕ m δ δ = δ and δ instruction of the context.

ahma, while at the same time we assert that that \bar{c} equals d in dhmd = $\tilde{a}sma$ = 'we were', 'we may be' In all human probability had $\bar{e}hm\hat{a}$ = 'we may be' been first suggested, those who have advocated it would now prefer the instr. as a keen discovery. There does not happen to be any Ved asma surviving to correspond with the asmé dat or loc, but ēhma, as equalling 'we may be', is especially undesirable on account of the apparent necessity which it entails to take dastê(e) as an infin See S B E p 83 Pagunutemáis refers back to pagunvatátem, it is sociative. In Y 33, 14 the prophet offers his initiative as a chieftain, as he does his life, and here he offers them in company with the chiefs of his party Dastê(ê) is a 3rd sg pies mid (for passive) with a nom. pl neut understood, which belongs to the partitive gen $a\hat{e}(e)sh\tilde{a}m$ 'of these', that is, 'of the equivalents to these gifts $d\partial t\partial by$ us are given' With $\bar{c}hm\partial d dast\partial (\partial b) =$ 'we are to be' granted', consider 'those whom I can help through deeds, words, and the sacrifice (of my goods?) · with ever-repeating gift by all of these we shall be given favours' (?)

The Pahl tilr, recognizing $\bar{e}hm\hat{a}$ as an instr of the first personal, found difficulty in accounting for $d\hat{a}onh\hat{a}$ as in the second person in line b. He seems to have regarded it as a first sg subj aor, which of course it may be, aside from its context. He was the more easily led astray, as his MSS seem to have read $taiby\hat{o}$ for $ta\hat{e}(\hat{e})iby\hat{o}$, throwing his rendering into the 1st and 2nd pers. Read c possibly; 'and of these to thee we are giving as the more favoured' ($P\hat{e}shtar$ sg for pl as often) 'We give' is critically free for 'by us are given', or 'we are to give'. Ner renders the Pahl intelligently. Spregel well restores $udak\hat{a}n\hat{a}m$ for $udak\hat{a}m$ in Ner

2 Mainyēnš vanhēnš here recall the mainyûm of the two pious chiefs (cp Y 33, 9, Y 43, 16), but mainyēnš is taken here more in the concrete, and as nearly paralleled with the speñtahyûchû nereš Some writers prefer taking $\hat{s}(k)$ yaothanû as a nom pl, 'all the deeds are offered', but as other things beside deeds had just been mentioned as offered, I think it better to take $\hat{s}(k)$ yaoth(a)nû, as an instr sg Pairi gaê(ê)thê(ê), a compositum agreeing with vahmê(î) the short i of pair showing connection, cp parikshît, pûrigrûmika It means that worship was celebrated in a hearty manner, and as the expression of national feeling. One scholar has well considered the possibility of vahmê(ê) as = vahmyû, not surmising however that the might actually be read yû, if such a text were necessary Looking to the Ved vahm for an analogon to vahmê(ê), we should expect vazmi(i) but the Aryan h of the original word has held, the sibilant element having perished. We might also consider vah (vanh) as in vivinhatû

(Y 58 5), or the T^{∞} (?) cas = to sim cp sublitedy as = the siming of confessing prayers Sidiam = of hymns or of praisers Aside from the gloss submaradich might be regarded as gen. Afam is properly gloss Haring noticed the correct reproductions of the Pahl. we may notice his apparent mishap at gat(f)ihk(f) = bard ydmidnam but a 1^{-n} pres. may render a loc. + akmi understood. Did the trir have gat(f)ihk(f) before him? It is greatly to be doubted. He renders forms of gak(f)ihk hy those of $gkkdn\delta$ elsewhere see the next strophe, also Y 31, 1 43 6 43 7 etc. He is quite right in supposing a 1^{-n} pers. implied here see ik and ik dama in verses 1 and 3. Eliminating this real, or supposed, error he comes out fairly close to his original

3. Some take oak(e)thao cispae as nom, in apposition with we under stood as the subject of dand while a defines khahathro; but a occurs constantly as a postposition ep Y 23, 11 with instr 29 5 with dat. 29 9 (7) with acc. (7) 90 7 with gen. or dat. 31 13 gen. 31, 21 gen. 32, 8 gen. 33 1 dat. (7) 33 6 abl. gen. here. 34, 10 loc. 34, 11 instr 43 3 acc. ying d 44, 1 dat, or acc 44, 11 ting d 44, 12 katarem d 45 9 abl. 46 2 dat. (?) 46 8 tancem 4 46, 10, dat. 48 11 king 4 51 4 gen 51 14 gen. 53 1 dat. 53 9 dat. 53 6 instr., while as prep with acc., see 33 5 I therefore prefer gat (f)thito a. On the other hand, a nom is not impossible and a with a loc. (this same khahathroi) is used at least once cp Y 49 8 once more on the contrary Lhakathroi occurs some four times without d either as prep. or postposition, and once with it as postposition (Y S4, 10) Vedic usage favours d with the loc. only as a postposition. Consider the rendering we all the inhabitants (?) in the kingdom Thraceta is a 3rd ag, mid, with fem, pl. as with nentr or if we recoil from this, it is safer as a 2nd pl. which ye have protected It cannot be a 2nd ag (with Hang and others) But I can hardly take dros otandis = with exclusion (Ved. 4rd) of all others (is there help with

wipons = with excussion (vet. are) of an others (is there help with the for the nighteous) Δrol is the same word which is found in $\Delta r(o)$ -mails op are in Ved. ardmats. Δra is a very special Gäthle expression. As to its general sense there can be little doubt. It is hardly desirable to take haddoubt as a gen sg it is a nom. pl 'we, the well, or wisely doing' ($2\pi d$ $dd = dh\Omega$).

Notice the general correctness of the Pahl Ner's reddkinatayd (rio) was probably intended for thytos, or tayd. Yd seems to refer naturally to sangradhim which represents glidnö rather as wealth than as population. Ner varies in rendering glidnö see Y 31 1 jagatydh Y 43 6 7 bhlioibhlich Y 50 3 prithicydh

4. Reading the a of astitem short, Hang rendered potentem = not

left (a + cish), But, as has been more than once remarked, when the Avesta text stood partly, 'or wholly in its original Pahl. character, initial & represented long, or short, a The rendering 'instruction', likewise requires emended asistim But I think the idea of 'instruction' singularly out of place here The strophe is one of the few in the Gâthâs which breathes the spirit of the Rik The fire is 'quick' with its darting flames, and 'shining', and, in the form of lightning casts bolts as 'if from the hand' Rap = rabh = (in the Gathas) 'to receive joyfully' $rapante(\hat{e})$, or $rapente(\ell)$, = 'to the joyfully receiving (people)' Some able scholars would see the acc with the infin in $\partial tar\bar{e}m$ $st\partial i = st\hat{e}(\bar{e})$, 'we wish that thy Fire should be' (Stôi from stâ in the sense of ah = 'to be') One might seriously suspect an infin in Y 31, 8 ad(t) thwa menghi paous vim $y\hat{e}(e)z\hat{i}m$ stôr mananhâ, but nothing makes the expressions more heavy than a clumsy and useless infin As an infin, the word would be either a dat $= st \hat{e}(\hat{e}) = sth\hat{e} =$ 'to stand' in the sense of 'to be', or some might conjecture a weakened $ast\hat{e}(\hat{e})$, infin of ah = 'to be' We have before us a nominal form from radical sta in the dat. The meaning of the Sansk stha = 'the stationary' is too iestricted, but is not foreign to 'world', 'people', or the word might be a loc from sta (by transfer in Zend to a) The sense is that of the Vedic sti, as Roth long ago showed of stôr in Y 31 [(It is also not impossible that the letter t in st contains an inherent a, and that the ∂i of $st\partial i = \hat{e}(\hat{e})$ in $st\hat{e}(\hat{e})$, is in reality $(a)y\hat{e}$, so that we should have stayt There is strong reason to suspect at every turn that we may have the force of the Pahl letter 40 (see elsewhere) This letter in Pahl does not in fact ever represent $y\ell(\ell)$, but its use once begun as a letter in Zend with Pahl varying value, it retains somewhat of this force, even where it does not retain all of it. For instance in the letter yo = ya or ye, whereas in ye = kainya, it has its full value ya If stayê is before us, we may call it a dat of sti)] Cp Y 45, 10 Ahmâi stôi dan tevîshî utayûtî = 'for this land the enduring mighty two'; cp Y 46, 16 Athrâ tû ar(e)drûis idî Hvôgvâ tâis yēng usvahî ustâ stôi, shall we render 'go with those whom we gladly wish to be (?) in blessedness'? The words obviously mean 'whom we pray for as usta (cp usta ahmai yahmai usta kahmaichid(t)) as 'salvation' (adverbial) for the land' Cp Y 49, 2 $n\ddot{v}id(t)$ spēntām dôrest ahmûr stôr Âr(a)martîm = 'for this land', not 'to be for us', so Y. 50, 2 $y\bar{e}$ hîm ahmûr vâstravartîm stôr usyûd(t)= not 'to be for us', but 'for this land' See especially Y 50, 6 data l.hrateus hizeô raithîm stôi = 'not giver of understanding 'to be'', but 'giver of wise

voice-guidance for the land (or people) (In stoil we have the gen of the fem. word st.) Chitra-acanhers is in poetical parallelism and ryhme with derekta-at(f)nanhem. One might hestate to decide whether a steady determined vengeance or a visible vengeance is the better rendering for derekta (from dar(e)x). We should naturally advocate the latter on account of the fire and chithra a chithra help and a chithra (derekta = seen) curve. This seems decidedly better and I would therefore put steadfast steady in the second place, as the alternative. Haugs que commissis peccatum for derekta-atnanhem is not desirable.

Khûrsandth freely and not improperly although obscurely expresses the sense of usershift (see the gloss for the 1st pers. The trir was not ingorant of the term, wahi (see for instance Y Bi 1 singhâmahi = diraksin) Stôt was taken as an Infin. of stôt for the abiding as = which abides Aside from its original read in b who stands by a friend to him it makes joy manifest. The gloss who has tormented the fire is useless and harmful. Paven shând for sesté is not ignorant errou (see yadman = santô Y 28 1) It is a frequent free rendering, see remarks on Y 43, 4. Ikidis erroneously to 1sh = to wish There is no 1st pars. In the gloss of Ner Zautá shási = hastechchhayd shows that Ner s eye was on both Gáthá and Pahl.

b. I very much prefer the reading ahmi which stood before the Pahl. trir., to either hamt, hakkent, or hakmi. Hang s realismi is not justified Vdo is here possessive as so often whether it is grammatically the equivalent of vi is doubtful. That titis means wealth here, as the Pahl. trir saw is obvious from the connection. Power and wealth were needed for the protection and sustenance of the poor Hangs ad implicem facendam innitiates extram as = thrifting digitally plakeholdem was rather peculiar. We must also modify his rendering of line c. Schon lange redeten wir survivillen green die bösem Genter, die Flenchfunker und die (bösen). Menuchen The meaning of pore realismed was seen by the Pahl, translator before all, as so often Park is here nearly equivalent to ailers in ailers.

inclined to take set in the seems of the Yedle val and i(k)yackanali as simply meaning in fact Some would drop works and a (k)yackanali as simply meaning in fact Some would drop works and on account of the metre instead of the second park but I may be here mistaken.

I should say that oddondmi should be read for vaddandud (characters closely similar not identical) and abaraytadat for dad (char identical). The approximately correct Pahl, trl. with its interesting gloss needs only the remark that a far less literal rendering would still give the invaluable indications. The idiomatic pars is here first critically rendered (see above)

Yet some writers have missed the hint entirely, rendering $par\bar{e}$ merely as indicating priority of announcement

- Some would render 'If ye are well-inclined, O Mazda, and Asha' Dakhstem might mean the 'means', as well as the 'sign', I prefer the latter $Ma\hat{e}(\hat{e})th\hat{a}$ is most obviously adverbial instrumental, meaning 'during my dwelling', 'abode' There is no indication whatsoever of the idea of 'perversion', 'wiong' here Some would prefer an acc pl 'that I may go to the abodes of this people' Comparing ameshão as having at least the place of an accus pl, I formerly rendered un vardydo here according to the context as an accus, taking the hint of the Pahl tili which is closely in Now however, as in S B E XXXI, p 86, accord with the connection I prefer a nom sg masc of the comparative from a root adj, equalling 'to magnify' in the sense of mimaghzhô, Y 45, 10 Urvaidyao may vi aidyao, as wivaza equals vi aza, and vradh, in a transitive sense, might be compared Some prefer u vâdyâo, and changing that reading to ur,vâdyâi, see an infin of a root of urva = 'to believe', see the Pahl of Y 31, 2, where unvand(e) is similarly taken. Some may exclaim at the error of sti for sta, but the error was not ignorant, see hômanêd in Y. 32, 3 made certain as a 2nd by atano, and otano in the gloss Had he not a different reading here?, or did he not change (sic) his text? Possibly, as Sp suggests, he regarded stå as a loc of str In Ner etadiyenacha seems for etadiyecha
 - Some are inclined to regard lines a and b as expressions of repudiation. 'Hast thou as helpers those who deliver the possessions of the pious community, the doctrines, the property, the cattle (?) asvēn (?) in an evil manner, to robbery? Thou hast not' I think however that this rendering possesses equal difficulty with one constituted on simpler principles The strophe expresses a momentary discouragement (comp the preceding The sage rhetorically complains of the absence of the arear a who turn every $asp\bar{e}\tilde{n}(ch\hat{i}d(t))$ (?) and even $s\hat{a}dr\hat{a}$ into admonitions which result in prosperity (treasures) by their proselyting zeal So I rendered formerly, allowing perhaps to much meaning Evil is described as being turned into good elsewhere, as where the Fryana, the converted Turks, are mentioned in Y 46 But we might perhaps better take aspenchid(t) (?) sadr achid(t) adverbially 'in our misery and our woe', or, very much better, read $dsp\bar{e}\bar{n}ch\hat{n}d(t)$ with the Pahl trir not forgetting that the text once stood in the Pahl' characters, and that initial u = a, or a, 'in prosperity, or in woe' that was what the composer meant Senghus might well equal cansus (see Haug) 3rd pl perf, ' who as the instructed of the Good Mind have proclaimed blessings to us, producing the treasures of the Good Mind (recall the ishti)

In weal or woe Chakhrayo to chikra (not 2^{nd} ag with H.). I can see no valid reason at all for distorting the plain words with well. Ush! (see) and wrd might well both be instr or taken together they might well both descriptive composition with the adjective last, a form seldom or never found in Sanskrit. And with wide apprehension should be no more considered an improbable meaning than ursednes = commanding afar. I hardly like Haug's possesse = softlessum

Pahl The concrete aredra is rendered by the abstract rddik The trir was not ignorant that $y_{0i} = min$ If kn carrisho were indeed figuratively applied to $rat(\ell) L kn do$ it would be a fine rendering but it is difficult to believe that it was so intended No a priv is seen in $applickig(\ell)$. It was read $dspenchig(\ell)$ probably affording an important emendation Chakkrayo was referred to its proper root (cp. ckdkri). I had read akardyindnd on account of rddindnd and Ner's gloss but akardyindni is better in case we venture on the easy emendation sldindnd. Without gloss read when I shall fulfil righteoreness do ye then bestow deliverance upon us

8. I formerly read bayants(6) = bhdyants rendering terrified by these our actions but see the connection, the apprehension expressed in v 7 and the rest of v 8. It is our duty in exegesis to render from the context, or else to deny that the context is original. By these actions they terrify us reading beyoinst as having transitive sense disturbs the analogy with chayants but this cannot be helped. See Yt. 17 19 Al(f)skam aspánkó bayainti ásarð rarð-frathmand etc. here bayainti cannot mean take fright (or read baraints (?)) At (fisham ubirdonko bayaints(i) v 15 In the Vedic the transitive sense has disappeared except in the causative. You noid(f) ashers main yanto is a varying expression for the dregvants who were opposed to the Holy Order of the cause The absence of Asha from these has its parallelism in the next verse. Indian students should be on their guard gainst Haug's affligue cognatum (themseum) the Sapiens! angore edicto for anopydo ndudydoniem thwahyd Ma.da usta urrdiahyd, more froely den nahru wundten Feind mögset du durch deinen Ausspruch Weiser! Engatigen die etc. His suggestion that we have a citation is however well worth considering. His text sold assume = a lucente coelo is again misleading

The Pahl. trir is free, or erroneous in the difficult b with the word which I could only decipher in view of its original, as 'mihddad' (?) (Sp n, k, d, t, f) D's MS. might be read mihddino (sic) I formerly corrected to mihddo in accordance with her and the Pers Sp. suggests mihdn. But I think It more than probable that we have bere a partial so-called transliteration rather than a translation. The letters of D might possibly be read n, d, h, d y b n (?)

dahishn Ner understood a nagā (?) in the sense of nihān, that is, as a word given up, the root being loosely indicated Nād might well be a Palil word descended from the Zend As more ordinary Palil read 'to whom yet in that which happens there is great destruction (b with nihādad) the one who conceals the gifts which belong to Thy disciples, etc'

9 You is curious in view of avazazad(1), but it is attested by at (1) ibyo $Vidush\delta$ is not from vid = 'to worship', and this is proved by its antithesis cvistî (which however some would render 'behind the back' (of the congregation, V M) If the long i of vidusho points toward the nasalized vid, we must answer that in the older language of the Avesta the distinction between the two forms had not worked itself out as in the Vedic Vallenna has the two senses being 'known', and found, 'obtained', also 'knowing', 'possessing' Avazazad(t) is niegularly the sg with the pl pronoun, not a neut See v 3 where the fem pl may possibly agree (?) with the sg verb, see also Y 32, 13 where marchhtaro jigerezad(t) is found, apparently a pl. masc with sg verb Perhaps a correction is here indicated to oan, oen But is it critical to suppose that no irregularities ever occurred in ancient grammar?, cp Greek pl fem with sg veib obviously from za = ha, as is proved by the varying expression syazdad(!) As to mas, it is an acc sg neut. adverbially used, meaning, as the Palil trlr long since indicated, 'much' It stands related to mazon as heares (= huvares) is related to siaosha - vereza. Rending mash, we might compare maksh (cp tash = taksh), and as possessing the meaning 'suddenly', mox

This would agree quite well enough with the *habed* of the Pahl The o of *moshuchâ* Y 53, 8 is occasioned by an epenthetic u before u of the termination, moshuchâ = mohshuchâ = manhshuchâ (so moghu = manghu) The meaning 'man', a very old suggestion, is difficult here, as it is in Y 32, 3. As to an Aryan mants, there is at least no Vedic root in r extended by t or ts in the noun, t is an extension of i, u, and ri Ashâ nom planeat is the subject of syazdad(t) Y 32, 3, and this line c of v 9 constitute an obvious parallelism to verse 8. As 'Vohu Manah' remains aloof in the one verse, 'Asha's blessings' depart in the other. Haug, avazazat = programendo (?)

 $ahmad(t) = ex\ hoc\ (?),\ auruna = discurrentes\ (?)$ Some might render 'Who (yb) contemptuously injures (?) the holy faith which is highly prized by Thy devoted one, behind the back (in the ignorance) (?) of the pious congregation, such a man must fly before us, as the wild beasts'

The first $h\hat{o}mand$ in the Pahl is difficult. I ventured to suggest that it might be used as a suffix $afz\hat{a}n\hat{a}k-b\hat{a}ndak-m\hat{a}nshn\hat{o}-h\hat{o}mand$, otherwise I should introduce an $\hat{a}k\hat{a}s$ understood. Perhaps $h\hat{o}mand = \text{'is'}$ should be read. 'Theirs is the bountiful and perfect mind.'. For the pl. sed-

kingin we might emend raiman to raimanshin, but even in ordinary Pahl nothing is more common than ag for pl, especially after a pl. has been once expressed. In c ahmad(f) was read as ahmid(f) possibly an improvement and thrafstrd is taken comitatively. In Ner satism is possibly meant as a gen, pl., but it is difficult. We should expect hishspayanti in view of the Pahl.

Haitham is an impossible reading. I do not see any gain from 1D hitam although Ner seems to bint in that direction. Hatum (Haug = substantiam (?)) is not so probable. But the correction haithyam is clearly indicated by haithin (haithness) ashahyd dumin (Y 81 8) As to the difficult d rowathed all are at a loss. One suggestion might be the reading and rendering defind athre with sandhi definathre = bere and there op. define Yt. 19 63. Haug suggested quas morentur (?) which I formerly followed as to root idea only But I think in this confusion we may in the main accept the hint of the Pahl, trir., who sees the element of retribution pointing to verses 9 and 8 (amidst otherwise genial aliusion). I think that the word is bayathrd from b! The interchange of b and s is too familiar to need defence (cp. radh and badh etc.) and 6 often displaces a The word is baya + tra nom, pl. neut. All these things are the elements of terror (cp. bayanthe). v 8) within Thy kingdom for these (at(f):bye) whom Asha deserts (v 9) and from whom Vohu Manah is afar (v 8) See also the reference to defence against foes amidst the genial allusions of the next verse. The Pahl. seems to have seen the presence of the adverb are = down Some would render

the holy Obedience (Armaittm), the true originator (or dwelling (?)) of rectitude

All these good gifts are in thy kingdom here and there (reluable suggestions).

The Pahl. trir could not credit geredam or else he reports an earlier reading gradem. This he had rendered in Y 31 8 as here also (freely). Holkinad naturally means the beneficently wise yet see the gloss or alternative. Haithyam = kinnamuskad was katthyam if here read regarded as in its true sense what is real—the accredited creature of A? Himmuskad goes back to a Semitic word meaning true—and realizing as true—i. o believing used also in connection with service. Elsewhere haukin = haithyam is expressed in Pahl, by dakkdrak = evidently real—febyathra (?) is freely rendered as if an adverbial form from are were seen. The passive klakit att resulted from a more modern doubt as to the propriety of any active striking down within the Holy kingdom or perhaps render literally is a striking down so, exceptionally but, I think, possibly in this exceptional Pahlavi. Ner renders the Pabl. more as an ordinary document. He seems to have read had demickakad, see the Parti persian esk. Ner's

nikhâtâyate (sic) I suppose to be for nighâto, or an intended denom from okhâta. It was probably understood passively, possibly in the sense 'bored into', 'pierced'

Haur vaoscha (for haur vatatscha) and Amer etataoscha (for amer etatatscha) must from then form be nom sg's, yet one is not surprised to see them emended as acc duals, see utayûrtî after valhst taken transitively But vakhšt is oftener intiansitive. Utayliiti tevishi are characteristic and especially express the lasting beatitude of the faithful I have a strong objection to the adverbial instr sg for utayûtî tevîshî, not that the corresponding Ham vatata Ameretatata may not be in the instr on occasion Varethar a seemed to me doubtful here in its usual sense, but, on the whole. I return now to the indication of the Pahl trlr Eternal for utayuti, and, as a literal sense, may well be called suspicious, that however which is 'continuous' may be called 'eternal' in this connection Vidraê(ê)sham Thưới ahî seems clumsy enough Vidvîsām might give some relief as a gen pl, stem vîdvîs(sh), one might be inclined to suggest vîdvaê(e)shamthivôi, an abstract $(\bar{a}m = \text{falsely nasalized } a)$, 'with these art thou in friendliness', a very desirable rendering, if the proper text were at hand. As the words stand, their form reminds us of $a\hat{e}(\hat{e})sh\tilde{a}m$ tor \hat{a} anhad(t), Y 30, 7 They can only be rendered 'thou belongest to Thy defending devotees' (stem vîdvîs(sh)), 1 e 'Thou hast devoted defenders, who are, like the desired Ratu of Y 29, 3, advaē(e)sha, exempt from lostile-oppression, and the vengeful passions which it must awake, and also able to avert them from the faithful' Thwôi here may equal tvdyi for the dat = (simply) 'Thy' Haug varethar = in splendorem Some would bring the meaning to the following 'Strength and long life inhere in nourishment, in the kingdom of the pious congregation faith (?) grows together with good order in increasing power, with these thou standest, Mazda, on friendly terms'

I should say that $t\hat{u}b\hat{d}n\hat{i}k\hat{i}h\hat{d}$ was a pleather than an adverb here, see its original. The trir takes $v\hat{i}dva\hat{e}(\hat{e})sh\tilde{a}m$ (?) etymologically, and adverbally. Ner renders $vakhsh\hat{e}d$ here, as he does its sister forms elsewhere, by a form of $k\hat{a}c$. Did he understand 'causing light' as a spiritual 'increasing', or was ukhsh possibly regarded as related to ush?, or $ukhsh\hat{a}$. Could he have intended kac in the sense of 'to speak', mistaking $vakhsh\hat{e}d$ (= $vakh\hat{s}t$) for a form from vach? Tvam cannot be the abstract suffix here, see lak

12 Râzarē = regulations (Haug arcanum (?) = Gehemniss) We might take $y\hat{a}$ as equalling $y\hat{e}na$, and $v\hat{a}day\hat{a}d(t)$ with impersonal subject in the sense of 'take', but such a view is not at all necessary 'The regulations which may establish Your ashi's', is quite tenable as a translation. Here ashi may well mean the sacred regulations, and not merely one of their results, a 'reward' Perhaps I have been somewhat too positive in S B E.

NXXI p 83. P hadm is I think without any doubt, the equivalent of rd nam the sonant becoming a mate before the na all as in reason. The tem would be rd in of which r1 ar() is a varying form (ep dain and all arthin stems dains and dair). Here redered cu todam (to raish (rt)) Some would give the sense haw one regulates the sanctity of the feasts $\int af_1(f) u \, dg = rat \, n$ pre-ersing a sufax t: not reported from the Vedic in this connection so also we have the sofax tu in $ta_1(f)u$. This of course recalls tit(f) in $\lambda > 0$, $\lambda > 0$, $\lambda > 0$ and iternative t $\lambda > 0$ gestion. We might consider tu + d + tta = gladity trod liang off trod <math>t t t t t t to positive

lio would be an in tance of an adversary blinded by prejudice who would object to the free 10 free my-kh kam as rendering the dat, Infin, here I mil toning speak to very intelligent for speak for my listening. We mill the exeminally careless my-lk kim. Purent I kke ikh is free for early g. II. The meaning it is jo bile much be justified for rhdgud. In e. I has chetan for chetin. Somedizanom = arrangement rather than partification. Have mislead when he have that no (theng is given by here as mydgreentum. Its proper translation is of course redditions.

13. By nn oversight in S It I VAI p S6 I did not sufficiently express the doce not understood which I had printed several years before Sight in v 12 precedes meast here, as u in 1 43 11 precedes meast and mrao. The adedness is here described with an intelligence almost modern, as the hely precests of the Insight Hilberta has been freely taken as the verbal noun by many critics in spite of its ungunated form hakarteka is of course proferable unices a neut pl is seen. As we should avoid the more abstract good deeds if possible we naturally prefer the possibility of the verbal noun but an nec. pl. nent with sg. verb is also very possible. As to urealishalift, (3rd ug our conj of cra = craj) I do not think it necessary to compare error and to render to go especially because a way is spoken of Ahura is said, 1 33 5 to dwell in paths It is not well to run poetical diction into close pressic precision but emj is to be compared as satisfying the conditions under which wredshahad(t) appears to progress is to prosper. The rendering the way whereby the well-door may proceed from his righteenings. In itself admirable, does not express the force of chl(t) = ovon The way is the precepts by which the well-deer may by A even (addition of idea) prosper is more probable, see the last line. He prospers because it assigns to the just a reward which Ahura will certainly see to be given This seems bereft of force

if urrakhshad(t) = 'walk', see also rray in raprazatha, \ 50.5 No literal 'walking' is meant there. Haug errs as to urrathshad = conta-unt some might give the following colour 'Mavest Thou teach me, \ M that way which is that of the pious congregation, and the manner of its promisent members, on which well-ordered way (or through a good regulator) it may walk aright, for this promises to the rightcons a reward which then, Marda, dost confirm'.

Without glosses we might render the Pahl. 'Tell me that way which is provided by the Good Mind. (b) that is the Religion of the benefactors. He who is in that way which is with good work. his is joyful-mindedness from righteousness. - since by Thee a reward has been declared to him who is wise, in which way it is given by Thee (omit i with DI before hil) to that one? 'Where is closer to the Pahl in trinslating Ner's trl., line c, than 'by which means

Tad(t) refers of course back syntactically to mishdem, but the 'way' is implied and is referred to in Inchisting. That reresentate and verezena are the same word in different forms admits no doubt. The devout sage would not think of a pun in such a serious composition, although be might call in the aid of alliteration and jingle, as in Y 28, 8 plural of majesty, might refer to Mazda, as the subject of data, but the zi makes it impossible. The you refers back to the halarca, a sg, just as môr in v 13 refers back to nuo in v 12 I ought to have expressed 'for' in S B E XXXI p 90 Undoubtedly a dative is understood before you to these well-doers who are furthering Your beneficent plans, () thura, through the holy (asha a noun used adjectively or an adverbial instr meaning, 'with the help of Sanctity') service of their plans and intentions. In the stall of the kine" (9) had long since been suggested, while rerestua is taken as an acc pl neut in the sense of 'villages' If reverent(i) means in the (cattle) culture' as a locative infinitive (9) or noun, rerestna must mean 'through the furtherance, with Thrateus' I now prefer frado as plural, although I formerly preferred a singular which is also possible with Mazdá, tû dathrem, sîshû não and the following v. 15, in view. Azyão I prefer as the 'mother' Cow, although 'drivable' seems grammatically simpler, see page 421. Haug's propugnaculum for vairim is not desirable, nor is tuitus-es for frado Some would colour 'What a glorious gift Mazda thou dost impart to earthly beings (that is) to those who . bring up your villages'.

Pahl Omitting the 'am' of a with DJ, and dropping the gloss we have. For that, OA which is the desire (desired thing) for that which is bodily and living, is granted—see the Gâthâ, but to silence all cavil I had refrained too much from favouring the trlr. So ò without glosses '• to him

whose is the deed with a good mind by whom service is readered for the Cow Az is kernant to be liver as = for the deer? see delatery tree but see also Lendon that and Alysochand er seems to collect two ancient opinions in summerdy and notaged he for small heodatas for an and as and are expressed by the same character in Pahis the idea of furyian = end struck some early scholar (possibly hastor a defective MS) but we hierals that we ideas rendering both and nurrigea = furyian and produced = paranfar annile = with knowledge 1 has judgat 10 1 46 4 15 Ourshaden see 1 31 14 Some take come as qualificing answering(?)

nha the world as coting (*) It I very po hile that we may have here an indication that the early Zoroastrians held that the future life was to be a cootionation of an improved present. Others would colour. Marda tell me the best words with word and work for that pray I thee (reading of the inhedgem). Make the world also consenting for the duration of Thy kingdom. Ishudem with the Pahl trir lovoly an expression of defect. Did as (freely) = yshublint aft is not error see 1.43 6 where did is repedered amount yshublint. Her a recebehhayd = paran kinado = raint should properly be referred to hims.

The Gathu Ustavniti(i) la no 43-46

Lains 43.

For summary and additional notes see S.R.F. XXVI pp. 01-106 Changes in opinion decided apon slace its composition are not always noticed here

1 The rendering in the glos of the Pahl, is an longer to be followed as to its foo idea. Itead Pahl (pot as in 7 D M G 42, s 443). Diessed is that one hiersing to him what is that one to whomsoever (poss., to every member of the holy commodity). Other is loc. of whit used adverbially (ilaug, curiou by os imper $2^{-\omega}$ pl. from the prep. $\omega = seed$ out Gal(f) is either $= gal(f)\omega i = galf$ (foot in grad when f is not a galf (f) in f is either $= gal(f)\omega = gha + Id$ or an exclamatory form having its origin in gdy(f) may it be come a gans where. For row with the dat, in the sense of with from thee or RV 1 80 12 tilthat that attn romaphak withs earned tilthat frien yithat to (e) graduat shylve RV 8 4b 6 with team magharon charmeter of with 1 line a is complete in itself. For ulayalit terish see Y 34 11 40, 10 51 7. Iteading $\Delta r(a)$ mouth we might avoid a roc. but see the connection. Ray6 = glorious distiluctions? (not riches or ratif(f) and is applied to Ahurn some 0 times, to the sun about 4 times, to stars 7 times,

to the Aiyan glory $(ah\hat{e}(e) \ raya \ \delta arenanhacha)$ some thirty odd times, to the camel, to Haoma, and to Zarathuśtia, and in the sense of 'rich' once. So in the secondary stage of the Zend, the Pahl paisi, $ray\hat{e}-h\hat{o}mand$ universally = 'glorious' and the like $Ga\hat{e}(\hat{e})m$ is a false transliteration, gaya(e)m is the word, $\mathbf{e} = \mathbf{e} =$

I like the rendering 'To him be the best of all things, let-the beatified man receive the beatitude, but is it tenable'? Vathrova = vathrova (y miswritten for v, as often, (cp $mruy\hat{e}(\hat{e})$ for $mruv\hat{e}(\hat{e})$ etc.), and $\hat{o}=a$ before the labral) is from bathrovan Haug and others, as a denom bathra +ya Another as an adverb = \hat{v} ath \hat{u} y \hat{u} (cp v as \hat{u} y \hat{u}) = 'with desire for \hat{v} ath a' Is thive possibly = thive = thive = $tu\bar{e}m$ ($tw\bar{e}m$), cp tvam, nom sg = 'thou'? Or is it acc pl nt = 'Thy (truths)', or finally an inst with spenista mainyû? Daidîtâ 3rd sg opt mid, sense of 'give' to avoid a reflexive $ahm\hat{a}_i$ (but see above), cp $dasv\hat{a}$ etc mid = 'give', also $d\hat{a}$ mid in the Ved and Sansk = 'give' at times, not 'take' (with prefixes) Otherwise it = 'take, establish (for him (or us?))' Haug and others 'sibi-det' or 'take' The middle for active is more used in the Avesta than elsewhere, a slavish imitation of Vedic translations should be avoided Chîchîthivâ [(poss (?) owao continuing the sense of vathrova, 'the beatified man perceiving') not as qualifying the subject of dâo, noi yet as chîchî, suffixless ungunated imperat (?+ thwd) in î, nor as instr of chîchîtu (, cp chikitû)] is a perf imperat (= *chikitsva, cp chikiddhi, vaviitsva) miswritten for chîchît h(s)vâ (see the Pahl followed by Justi) hardly = 'perceive Thou, O M', chit must here = 'indicate', 'reveal' Is a gerund from an unmodified redup root possible, chíchî + tva = 'guarding'?, see hafshî Mâyâo, Ved mâya (hardly = 'joys') $Ayar\bar{e} = ayar$ (cp $razar\bar{e} = razar$) indeclinable with vispa insti, or neut pl adverbially Urvadanha to vradh

 $Kv\hat{a}r\hat{a}h$ - $h\hat{o}mand=\hat{b}\hat{a}thr\hat{o}v\hat{a}$ (so read) Net understood yehab $\hat{a}n\hat{e}d$ in d as a 3^{rd} sg. It was possibly so intended, 'what he gives', but see the

22d ag.'s preceding and ddo Madam yekabûnihnő is an expressive, if not valuable, auxiliary replacing the usual dahieknő yet (N B) it was, as often similarly occasioned by the d in $dank\ell$!

8 Vahy0 is neut. acc. of goal. As to path0 notice the depth of the conceptions. For ankini understood with manankach0 ep sankesi gat(f)m mananh0 v 1 As sti is fem. in other occurrences, it is proposed to read datti = subjects A dwells with his subjects But sti is mass. in the Rig Veda, while d seems needed as a preposition to complete the sense. Stills = worlds or habitations here = stink (t = nesalized t as t in particular in cp A. 1 14) See also the immediately preceding ankinis expressed, the two words of the bodily and the mental implying also an additional ankinis understood. Op also akedo in Y 23, 2. The meanings bodily and mental lives were, as in English, closely approaching to the bodily and mental worlds hence the a stil Line s in spite of d, is better referred to the human subject, huseintus suggests hn + sailw = the good clitzen although sailts is unknown to the Gathis as describing a division of the population Possibly the meaning is (with the Pahl.) the beneficently wise for form or jants. One able writer would reader he who is prous as Thou art (?) true and holy O M. Thedrant meant like thee only as = Thyself Otherwise it means thy servant worthy of thee. It never institutes a comparison. Perhaps karsitus = noble-hearted cp sujana Ornut ard, values = krd Gabra as ordinary Pahl to skaphr other

Omit are, raisen = kro Gabra as ordinary Pahl to skapir other wise on no account to skapir which is of importance. As the Pahl is nearly verbatim, for him who is the good man is absolutely erromeous, although the natural result as ordinary Pahl. For gloss in c op p 454. Ner renders as ordinary Pahl. Clashapayati is not meant for a cans, from a desid,, but more probably for a denom from gikkha. Nirmalatara = resumb is meant to equal more manifest so forms of gadh. Quidha satharid seems to indicate some form of skadyidano in the Pahl so sat + karo in Y 28 1 Y 30 5 46 1 13, 18 but see Y 40 5 Y 49 5

4. Zattá is translated by param tábáno as elsewhere. The use of cantá to express energy is constant of usidanarató Y 28, 1 80 8 (of prayer) etc. especially see castarad(f) Y 29 0 zattólikátá Y 34, 4 zattáliá Y 50, 5 Haján is 220 g op sap sápata hap is here athematically conjugated Ashtí is remarkable as applied to the wicked but note that the mention of the ashdom in immediate connection. Ashtí, the holy regulation as to rewards, the blessing could never mean 'punishments for the wicked except in such a connection as the present. Garend is inst. eg.

Pahl Zak i kold is natural for td (= 41(?)), and an error of such a kind should be absolutely unnoticed, or else favourably noticed as it refers

intelligently to the two lives in v 3 Pavan tûbâno is expressively free for zasta, cp pavan $t\hat{u}b\hat{a}n\ddot{o}=zastav\hat{a}d(t)$, Y 29, 9, so = zasta, Y 34, 4, Y 50, 5, otherwise zasta = yadman (lit) four times, dastih (sic) once, while the dual is lit expressed twice, ignorance is not present, yadman need not be supplied Benafshman = hafshî shows the existence of Pahl character wholly, or partly, in the Zend text used by earlier translators, which was which also = $afesh(\hat{i})$, some mark on the paper made $n\hat{a}fesh$ \hat{i} , suggesting napesh \hat{i} = 'self who' This error is of more value than many correct suggestions combined, showing that the Gatha once stood partly, or wholly, in the Pahl character, and solving innumerable difficulties, cp v 8, also Y 28, 3 Yehabûnêd, 2nd pl or 3rd sg Âîrîd, agirâid (?), oi, better a âirikht, was formerly, from an excessive scrupulousness, lendeled by me as having a priv, but see Pers and Ner Sôshâns is an ancient Parsi commentator quoted on account of hazē elsewhere = 'evil foice' and yet associated with V M, but Gâthic Zoroastrianism was not so sensitive

5 $Z\tilde{a}th\hat{o}i$, or $z\tilde{a}thw\hat{o}i$ (cp jantvam) is a significant poetical image, we should render 'birth', not 'production', $paourv\hat{i}m = paourvyem$ may be adj, or adverb But if adv, it does not qualify daresem, but means 'the birth at first', and the antithesis is in $uiva\hat{e}(\hat{e})se(\hat{e})$ $ap\bar{e}m\hat{e}(\hat{e})$ One scholar would see the 'new-birth of life' here Roth took $paourv\hat{i}m$ as in Y XXXI, 8 as adj, so also Haug here as not adv, pirmum = Uigrund Hesitating to accept $v\tilde{a}n$ as $= v\hat{a}ni$, one might think of $m\hat{i}zhdav\tilde{a}n = van$. The rewards, established at the first, were to have their effect throughout probation, and their final result in the $uiva\hat{e}(\hat{e})s\hat{e}(\hat{e})$ $ap\bar{e}m\hat{e}(\hat{e})$ $Ah\bar{e}m$ (hardly fem, an evil ashi), is undoubtedly the fine abstract $Hunai\hat{a}$ is poetical, rich with anthropomorphism, and should not be diluted. One scholar prefers 'by thy favours' Also the 'turning of creation' in its crisis should not be understood merely as ante

Pahl The verbatim order is not followed in a or e Zanishnö avö zadar is admirably free Tarsakarh = tarsakarh = something as opposed to zanishnö, hence = 'revering recompense' $Urvae(e)se(\xi)$ was not understood as a verbal form, varded is free (with forsaken verbatim order), urvae(e)se(e) is lit rendered vardishnö in v 6 Ner's paribhramati, so better, = 'turns' = varded The restricted meaning 'change' is not indicated, a 'turning at an end' is the idea present

6 Here Spenta threa mainya is better as adverbial, not sociative, instr than as voc which is however also perfectly possible, cp v 2 Khshathra, here especially in place, was par eminence the 'Immortal' of

the Restoration, the Divine Royal Power 'the Kingdom All four of the Immortals here mentioned, represent of course these abstract attributes as incarnate in the faithful. Notice that Āramasti discharges functions for the people in Y 47 3 she is given for the pasture Splegel and Geldner take ratis as (lehr) die Fikher and herren (entennen).

Pahl. A swin = yohmi has undoubtedly fallen out. Paran and variashn belong positively together (see the Gatha) and yet this would be impossible according to ordinary Pahl. Hence as my second rendering read in which (with) changing (end) ye come. So din val = akmi should = in that changing. Even Voluman should be taken with paran notwithstanding intervening matter but I do not so translate. Akardyth also should be taken as lit. = askd but I refrain again. Valumanskin ought certainly as oblique by pos. to equal at(c)liby's radio generally = master should be rend ered in w = raths om, paran with P Read d to these to whom the perfect mind is teaching a regulation. Makattarateam (Haug) is not good, against other MSS Puribhramata or parishrdm (?), = varquind = wrats(f) = turning 'changing (?). Tanght by the master is better in d

7 Sraceha is probably the missing subject in b see v 12, and pard hyad(f) mos a junad(f) Sraosko see also Y 44 16 Ayard is adverbial nent. = day by day or to day Dakkshard shows a double suffix a + ra (cp raigra etc.) acc. pi or instr. Spiegel as compos ayare dakhshara Goldner as instr Diska shall I show (cp. Pahl.) 1 sq. unstrengthened agr conf of dis (die adikshd) Another regards it 2nd ag opt. of dd. This may be conadered a test case for estimating the value of the Pahl trl. What could possibly be suggested more appropriate to the word signs on the one side than the word show on the other It would even call for a change of text in its farour Aibi obviously = ground Note that Z. came from one of the gae (e) that he was not from a foreign province Tanush is a transition from a watern to one in water und or the transitions from Sk. stems in a to those in as Pahl. Volumen, free for param V., or supply param omitted because the Gathic instr stood in full sight on the paper used by the last transcriber Yom gen or adverbial the gloss you t is misleading Numid w shows the root of dishit and dathshal oddinam shows the 1st pers Madam = aibt properly = concerning but lit, on Rat is really super fluous, yet it improves on madam as expressing the case.

8. The Pahl trir takes sayd as a denom of is so Hang and others. Y is here as in halln'opt magnitude for c the stem being indown, suprom (for form op magnitudes). Another regards it as an opt = sayd. Notice the undoubted abstract, rajend as the predicate of the first personal pronoun a necessary and unavoidable diction with abstracts, proving if proof were

necessary, the depth and refinement of conceptions $B\hat{u}\hat{s}t\hat{i}\hat{s}$ seems to have the meaning of $bh\hat{u}sh$ with $\hat{u}=$ to be active on behalf of, to care for Others, following Haug's suggestion elsewhere, bhuj, prefer enjoyments Vasas(e)=vasah(?) before k, or each $\hat{u}=ahch\hat{u}$, $vasas-khshathrahy\hat{u}$, compos, or we might emend $vas\bar{e}$, reading $vas\bar{e}-khshathrahy\hat{u}$, see $vas\bar{e}$ and $vas\hat{e}(\hat{e})$ in MSS $Vasas\hat{i}$ brings 12 syllables. Haug suggested the possibility of a pres part stem, or stavas, Geldner, following, prefers vasase=vasas, nom so But $vas\bar{e}-khshathrahy\hat{u}$ is characteristic, or $vas\bar{e}-khshay\tilde{u}s$, v. 1 $D\hat{u}y\hat{u}s$, so emending $dy\hat{u}s$, $day\hat{u}$ (MSS) is 1^{st} so conjumid, stem $d\hat{u}ya$ (or $d\hat{u}yauu\hat{u}na$) $Dy\hat{u}s$ would bring 10 syllables, disturbing the metre daya with $db\hat{u}\hat{s}ti\hat{s}$ would = 'I will establish the supports'

Pahl I add the alternative, 'I am Z' for fairness, but hômanam otherwise without correspondent equals ego, as often elsewhere in the trls of the Avesta The term of $aoj\hat{o}nhvad(t)$ curiously and accidentally caused the abl (not in D and Pers), so in Y 28, 6, Y 31, 4, not so for zastavad(t), Y 29, 9, $\bar{e}mavad(t)$, Y 33, 12, astvad(t), Y 43, 16, aojonhvad(t) Y 43, 16, $sp\bar{e}nvad(t)$ Y 51, 21, vēnvad(t) Y 53, 4 Râmînam = rafenô hyēm is of course admirable, although a noun is rendered in a verb (objected to by some) = the separated bu (sic), $nad\hat{n}l\hat{n} = {}^{\circ}u\hat{s}t\hat{n}\hat{s}$ (sic) origing $\hat{n} = \hat{q} = \mathcal{V}$ = u, u, = n here (bu ustis), hence yehevûnîd = bu + nadîlhîh = ustis, or ostîs may account for nadnlîh, bn as in Pahl char recalling bava (j=nor v), b and v in Pahl may have both inherent a, or other short vowel Ufyd again suggested nafsh, as well in Pahl = ufyd, or nafsh (nepesh) clearly proving that the Gâthic word عنا stood as Palil والعاب before the original tilrs, hence his invaluable (sic) mistake, cp nafshmaninam (DJ) = ufyê(e)mi) in Y 26,1 I formerly rendered khvêshînishnö, 'an appropriating', see Ner, but I conclude otherwise Yadrichchhaya J3 may well stand as against Haug's yad ichchhaya, and that, notwithstanding yavad ichchhaya Pracharâmı (strictly 'I advance') should here = 'produce', see dedrûnam Haug's cobhayishyati (?) might seem meant for a denom = yehevûnêd nadûlîh (see nadûkîh = çûbham v 1(?)) Additional is Prakrishtû vûk Jarathuçtrasya, pı açnaçcha (J³) Hormızdasya, pı atyuttara[â] vâk Jarathuçtı asya

9 Vîvîduyê(ê) = vî + vîdvê, infin = 'to know thoroughly', oi 'to possess(?)', others, 'for whom wilt thou decide(?)' Manyâr, 1st sg conj mid, governs i âtâm nemanhô âshâhya, as the answer to kahmâr vîvîduyê vashî 'I will ponder the proper offering, in order that I may know it' Or read manâyâr = 'I will cause men to ponder', others, 'to make A comprehensible', infin, manyâr infin (?) It is not impossible that the author meant to express again the idea of offering which we have in Y 33, 14 where the expressions are

Khshma-ukhdhats, a compos, cp yushma-dattasya, yushma-nîtas Dîdainhê(ệ) in form would seem a redup pies 1st sg, but piet meaning seems needed Can it be a peif with rarer redup, cp vivakvans (?), a 3rd pers is most simple. It is of course most regularly a 1st sg redup aor mid-pass, or again in form it might be a pres 1 edup 3rd sg in $\hat{e}(\hat{e})$ Sas seems to be objected to because $\tilde{a}s$ does not become $\tilde{e}\tilde{n}g$, but modes of writing are not vital The orig trl of it as a sg piet of sah, sanh, cp cans (Pahl) seems indicated by ukhdhais, mraota, etc One scholar renders as = chhants, to chhand = 'seemed' (see the well-known hymn), 'trusting in men appeared to me destruction'(?) Interior (or poss initial) Sansk chh may = Zend s, rad t may fall out Another, abandoning any attempt at analogy (often most proper), renders, 'my faith' (zar azdâitis) 'prepared' for me sufferings among men'. Zarazdâttis (hid + $d\hat{a}$) = 'heart-devotion', or concretely 'heartdevoted one' = 'the one who approached', made certain in v 12 as Sraosha = 'obedience' poetically personified, a mere variant for zarazdâitis following infin, whether taken as an immediate imper = 'do thou do', or with a repeated sas understood, gives the clue to the treatment of uzir eidyâr (twice), and vôizdyâi Spiegel however, taking it as infin for imper, followed by others, renders keenly 'that will I do', but 'that to do' was probably the 'painful thing', 'that one commanded me to do' is more natural

Zarazdûitis (apparently) = 1 ûbûk-dahishnîh, so zarazdûo in Y 31, 1 First we must show from zeredacha = libbemman in Y 31, 12 that the trlr was perfectly aware of the proper word for 'heart' in Zend-Pahl Then we must acknowledge that his 1ûbûk dahishnîh seems stiangely Rábák is a corrupted translation, or text Leb = 1 = 'heart' is the Semitic original of libbemman, and it is possible that) was reproduced in the i and b of i abah, but I have little doubt that rabanik-dahishnih ='devotion of the soul' was the original In Y 53, 7 we have satanedo (same element of 'progress') = $Zarazdist\hat{o}$, the idea of $r\hat{u}b\hat{u}k$ had become firmly implanted in the ancient exegesis Verezeidyai (?) was divided verezei (cp varezî nûo (MSS), Y 45,9) and dyûr, hence the mischievous yehabûnam which spoils the smoothness of the rendering; but mark well that the trlr saw a firstsg pres (=imper-fut) in the infin for he could only have rendered sg pies. after seeing infin for imper Haug has prarohinapi ar opita = lasst wachsen (?) Ropita (or ota) would seem part of the causative conjugation But a 3rd pers seems needed, see Pahl and Gâthâ, I therefore had thought of two corrections If yûyûm is left (but see khshmû, and dîdainhê(ê)), oprûi opitû would need mending to praiopayata, imper, or oropayita = 'elevator'. Haug

road pishmācka for cishamāmeka against the other MSS and possibly misreading Sansk. p for v

12. I agree alternatively with the Paul, there followed by Spiegel and Goldner) which introduces para frakhshnenei(f) as the thing said, mraod Weld du mir befohlen hait "konnie um Peinen but soor 10. Ai(!) th mos d'hi ashem hya !(!) nid zaazaami with no break soo nko frâkkihneneun in an cilution in v 14 Frâkkihnene(!) to khihad (jud) with Haug. As to the agreeable rendering arm 1d = '(ant) in my disobedience | e not without my obering it needs more language. Then as to the rendering. Arise before my Sraosha will appear why before ! The meaning cannot be Thou did st (?) not call me in my disobedience arise before my obedience or my obedient one came or will come to me A fault would also lie in referring assented to the speaker with the following Smooth in view meaning I was obedient at first abedience came to me before then (?) didst (?) Such a cumbrous and twisted diction is excessively improbable and the imperative pairyoogh hat makes it impossible. The meaning is that obedient followers stood ready before he was ordered to march. The lufin for imper presents no difficulty as it exits in many languages not declare to me unheard-of things, to gn forth to (= go thou furth You told me to go = you tald me, go). Assuit (with Spiegel and Geldner loc. of asrasti) is more naturally nec. pl. nt. another word for aguild 1 31 1 It may well mean not gladly or obediently heard Pairwood ha 2nd ag imper so any of any grach some would render Thou did'st call (?) For wireidydi externally naly like irddhyni op for sense, Vedic ar nr irate trayddhydi 'ariso nr go forth possibly arouso Sraoshû indicates the missing subject in v 7 9 11 13, 15 Ashi (here hardly per sonified) means with a blessing as a recompenso Mardrawt is now again read by some, and rendered wealthy; better as glorious ep. fathrord or divided mard rayd with great spiendour Bribing the chiefs through the wealthy Ashi is not indicated nor could mand rayd mean with much money Rashibyo (so with most MSS. ant in the dual) is, together with the absence of the Fire, adverse to Haug's brilliant comparison with the aran: one scholar prefers with the associated ones see on Y 31 1 2. Compare the diaydo of Y 31 2. In Y 31 8 51 9 it is thinkless satisfaction settling of the dispute to the two sides, khshnûtem being used, in spite of the evil character of non of the disputing parties, on account of the hely character of the other. So here askid the sacred blessings as roward, are used because one of the raws was the holy party in the strugglo See also the striking who die ashis dregratic(f) ashdunae(f)chi cp. also Y 81, 12 where Ar(a) mails questions the two spirits, one of them the milhahvachão, in their abode, maê(ê)thã, an expression elsewhere used in a good sense, and described by vathed So also the dat inf savor is used in view of the righteons element in i ânôihyô As to Geldner's welcome, but hardly tenable, suggestion with regard to ranoibyo, see on Y 31, 2 Yamtanishno, strictly a fut pass part, but here as infin for imper is better, see jasô DJ's li should not be inserted in line b, but li is essential, see however the Paisi-pers which has the entire insertion, almost enforcing a text in that sense, Spiegel having no word for môn (so also M1) I take h from DJ's With DJ's full text min zak î li (see also Nei. and the Paisi-pers) we have the inferior, (b) 'it was from no refusal on my part to hear Thee that it was declared by Thee', see also the gloss Yehabûntanö in the gloss points to varzishno yehabûnam in e v 11 'The lifting up' henjishn(îh), ınfin for imper = uzneidyâi Râst = ashî (insufficiently) The gloss [va Vishtasp] forces the translation of mûnash $rat \hat{u}$ Ratû so, according to authority, I should suggest rado (so tano for tanû) O1 read râdo (difi word) see Ner, and the Parsi-pers (which would would render a rad) 'with whom is the great liberal one', less foreign to the original which, with some, might = 'with great gift' (?) The gloss however carries us wide Ratû elsewhere (not here) = guruh (Ner) (rad in the Paisi-pers), not odatra as here, and that in spite of the gloss In Y 33, 7 rado = Sk dalshinah = Parsi-pers râd = râtayô In Y 33, 14 pavan râdîh 1 enders râtăm, Sansk dakshmayâ = Paisi-peis pah rādî, in v 9 râtām is rendered rado, Sansk dalshinî, Parsipers sakhau(v)at, I think therefore that the Sansk and Paisi-pers indicate an emendation of râdo for rata (rado) here Levatman well renders the idea of hachimnô, so elsewhere The trlr, as evel, sees the 'stlivels' in rânôibyô, whether offering the relics of a rendering which recognized the 'rubbing sticks', I will not say Without glosses 'When also Ye said to me, 'by thee (there should be) an abundant coming to righteonsness, (b) thus by Thee not-hearing (the not-obeyed-thing) was not declared to me, '(let there be) an arousing' (lift up'), this was not said by You before Srosh (obedience) the righteous comes to me, the holy thing whose is, in accompaniment, the great liberal one (rado (?)), whereby he will give justice for the advantage of the strivers' Haug's text was unfortunate in line a of Ner "Einen vorzüglichen Mann" is not Ner's rendering for frálhshnenê, hardly even according to Haug's text of Nei Ner lead the text of DJ . It in line b Did he see the very MS? Of course Net rendering the Pahl, as his chief, if not only, text, repeats its syntactical error, but reproduces nevertheless its correct judications as to the roots present, or else he improves (?) upon it, as in the case of mahûdatrâ (see above), so, of the Parsi-pers 13 Haug c 'lasst mir die Dinge werden (?) die ich erwänscht' Spiegel. 'damit ich lehre die richtige Lenkung

der Willens Geldner als er erschien um die lele meines sellnisches an erfahren. All the other emphatic infinitives with expression of desire (see v 9 3) refer to the human subject. Arethat Lamakya are, I think for more than the objects of my desire (Hwal(t) mb; etc. is mere recur ring formula, and is soparated from ele kdydi Aretha is sanctified and definite quasi technical and so defined in 1 33 8 (see also of high there) warnen M staomyd rachdo Ameret II 4rethd does not express desire only but the boly offices. For hidhen and corshdud; = know or reveal. The Divine Being did not need to know these that know ledge was the ten (lidmen (Splegel) ganem (Justi)) prayed for Darita its, so Hang detineat itione (bint of Ner from Pahl). Gold, direst ite in das einen ashen niemand each abnothigen Lann to dar op dorest (?) I, with others, had taken (for lack of bettor) daritaits(() as denom. If Spiege's dar(e)laits(f) could be verified I would prefer it, or derest root aer dereste root cl., ep dhrusdat Yim rile, etc. looks very nanatural as into which to go no one such abaothioen kann Which no one can and acionsir extert from (7) von seems far more probable cp for partial analogy RV \ 85 6 im n h nh karitamasya mawin mahini decasya ndlur ii dadharsha Vairndo = cairyaydo shortened for metre as so often en, cedham for cedhaleam suri dhas for suradhasas. makilm for makantani op makinil pratkini etc. with loss of m On the omitted as to be restored in reading the dat, infin in one on Whitney Sansk, gram. p. 143 See also yand for yarind. This strophe has no exclusive reference to the future world the composer is praying for the suc cess of the hoir cause in the perfected State (* Hang's dareth (?) = detiners (?) is followed as to meaning by those who en dêreit)

Pahl The closs as usual forces an unnecessarily erroneous syntax kdmaku should of course be taken as a gen after kdmakyd if by no other means, then by supplying the kaffat. Mord also n gloss, is nearly equally mischlevous. So also as to paces tand I pa into The roots present or bowever correctly indicated except that in darkia(?) it or ddris(?) it or ddris(?) here the trir not unnaturally sees dares (?) = to see Siois was most certainly not supposed to be either a part, or a third sg conj yelverhuhadd may be either Perhaps siois was regarded as a gen infin. for a dat, and that as an imper "it is to (= let it) be from desire. Dropping the aimost certainly later glosses we have (c). Be he or be thou an announcer of the decree of, or as to the desire, that do ye grant to me (s) According to desire lot it happen, also as belonging to it, Thy kingdom is declared. As ordinary Pahl, we might render. Grant me the desire of that announcer of decrees

14 Vat(f)demn0 Vid in its two sonses, was not yot firmly distinguished. Vat(f)demn0 may well equal knowing, 'intelligent but it seems

here determined by $isv\hat{a}$, $daid\hat{i}d(t)$, $fiy\hat{a}i$, and $rafen\hat{o}$, to the sense 'obtaining', 'finding', 'possessing', see Y 28, 6, 'finding the way'(?). Whereas in Y 53, 5 'knowing' is rather indicated, so $va\ell(\ell)d^o$ in Y 31, 22, Y 34, 7, Y. 48, 3, and in Y 51, 19 Rafenô, acc sg neut, object of dasvâ understood, in apposition is frakhshnenem, to khshna (with Haug), object given, or 'prayed-for instruction' Or with Geldner nom and subject "mer ward, o M zu einer hilfe wie" etc Frasta The form might point to the verbal noun of as + pra 'I, as 'reaching forth' 'attaining influence', 'having authority' But it may be frās (not frās, cp apās, see the MSS parās at Y. 9, 11) + sta sg, cp sthû + pra + achhû, cp RV IV, 34, 3 (330, 3) pra vớ 'chhû jujushûnűsô asthur abhûta viçve agriyota vûjâh S + s = 5, sh, cp dîshâ from dis etc, and s of course is in order where internal Ind chehh occurs $Fr\bar{a}s + st\hat{a} =$ frāstā In the difficulty I formerly suggested frākhstā One writer prefers azī to azēm (but see the 1st pers in every v) azē = azô (a noun, or 2^{nd} pers), from az = in sense of 'come' Erhebe dich, fasse vertrauen (? saredando) Spiegel and Geldnei take uzireidyar in the often familiar sense of imper, as above It is here infin of aim, or perhaps better as 1st sg imper, 'I will go forth to', or 'alouse' Saredanâo is a nom sg masc of saredanas, cp. cardh + suffix ana transferred to the as declension O1, it is may acc pl masc, cp ameshão, see p 403 'I take my stand to approach the chiefs' See S B E XXXI p 105 The general sense is unmistakable, the Pahl trlr having, as usual, long since indicated the correct idea Mathra, or perhaps better, mathido, cp Y 28,7, which is interesting as showing a possible neut beside the masc Maienti or maientê(c) with most MSS Notice the clearly indicated sense 'recite', 'fervently repeat', 'hold to as their creed' De Harlez, Gelduer, and others render more exclusively in the sense be mindful', see notes on Y 31, 1, p 449 I prefer the middle as the 'reciting' included 'memorizing' which, like man to 'mind', we naturally think of as unddle The disturbing súd vâdûnyên, which seems to advise that the first line should be taken as a maxim, had better be read 'afford (2nd sg imper) an advantage', see the other gloss $M \hat{n} n$ can always be rendered as = amat when equalling hyad(t) or yyad(t) in these trls Khshatraver ought, I firmly believe, to be taken in the case of its original, and far mildo may fall back on a li, or am, understood Notice that the infin for imper was positively understood by the tilr $Az\bar{\iota}m$ may not have been translated (but see Nei) If azī was read, it may have been understood as 'pressing on', or sâtûnûnö may be altern for uzn° (mfin) \hat{I} dânâh is an instance of the translation of a part of a word which may have stood divided in the earlier sacred text, sare dânão Read as alternative 'When one who is (see Pers) instructed gives to a friend it was commanded (possibly by me (?))', 'who is

wise seems to translate the dd of dandel As ordinary Pahl read c that which Klukatracer ordered for Thee with the help of righteousuess

15 Uš(l)yd (or uš(l)yd, so Spiegel and Geldner) advarbial metr or dat, infin = with understanding or for understanding Tušna with mattis a variant for dramattif op Indian thehuten adv., fom of a thehua, op tush and the Or tuind-martin might be taken in the concrete = The contented one cp sarazdattis Sraocha, or the divine messenger is alluded to Yt. 13 139 Valueta is more idiomatic as mate with ushyd or it may be acc. pi Paourus pourus has been regarded by some as a pl of p(a)ouru = paru but it would have to be taken as equalling p(a)ourths which in case of necessity might well be allowed. Notice the awkwardness of 'let not a man men evil ingratiate. It is either = primarus or = to an exceeding degree see RV VIII 63 1 Sa parvyo mahanam cenah kratubhir anaje. One writer reports let no one please the infidel hordes. Then they make all the righteons recreant I do not think that many paouris would be apt to be empha sized The two throngs (op draydo) were in armed conflict. But one leader or chief might be too conciliating in his policy better read the ag see S. B F XXXI, p 100. Line e means they have considered all Thy foes as holy (in their adulation) or thus (obeying what I say) they render all Thy foes converted or finally they render all the saints recreant (not probable) One writer suggested claps in angresing as nent. Thus they do all evil things to thy saints (later retracted) Dalhahal rendering only the idea of dalkskad(t) does not prove that the Pahl trir was ignorant as to the term ad(t) Tusud probably stood divided in the MS. before the earlier trirs, as tal nd, or else with a minute (or superstitious) industry he rendered each syllable. Valkshinishno shows accidental error the Gatha being read by an earlier trir in the Pahl character would would be expressed by supply letters which also spell ralksht a. Line (s) is im portant, and may be correct. Ande from the Gatha one might render o a sign with intelligence is a mental enlargement of the energetic man but thishld if = energetic is a blunder Chautanyona J., J. J. = paran kash = no(k)yd (In all occurrences before this read J * for J *) Samunmilatu again associates giving light with increasing see vallationished Hang's sathared for satharta is not desirable. Sananda is difficult (sa (sam (?)) + ananda) we should expect ena (see the Pahl) or an Balishthataran(? curious redun.)

16. To be more concrete we may suppose the spenista mainyu to he here alluded to but up Y 33 9 As to graft(f) or yett's (yett') I now hesitate somewhat before deciding too positively for the sense adorat (Hang). S = check and graft would equal yeakekkte but no unthematic form of yeakekk.

(from yam) occurs in Sansk This of course is not decisive by any means, for the Avesta in some respects dominates the Veda, and if s positively = chehh here, this occurrence might be cited in critical comparative grammars But the reading yastê(ê) (yas tê(ê)) must be considered Geldner (most philosophically, as often) proposing an alternative to the reading in his valuable edition, boldly follows Spiegel (Comm) and De Hailez, and refers this 'who is thy most bountiful, to mainyûm K. Z XXX(X), s 334 Z erwählt für sich jeden herligsten geist von die, o A M But this is hazardous. These generalizing expressions in the Gâthâs apply to human subjects, cp ahmâi, yahmâi kahmâi chid(t), Y 43, 1, Z's representative character is here noticed, 'Z. and whoever is most bountiful (holy (?) also loves and chooses' I was formerly far too wide and general in applying $\hat{v}\bar{e}ng$ khshathro: The expression more probably designates the sacred political system 'The realm especially blest with the sacred favour of the Sun' is the meaning, cp the adyô, ashîs, the bûthrôyû (bûthrôvû) etc. Ashîm is 'sacred reward', 'blessing as recompense' Notice the obvious character of the strophe The leading important composer may well have constructed many such closing verses as in Y 28, 11, Y 30, 11, Y 31, 22, Y 32, 16, Y 33, 14, Y 34, 15, Y 44, 20, Y 45, 11, Y. 46, 19, Y 48, 12, Y 49, 11, Y 50, 11, Y 51, 22, Y 53, 9 They are homogeneous in style and tone with many strophes not final in their character Yet if any verses are to be attributed to leading successors, such final ones irresistibly suggest themselves This strophe (among many others) is of the utmost value to prove that the Pahl trirs were capable of intelligent freedom That the tilr supposed $hv\partial$, etc to express literally the first pers, it is no longer necessary to deny. He intelligently saw that Z was represented by the Gâthic composer as speaking concerning himself $Vere \tilde{n}t \hat{e}(\hat{e})$ as a sg points to a stem veren which is here first recognized by the Pahl trlr in dôsham (for doshêd) Pavan aîtîleîh = 'in leality' is expressive, but we may have here ait + ik + ih in the sense 'in continuance' = 'for ever', which is so probable where ait occurs as translating words implying duration of time, see the remarks on p 413, and this in spite of Ner's sattaya and the Parsi-pers hed (?) dakya That careless freedom, or accidental confusion, is the reason why hyad(t) = ait(?), is proved by hyad(t) = homanad in v 15 I do not doubt that aoj - homandihatarwas originally aôg-hômand changed to qualify dôsham In view of the Gâthâ and with glosses aside, read; 'in it, that which has the Sun's manifestation (khûr shêd-pêdakîh (adj)) which is the kingdom, it (that is, Righteousness) is his through the perfect-minded-one As ordinary Pahl read b 'by him is [the reward] of the Sun's manifestation given'

See S II L XXXI pp 107 - 121 for summary and additional com ments changes in opinion here are not always emphasized. The mechanical diri ion of the lines in the Gatha texts in my former printing of this charter was intended to be wholly informal and merely meant to assist ordinary readers in noticing a supposed trong stress on the 7th syllable Great doubt exists as to the proper division of the line hence I abandoned the attempt to fix the caceura politically at the 4th syllable with no further paule. An intere ting suggestion is as I range act of praise beside net Some scholars would render Mavest thou to being such as thou art) O M teach a friend like me. Then are friendly helps to be given us in truth that we may have success. Another prefers fruit in line d and ni in line e and changing to Adkerend without MSS, would turn the sense of lines d and e in an inverted direction. Then shall offering asha (apparently as pl neat.) and songs of praise (Lor (1) = - Lur = Lar) be devoted as often (1) as he comes to us etc. Ad(f) no dazdyde may indeed well have for its subject hikweend so are friendly cooperations to be given to us Or it is inf. for imper, and the 3rd for the 2nd sg then let this friend that is, Thyself, deliver to us through Asha (instrumental as almost always when not voc) his friendly fellow help hy his teaching (sakydt) in order that (see \cdic odical with the conj) he may thus approach us with his good mind Observe the analogy with the frequent hyad(t), or yyad(t) ind Told pairigated(f) Manauld of 1 43

Pahl. Homand preun amdeandth presupposes a text imarat i(i) (sic) Macatil(i) in 1 46 7 = arō it. The trir read d lit. thus cars are through righteousness friendly cooperations for giving (at is free addition). He understood ours as possessire not as recipient and this he rendered freely

2. To vary our view we might give alternatively the following cast with some — low best shall the desire for the best life field success his, who strives after it. For Thou art a conscientious observer of transgression with all creatures (ah8bit). Another renders — whether already before the best life good deeds shall be available to the anivation of those who do them — Properties (hardly — beforehand or the beginning here (Spiegel and others)) andocahtedly has the sense sometimes of 'supreme as well as at first, and was so accepted by Roth in 1 31 8 1 think this meaning is here plainly indicated. See 1 29 10 1 31 8. So also possibly RV 10 13 1 1 hij edm brithing parrydm — see P.V. and for other not impossible occurrences are also Grassmann. I had intended at the time of my former printing to explain kithki(f) as = katki possibly hence my

former quo modo, see kathâ P11, and notice the characteristic repetitions of the piece, kasná, kasná, v 3, kasná, kē, kasná v 4, kē, kē v 5 But I prefer now $hath\hat{e}(\hat{e})$ as loc or dat inf of han(m), $hat{d}_{i} =$ 'in subserving', 'in pleasing', or 'to subserve', 'to please' Were it not for the Pahl tili I should adhere to my former opinion $K\partial th\ell(\hat{e})$ may mean 'in pleasing', or 'to please' as thrown in to heighten the meaning of sûrdyûr which is infin for 1st sg imper, 'how in pleasing to serve' = piecisely the English 'how to serve' = 'how am I to serve?' It is dangerous to accept the later written-in word ddydd(t), as I did in S B E XXXI, p 112, where I was tempted to insert The gap might be filled by reading i as = i - i, and pattiishad(t) as so pronounced in reciting, cp fera for fia, etc Partishad(t) to ish = to 'wish', 'who may desire', so better than 'who may send' Inhhtem (with some, = 'misdeed') = 'desolation', 'emptiness', to nich It is governed by the force in haro, 'a guardian, guarding, i e averting, luin from the people' Ahûbis sheds light on the peculiar reading ahûm bhis of many MSS It seems very likely that it is instr pl for dat pl, or dual As had long been taught in private, ahabis may = living beings', 'people' 'The two worlds' were also borne in mind, and they are explained in Y 28, 2 as astvataschá hyad(t)chá mananhô See Y 31, 19 and v 16 Possibly a third world was held in view, as that of the hamîstahûn, and hence the pl, but the idea of the hamîstakûn was as yet only beginning to form itself Ahûmbis (sic) = 'healing (?) the world', 'or desiring after life' (to biksh) Paourvîm may possibly refer to Vîstûspa(?), but see following strophes

The Pahl tilr corrects me as to hathê(ê), see above As to the dahishn, it is no longer necessary to state that its addition is no serious defect is generally associated with a syllable da, d° Also, as to $pairsh\hat{a}d(t)$, I would now, as in S B E XXXI, accede to the indication of the tili to raspatako = vinas-kardar 1 still differ, while many follow logize for my doubtful words on p 477 'I piefer with the Pahl tili a rendering more in accordance with Lianian etymology' Of course this only applies in case we read ristal, which is doubtfully proper Afzayinad(t) =spentô seems to show that afzûnîh, which generally renders it, means 'bountiful' 1 ather than 'majestic' Dropping glosses, 1 ead 'What, or how (min = amat), according to his desire is the giving of the advantage to him who desires it as to both these two things, (d) for he according to lighteousness will bless (?) in regard to (?) the sinner, as regards all, a chief in spirituality for both the worlds, the friendship (om ?) of A' The maining element is raspatako Ner reads more as ordinary Pahl, mistake of the Pahl tilr. consists in his failure to connect mikhtem with haro as its object, and this mais both translations, as to their

literal character in d and e, while the glosses, as usual, do the mischlef elsewhere.

8. Kasad enclitic nd = if = eir may still explaim Lat. nam satha or who in his race otherwise the verbal nonn with De Harlex and Bartholomae might be conjectured, but two equivalent words would stand together generator father Ving = Osvan = evar It might be gen as a Osvans cp snar gen (so long since privately circulated) but then starts would need to be am or em = am (so possibly but not probably) who has fixed (dhd) the way of the sun and stars A double acc. is better on yo spaners taro-pithwem (adj (?)) dasti Vd 18 20 Nerefeartt what 8k, equivalent? cp. a nasalized drbka as mag = ag(?) Thread(t) might = toad from toa = many cp RV VII 101, 3 trad trad starfr u trad bhárats silta u trad so here now waxes, now waves but this single thread(t) = any thread(t) see bowever Caland K. Z. Bd. XXX(X) a 536 Pahl. Observe approximate literal correctness, not forgetting however that literal correctness is not so dealrable as the traces of former texts. Frameridath might rather mean education than as more originally nearishment. The instr yd freely = awat 'from whom is it when In Ner a read Spamin or retaining Sedminah (P C) render This ask I of Thee the Lord tell me

4. Dereid, pret of dar (dhr. dhar) op dhrita. Add (= add = adhds) is hardly to be modified so as to = the more natural ddhi. It must be (holding up) as from under. The Pahl, trir probably did not regard the syllable dd as organic, it being taken for the Dr, as in Driamdra. The trir certainly renders it probable that a text **anddose**d once existed, and this he referred to nathd. i. e. without supporting centre **addriaksth.** Ara partini (to pat) like so many nonns is also an infin. And, (7) (with others) = the swift ones the lightnings (7), may be a dual who yoked the two swift ones **yoking with the winds to the clouds RV 122 11 **Adha gmainta ndhusho haram surth grown omritasya mandrah nabhoqueo The latter may mean driving the cloud (so Roth and Grassmann) Dran manbyasechd hardly to dhâmd = smoke Yoking the swift would favour a meaning rushing of dris but op Zend dumma. Spiegel led the way in applying the meaning man to Vohu Manah here.

Pahl. Nabdowcho to nabhi the navel of beaven and earth affording support like the hub of a wheel, nabh as in nabhas does not seem to have been thought of. Abard asfricked might be gen, by position or the force of pacan should be brought down, in its not-falling, this I had rondered d with rigour as not favouring a literal correctness, but position gives

the force of a gen in Pahl, and the $iz\hat{a}fat$ should be often understood 'From whom is it when (a thing happened)' is admirably free for 'who did (the thing)' Read former printing $n\hat{a}'sti$ Ner warms us by upakiamanti that $ay\hat{a}j\hat{c}nd$ might be read $ay\hat{a}z\hat{c}nd$ in the Pahl character. Did the trli read the Gâthic' $yaoz(j)\hat{c}d(t)$ = 'who hastens the swift ones with winds and clouds?' j and z are expressed by the same letter in Pahl, and the Gâthic text often stood in the Pahl character. Hang's depreciating remark as to Ner's translation was based on his erroneous text, $arbud\hat{a}cha$ for $ambud\hat{a}cha$

5 There was probably a formal caesura after the fourth syllable in the lines throughout, but, as the sense does not by any means understangly indicate such a division, I formerly omitted it as understood. The division of the lines at the 7th syllable was intended to show a possible accent (see elsewhere) guiding laymen in catching the rhythm. Hidpho = siaphs, su-apas, cp RV IV, 56, 3, shi to siaph bhivaneshv has you me dynvaprithivi japhan Manaothris, acc pl fem of the copy RV II, 9, 4 train hy der anyinam train cukrasya vachaso manoth Manaothrim = 'head' in Vd 13, 30, 37, Yt 5, 127 is striking. Applications of meaning generally pass from the concrete to the abstract, here we have the reverse. Arethalya = 'holy duties'

The Pahl tilr goes back in his etymology not only to apas, but to its root, rendering a 'good attaining' rather than 'good workmanship', the difference is not great Manaothris = padman i valman i aimar I had been needlessly unfavourable to the trli in e, read 'which are the rules of memory (?) of him who is the distinguisher of the decree'

Formal caesura after the 4th syllable, yet see the difficulty of such a division especially in e My old division at the 6th syllable was again wholly informal, and intended to mark a stress of voice on the 7th the doubt expressed in b, recall the scepticism of the Rik as to India etc Debāzantî The prefixed de $(d\bar{e})$ is used to facilitate some form of pronunciation, as in debāzanha, Y 47, 6, Dējamaspa, perhaps also in demanem, ondi, one Cp Indian bahú which goes back on banh, bah, bah, cp also the idea in spenta = çvânta, 'incleasing', 'glorifying' Some might piefei chenas as a 2nd sg of chit, na conjugation (see the 2nd sg in the following tashô), chinas for chinats, whereas we should expect chinat(s) Alternatively I suggested a pres part, so better, chinas = chinas. But a 3rd sg of chit, na conjug stands expressed in chinas as it is = chinat(t), t before t = s, and the personal ending t falling off, subject $\hat{A}r(a)mait$ Azîm, see p 421. I formerly yielded to the more simple etymology from az = 'to drive', 'drivable', 'mature', or 'docile', better 'mother' Rânyô skei eitîm to ran = 'to take delight', shereitim to skar = kar, cp. spac = pac, cp

ranga-leit ranga-rachas Somn schulars gave the following cast 'Does A. powerfully (a(i)gnothunii) support the righteons (Ashem)? Dost Thou assign the Dominion to Thyself with perceptive sense? For what men didst Thou make the unconquerable Cow the nan that shans (?) the wilderness (rango to dranga)?

Pahl. Only the etymological root of debā-anti in stavar chinas is put in the 3rd pers Rādilh = gift is I think not so desirable for rduyo'. The glosses are intelligent or harmless. As to remarks on Ner s MSS. p. 400 correct the MSS. P. C. to pdcchdiyo I should say that mdnasaid.

was quite formable.

7 Formal caesure after the 4th vet wee the awkwardness in c synthesis may help out $lin \ell(p)min$ chor(dif) but see c. Read beatam in my former verbatim. I formerly printed profluentias as a concession to the Pahl a kabed it was superfluous Berekhaham = hlessed beloved to blirdf (2). U entime beloved or revering so dear to Ind. 8h blats I ydnayd; see on 1 20 6 where the Pahl, trir gives the meaning vydrishno followed by all Here he seems to start with the idea of vid. Whether he means causes the son to be discriminating recall vydrishno or causes to the son to acquire vid vind or simply who made the friendly love when the father gots the son is hard in determine. The gloss is indifferent, see Ner Frakkshnof(f) to khihad dat infin, see nn p 450 whether possibly to priksh(7) is a question. We should at nnee deelde on priksh rendering for satisfaction from frakkshno hut frakkshnot(f) makes khshnot certain in that form. Have we priksh in frakkshnot(f) and khshnot kkshnone(f)?

The Pahl levatman = mad occurs after khildyth in accordance with the Gatha, but fearing to favour the literalness of the rendering I had translated without reference to this fact, levatman being generally a proposition. I would now regard it as (unusually) a postposition. Vindutal corresponds to cydnayd, reproducing its general idea see also Y 29 0 where cydnayd equals vydrikhid. The mere outward shape of words not unnaturally determined the choice of the early scholar even when freely rendering and here we have a free rendering which is sufficiently intel ligent. To cause one to understand or even to be an abundant acquirer' cortainly implies sydnayd. So in ardmit the first two syllables, doubtless separated from mi in the MS hefore the early scribe suggested a form of av = to come to help hence alsydrik, and he was only able to suggest minam as giving point to the isolated mi. It is quite impossible to suppose than any of the Pahl, trins, could regard such a rendering to be literal see min labb which is certainly free for theel As proof that he know that av was a verb see avain, or avain (in Y 57 10 2) = satished

This curious translation of the separated syllables of a familiar word had probably descended from generation to generation, having originated from mechanical causes. Kabed may well be regarded now as a mere general rendering of the force of frakhslanê(i) too, elsewherer. Haues text of Ner., pratyalarot is not to be desired in view of dostih. Ner renders gerhaette reading vindinêd, or vinded

8 Mindaidya seems literally = 'animalicatere' hardly as men + d. but men + da, ep grat-dha Adriti: = 'doctrinal direction', as to the substance of the Faith and the course of religious political action, epdishti, smád-dishte, RV III, 45, 5 Indra smaddi Pih sucravastamah Frashî I now prefer a 16 kg of the s nor of pine, a suggestion which had encolated privately for many years. My former rendering interrogation est is well possible, but not so de-riable, 'what revelations were sought for with questioning' Irash' refers characteristically to the questions of this chapter and the Avesta generally on Y, 13, 5. 'in all the questions, and conferences in which they two conversed together Mazda and Z' Arīm is the familiar and as in Argamath (aramati), and is a characteristic Gathic expression. Value dayle is the dat of the infin noun = 'to know', or 'to attain to', $h\hat{a} = lena = per quam = lend hehadet),$ so better than medishad(t), does not necessarily or even so probably, mean 'may go' because of agemad(t), it is 3rd sg su nor, or com s nor of cruz if = 'may go', then the meaning is in the sense, 'prosperous progress', and not mere motion. One writer takes urrabbehat as pres part neut with volul = 'the prospering' In accordance with a suggestion privately circulated years ago some prefer to emend to agemuta. Ta may well = tena (kéna · téna) Another cast to this line would be 'How shall my soul proceed (urvakhshat) toward this good, and reach it (agemata)'

The Pahl curiously read $p\bar{r}\bar{u}daidy\hat{u}t$, p for m, the two letters might be confounded in a careless Sasaman MS, but see Ner > me dâtim Frushî is freely rendered as an aor pass $Sh\hat{u}yud(t)$ is rendered califate by Ner West has remarked that $sh\hat{u}yad(t)$ has not been positively limited in its meaning as yet $Prabh\hat{u}vcua$ is free for $r\hat{u}s$. Ner may have chosen the word from the idea which inheres in prabhutva, 'reaching over to' Hang's text might help in offering bhuvaneshu = 'in the (pure) worlds' Read $Mah\hat{u}j\bar{u}anin$ in a, yan me in e, misprinted in my former text

9 Formal caesura was probably intended after the 4^{th} , yet see b, c, and e Former divisions after the seventh were wholly inechanical, to mark the supposed stress on the 7^{th} We should not too contemptuously repudiate the Pahl trh. here, who saw a possible fem of the superl, see $\hat{a}s\hat{a}$ in v 4 and

the Pahl # I would not however follow Read sacrations in my former verbat and subject reducted emcoding my former printing. The second wood is as in most, if not all similar cases probably a later leterpolation, but see the metre which without it regolves data name with three syllables and was with two last = wie is indeclinable. It easts light on the Vedic word. We desire naturally to read da (Onam here as meaning soul llow shall I hallow the soul, but the evntax is too polated som sahyal(t) seems to compel the more common meaning of da (()nām Dân (f) 1st sg mid. coni... a form lost la the Veda. The hallowing of the Falth was the conducting it to triamph over the opposing creed of the dregrafit. The ldeas of sanctity and prosperity were closely associated in early Zoroastrian ideas, on the shado of menalog lo sperta see the next v Ereshed khishathed might be voc. but this seems awkward in view of huddenly partial th hathrohyd Portif Theur's Is merely an obligan Thou a ruler true ruler would hardly be added. At the = del to hardly the fem. of a seperi of den with the Pahl Cp the forms from the Iodian cde ciehta cishir procis Some would prefer the meaning rejoicing for skyds but see hadems which is decisive. Some might colour as follows. How shall I regulate my dectrine of faith which the Lord of a well-ordered land empha sizes with powerful might ac overgetic ruler like Thee O M., in commonwith the plous rejoicing therein in truth? tribin (h. etc.) might = a commander

The Pahl trlr., etymologicing vigoronaly here seems to see the root of day in a(d) still a fem. of the supert, which is not impossible. Read hiterard in former d. Notice the general correctness of the Pahl. The MS. text of Nor is difficult as to subanakhiyatayd ("subbya + 11) liang soggested (P) subaya and having subanakhayaya before him. Read Dener syom in a in my former

priating

10 Head a formal caesura after the 4th syllable former divisions at the 7th marked a supposed accent. My former optotic, desiderans should have read, ego desiderans. The Dafféjna is here still the Holy Insight, the Frith Frdou I(t) throws light on the ymol danfé(f) or v? The bellowing was the deeper consecration of the Holy Faith Ia his own (mbi) unlad and la that of the people Some profer to render hackening being followed i e. obeyed rather than following Litis with Into Latin transi I formerly transcribed what I thought, and think still may be the form of with that is, a present participle (so Hang) but I carefully sope rated it from the fem 1stil by a comma. Itili is only probable as a mase with usin when regarded as an acceptional form and I obviously did not suppose this and usin to be in agreement. Usin = ucho as a part would be at the Vodic stage, its oldest form would be nearly on Ikikayds =

thishayants The ô of barô, etc is the relic of an as degenerated from ās = ants, and is more primitive than the Vedic nom an (which has lost both t and s). I now greatly prefer the reading istis as an irregular nom plem by transition to the i declension, cp. Ved bhūmis. Usēn would then equal uçān, 'My enlightened supplications will seek for Thee, O.M.', cp. dôishî môi yâ vē abifrâ, Ashâ kad(t) thivâ daresânî. One scholar regards usēn as a neut pl. from usan, see on Y. 45, 9 (a very old suggestion). As some writers justly hold to a shifting caesura, there should be no objection to an enclitic thivâ. Some would refer daidyad(t) to dhyâ, or dhî (?) 'He should with his action rightly consider the words— he who is striving after (istis nom sg. masc.) thy (thivâ acc. pl. neut.) commands (usēn acc. pl. neut.)' Others (long previously) have given the following colour. 'That doctrine, the best of existing ones, when it is correctly followed, blesses my people, through the commands of obedience it correctly brings actions to pass, from thee I desire (istis nom sg. masc.) the guidance (usēn n. pl. nt.) of my mind'

No one should object to the easy freedom of the Pahl trlr in interchanging the forms of fradold(t) hachend. Rendering one by a noun and the other by a verb, he shows that he could not have been ignorant of the forms, and was free with both Possibly vadalnyln may have been meant as the 2^{nd} sg imper, so possibly in the next gloss. The trli had great difficulty with isti(t) is usen, as do all, and with no contemptible decision he separated the words, beginning a new phrase with usen. In this he may well have shown us the correct solution. Note it data is undoubtedly meant as an equivalent of yehabaned, and in the sense 'produces', not in the sense 'receives' Of course, if tubhyam refers to the Deity, it must be rendered 'for Thee'. The reward could not be given to the Deity. Read my former text, Dlinin yam

Read caesura at the 4^{th} , and $paouruy\hat{o}$, correcting a misprint in my old transliteration Read enuntiabitus for my former careless enuntiatus $Paousuy\hat{o} = paousuy\hat{o}$ recalls $paourvat\hat{a}tem \ Y \ 33$, 14 and $paourutem\hat{a}_i \ Y \ 34$, 1 The leadership, and the leaders, were an element of the last importance in the holy struggle No vanity or egoism attached to the 'priority in the cause' The leaders were the true representatives of the people, and without them Gâthic life was nothing Some render $paouruy\hat{e}(\hat{e})$ 'at first' $Thw\hat{o}_i = thw\hat{e} = (w)$ was nothing Some render $paouruy\hat{e}(\hat{e})$ 'at first' $Thw\hat{o}_i = thw\hat{e} = (w)$ former alternative prior-cognitus-sum to my former translation, but the mid often occurs in active sense $Dva\hat{e}(\hat{e})$ shanhâ is, as one would naturally

I have been rigidly impartial in line b, but hampûr sîdö may represent the 1st person as well as the 3rd, and that the tili was not ignorant that peresa was a first person is proved by the preceding line, and the first lines throughout Ganak will not of course at present be questioned as a regular form and proper name. Line e contains the original exeges of chyanhad(t)which all have followed, but which I have first explained, see S B E XXXI, p 117 Aît is here, as so constantly, understood, from whence is $it = ch\hat{i}$ In e pavan yâtânishnö is apparently an alternative translation + anhad(t) for what of ayem may have stood in the MS. used by the earlier Pahl trli He first rendered correctly but freely valmanshan, and then he (or more probably some successor) inserted the pavan yatanishno, suspecting the presence of some form of i = 'to go' $Mainy\hat{e}(e)t\hat{e}(\hat{c})$ was not mistaken for a first person The 3rd pers, with the passive, fieely expresses 1st, 2nd, or 3rd It is also not impossible that m of $ay\bar{e}m$, being detached from the other letters, gave the suggestion which accidently led to the free use of the first person

13 Caesura after the 4th, yet see the awkwardness in d and e, disregard my former informal divisions of the lines, read "yînîtî Read nobis rather than follow the less accredited reading ahmâd(t), and perhaps illustrant is more exact Nâshâmâ, 1st pl s aor conj of nas, âdîvyê(e)inîtî, to div, dîvya, cp sudîvas The Pahl trli seems also to have seen the word in a similar sense Others see the root dû as in duvâsas, and render 'do not strive after' One reads hachīnâ as an acc pl in agreement with Ashâ Hachēmnâ might be the middle participle from a thematic stem Some would give the following cast 'How shall we drive from hence the evil one (Satan) hence to those who, full of opposition, do not zealously strive after the right, and will know nothing of intercourse with the faithful'?

The Pahl with a natural blunder refers $perendonh\hat{o}$ to par = 'to battle' The second ld may be an echo from the first, and may therefore not indicate that the tilr read an a priv in $ad\hat{a}vy\hat{e}(e)i\tilde{n}t\hat{i}$ Ner does not notice the second ld The idea of mental illumination is conveyed by $nil\hat{e}z\hat{e}nd$, and by Ner's $pratip\hat{a}dayanto$ (so better than Haug's onte(?) as the part expresses amat) $Amatsh\hat{a}n$ is difficult, 'when in them they observe', 'when to them they speak it' $Ch\hat{a}khnar\bar{e}$ is freely but correctly rendered

Notice the highly developed tone of the language 'to slay the Druj-party with the Māthias', 'to kill the Lie with holy words' $Sa(i)n\bar{a}m$, to sa(si) = 'to cut', see the Pahl $And\hat{s}(sh)\hat{e}(\ell)$ might seem a negative infin from the aor stem of nas, or with $nas = n\bar{a}s$, a suff $s\hat{e}(\ell)$ would produce $an\tilde{a}\hat{s}(sh)\hat{e} =$ 'to the non-attaining' a sort of acc infin, 'that the dvafsha should not attain', we are reminded of the Latin gerundives. For a neg infin cp $nah\ell$ parîndse (1,54,1) Better to emend $ana\hat{s}(sh)\hat{e} = ana\hat{s}(sh)\hat{e} =$ 'that I may reach

(to punish) or to reach, infin. (cp indkhid possibly in that sense) or $dnd\delta(sh)$? might be $d + nas + s_0 *$ a aor lnf. (?) of nas = that they may perish or that I may destroy(?) One scholar solves the difficulties by taking dnfiskhig and ditiliskhig as neuters. Others would colour somewhat as follows. How could I give the ovil into the hands of the pions that he should threaten him with the words of Thy commands—that he should attain to (ddebi) mighty power over the unbelieving that he should selze the deceivers and tormentors (or, 1 will sense)

Observe the extended explanation of Asha: in the Paul. I had rendered c without favour and syntactically in the light of Ner., but an alternative is positively necessary in the sense of the Gatha so also in the closs. Dino bardaran may be nom., and not sec. Valman f gand (ganal, D (7)) is gloss, and is also highly characteristic, as applied to Ganral (or nak) Minavad The infin. direct is taken as so often correctly as a finite, and as expressing continuous action. Line c is broken up as I think quite on modern prin ciples, for facility of reproduction And.(si).(f) was recognized as an infin. with the a priv To recast a read Whom those who teach this Thy word will slay, and they are producing a mighty destruction of the wicked [] the producers of profaulty are deceived. O A. they are of the non approaching her of course reproduces the Pahl when taken as ordinary language and without considering that it is hampered at every word by a supposed necessity to follow the literal order of the Gatha. Hang was entirely mistaken, when he supposed that deafths in 1 53 8 was rendered by Ner by prasadah which is gloss (= wo.d) the rendering being in the same sense as here chhadmena = Pahl. frift Sydma (C. (?) P) referring to yekaniminim is obviously preferable to smays although this latter is corroborated by J * J * J* Without wekacimaness in the Pahl. smays might be better as not introducing a 1st pers.

15 Ahyd refers to the situation. I would, as in 8. B E XXXI p 118, recall my former rendering cam for mad(f) as heing only possibly correct. Psi sad(f) is either polimad(f) = sad(p) pronoun in composition, = 'for my protection or it is shilat. for gen. If thou hast power over me (my fate) for protection or Y 48, 9 Kadd vol(f) dd yd(r) d chahyd lkakayathd or finally post may possibly be used without the immediate object, to hold it off from me Then also mad(f) may possibly be the prep Khekaya(f) in = (with some merely) art Thou able. It seems to possess more meaning in the Avesta. Asais involatis the instr of relation or causality on account of the institutions which both parties, the Aahavan a, and the Dac(f) va party also claimed (after a fashion) as their own. Some seem to take the instr as meaning according to the predetorminations which Thou hast fixed,

De Harlez, par les lois, Bartholomae, gemasz den Bestimmungen, but the un vâtâ, a modification of the watâ, were plainly the institutions of religion in a special sense. The expression seems a half appeal to Ahura in the sense, 'the watãni which Thou dost desire to maintain, therefore surely Thou wilt give the day to the righteous party struggling in the Holy Cause'. Vananām, acc sg fem from van = 'to conquer', or 'to desire' Some scholars would render. 'Whether you can really take notice (? = pôi from pâ in that Vedic sense) of my person, when the hitherto irreconcileable hosts become united (?) under the conditions which Thou wilt fix for them, to which of them wilt Thou then give the predominance?'

What text may have stood before the Pahl trli I cannot well conjecture He knew what $p\hat{o}i$ meant as from $p\hat{a}$ (see v 16) Perhaps he thought fit to vary here, rendering 'in manifestation', as what is 'guarded' should be 'kept in sight' According to Spiegel's text, anaochanha is meiely rendered by the Pahl aê avô (so we should naturally decipher). In Dastur Jâmâspji's MS the letters are שנענשן, which, in view of anaochanhâ, may be read Parsi a, n, \hat{a} , \hat{a} , \hat{a} n = 'the torments', or $an\hat{a}k\hat{a}n$ = 'the (mutually) evil'. D's MS has aê khânakö = 'this house' (?), or aê-âhankŏ = 'having this intention' (?), or perhaps a transliteration Ner's anagvaian shows that he may have seen the letter 2, and not 3, reading perhaps anasaî (?) = 'undecaying', and as onha is regarded by some modern writers as an acc pl neut suffix, the plural ${}^{\circ}an$ should not be regarded as scandalously free ${}^{\circ}$ Or Ner may possibly have seen anoshan (?) in the word, reconstructing according to the gloss of the Pahl which, as I hold, gives a mischievous misdirection not at all certain that the Pahl trir lead a form of dares (?) for what now stands as $d\hat{\imath}dere(gh)zh\hat{o}$, for the emphatic (see the recognition of the reduplication) 'expounding' of the doctrines might have expressed 'sustaining them' Vananam was vaguely but not unnaturally rendered by 'shapirih' In Nei we have prarohinaº again Here it must equal pavan nikêzishnö, so in Y 43, 11

16 Formal caesura after the fourth, but see d and e where the sense opposes Read my former texts $tuntion = [in\ tuntionem]$, $potestatem\ (-habens)\ (?)$, and also $pro\ curbus$ for $pro\ vutus$ My former translation records the opinion that in jathwa we might have the absolutive, cp hatva This relieves the awkwardness of thwa, but on the contrary it demands a 'certat' understood It is better to divide $verethiem\ ja$, as I do in S B E XXXI, p 119 This supplies the verb, 'smiting with victory (cp verethraja) to save all who are of, or for, Thy doctrine', the instrain the same sense as in the previous verse Thva senall model
course can hardly be loft in this concrete connection to equal the Vedic ye santi = all beings Even taking theel sength instrumentally in im mediato connection with rerethresyd (smitting victoriously by means of thy doctrino (en the numistakablo ni him merazhdydi thwahyd Mathrais senghaby4) a rendering by no means improbable) the woi heatt gather from attraction a concrete sense. The words mean those who are of the party whose weapons are the hely Mattiras Haug's gallant effort to emend be verethrem 10th o sed poisong ha chithra =quis daemones inimicos necavites forma our sunt diversal is not judicious, Cithral chizhat stand in alliter ated relation, and do not mean promise but like chickithud (?) in Y 43 2 = reveal show cp. RV VIII 89 3, set dereshu pret chikiddhi. Dam by some cagerly cherushed as an acc. infin. is closely related to deng as is ratum to pathis op dansu paint Akabis last, for dat., better = for the people (as taught privately many years ago), then for the worlds although this latter is specially Gathle Ratam is concrete as in Y 29 2 Y 33 1 Braceho janta is another indication as to what is the missing subject in Y 43 7 9 11 13 15. Ahmdi yahmdi kahmdichid(f) recall Y 43 1 line a The rate could be one of several prominent chiefs whom Ahura might choose so very possibly also in Y 43 1 May holy obedience be rendered to that saving governor whomsoever thou may at select Some would turn the sense somewhat as follows Who has the predominance? Those whom Thou through Thy command hast appointed to protect? Grant an understanding (mis dim = medhim (?)) prince to the people

If we regard chashishnih as practically an infin which we may woll do, then the Infin. as often with the trir may represent the imperative we should then have let the teaching be clear which would not be far from chichai = designa. As Spiegol well suggests, we sent in Ner belongs in the text, and in J² it does not appear in the gloss. C. J⁴ and Haug read hantdram palarah and appear one or all, to leave out tara rakshayd which stands clearly in the original MS. J² It would certainly be an advantage to get rid of tara, if we field jathed to be the better reading but see the Pahl. Is gizhaylow (see J⁴?) an advantage? The thaloks paraloks of J² should be read.

17 I would now read [ad eam] in c for my former rendering ad [som] for my former rendering in d, ms on principals and for relikent transformer indicant-date Zarsm to Ved jar = char (?), sense terms of your convenant. The Pahl, read distribution as a closer definition of sarsm; [-8m], the agreed-to consummation op distribution form, and partly for meaning Reading distantin (?), d + sak + sti we have 'convenanted companionship with distributions (sixthm (?)) we might have that this (?) world

 $(vakh\$-a\hat{e}(\hat{e})sh\hat{o})$ reach Your abode' (Haug in-habitationem vestram). With the Pahl I read vakh - ae(e)sh as a compos, ae(e)sh with an stem of vach, cp hyad(t) môi, etc of v 18 If noun forms occui from the reduplicated 100t, cp chikit, sasrut, didyit, juhii, and with intensive reduplication, cp. jogi, yavîyûdh, vânîvan, why cannot an aorist stem exist as a noun form in composition, or separated? Another, 'dass mein Lied wolgemut erschalle' Consider also valhsh = valhsh, valhs, 'that my prayer may be prospered' Is vakh's probable as vach + sign of nom s?, cp ch + s = khsh, as ch + sin merekhshûna, etc? $A\hat{e}(\hat{e})$ shô hardly = 'fulfilled (?) wish' Sarôi, as infin (?) hardly = 'for ever', the Pahl sar, sar(dar) is the identical word at the next stage of the language Haug's in-tutela = saiôi has been widely followed Bûzhdyûr as = bluyé (Haug's sug) 'to enjoy Weal and Deathlessness' is interesting, but said would be awkward. The j of bhuj also holds as in bungayad(t) Vd 7, 71, bajem, Y 31, 13 (see also the meaning 'suffer' for bhójam RV II, 28, 9 mối 'hám · · anyáhritena bhojam) Bûzhdyâi might be aor infin, cp prabhûshâni, 'that W and A should be to the chief', or a formation like the Latin 'for the chief-being', 1 e 'to be a chief endowed with blessedness and immortality' But although j holds, j + s might become zh (?), an aor infin of bhuj governing the acc duals H. and A Haurvatû and A may of course be inst sg, see Y 31, 20, where some see gen sg But bhash might be thought of in the sense 'to seek to grant, H and A to the chief', cp devėshu yáço mártáya bhiishan RV IX, 94, 3 (806, 3) Râthemô, cp hizvô raithîm, Y 50, 6, is literally = rathira = 'wagoner', 'guide', cp Y 53, 6, ratha + ma Or the Pahl trlr may be right, referring to $r\hat{a}d$ (cp. $d\hat{a}d = dath$ (?)) Ye rathemô may perhaps refer to sarôr, cp the ratûm of v 16, but the syntax indicates the Mathra which guides, cp Y 34, 13 tem advanem ahurd yem môi mraos vanheus mananhô daê(ê)ndo saoš(k)yantām Some would render e, 'who live completely, or perfectly, according to Thy word' Some would give the following cast. 'How can I enter into personal intercourse with you, and (how is it possible) that my word should reach to your abode, in order that he who lives entirely according to Thy law may enjoy happiness and life in his house'

The Pahl trli seems to fail to see a first person in $chardn\hat{\imath}$, if indeed he possessed such a text. He well knew however what ${}^odn\hat{\imath}$ meant. Possibly he omitted the expression of the first person as being obvious, see it in line a. Omitting va in d with DJ and the Pers, we might read, 'when also $(m\hat{u}n = amat = hyad(t)ch\hat{a}$, but see Ner.) that which is my beseeching (? $khv\hat{u}st\hat{u}r$) word(s) shall be verified' (see the gloss). Pacchatyasya well renders $\hat{\imath}$ pasînŏ. I do not think that Haug's unsupported pacchât asya is justified in view of the Pahl, and other frequent occurrences of oya

Read prarpitith la former printlag One is naturally surprised to see the older form dadants and one would therefore profer Hange daddits (so J.*), but a pl is required

18. Most USo have handni read operacti hatha like how in Eng lish is often scarcely more than a sign of interrogation. Mi hdem may have its more original sense op milled the animals being expected booty en R1 169 2 sedemilharya pradhinarya Apreniti 50 better is 3rd sg. pass, nor of rul Some seem to have seen a form of pi pinu here. Haur raid and A can hardly be nom dual with a ag, verb thoy might be quasi predicates. Since it, the reward was announced to me as equalling Welfare and Deathless life or an instr (which is in itself thoroughly possible with Al referring to the two parts of the treasured reward, the marcs and the camel) might express by or in accordance with the Divise II and A. Or finally 11 and 1, might be simply the means by which the blossing was assured It was made known to me by my happy fate that I Some scholars would give the following cat Shall I really (katha asha(?)) give away (?handni) as a reward the ten pregueat mares and the camel which grew (form of pr pinu (?)) to me unconsumed and living (IL A. (?)), that I should give them to another Roman in d of the Palil, was corrected after the Persian but I might of course have writtee the verbal form Abmanam which may = I The pers. procode is here well in place and I thoroughly know II and A = IL and A are made known to me supposing that the trir took that view of line d I had translated whom I am thus from excessive cautioniness as the use of I am for I was probably mediated by some such understanding. There is no doubt that the trir read tailed in a (see her) with am understood are given to Thee by me

19 Caesura after the 4th yet see c read yes tagl(f) disregard my former divisions of lines except as marking the stress on the 7th Some scholars who render handal or handal(f) in the preceding verse shall I really give away render handal bore: to him who ought to receive it (so, correctly). Some scholars seem to read ere_hukhalhdi as == to the one who has kept his promise. This follows a very old suggestion long privately circulated but ers hukhalhdi is probably a special and concrete term for the arthodox disciple op. Y SI 12 Y SI 10 and especially administed in Y 31 15 the truth speaker in antithesis to the adherent to the Lio-Demon. Notice the idiomatic lens for ahmal also in Mac(f) his (so better than manus or Y de sense of manyi Bat, as tal(f) at = noutl(f) is suspicious with ukhalhd(so) and read 'When one does

not give the appointed prize to him, who has earned a right to it, who verily as a loyal saint does not give it ', or $y\bar{e}$ · $n\hat{a}$ (quasi enclinc)

The Pahl trlr, amid much correctness, manages to insert a $mad\tilde{o}$, as an alternative not affecting the sense. He probably wished to show that he was aware that $yast\hat{a}$ could be a part (cp $yatt\hat{a}$). It is hardly probable that he actually thought $yast\hat{a}$ (so he must have read) such a form. Else whence his $m\hat{a}n$ which must $= yas^{\circ}$. The same thing occurs in Y. 31, 7, see $m\hat{u}nash$ there after madash. But his rendering for $n\hat{a} = gabr\hat{a}$ may well be excused as enclitic with $erechulkhdh\hat{a}i$, for so he read. If \hat{i} could be omitted, $r\hat{a}st\tilde{o}$ would be nom. $= {}^{\circ}ukhdh\hat{a}$ (so), and $yabr\hat{a}$ regular. $Ma\hat{e}(\hat{e})ni\hat{s}$ (or $maini\hat{s}$) is rendered in its result. Notice that Nei varies his naro by $n\hat{a}$

Chithenâ interiog particle, possibly originally = in quo modo, or 20 with force of English 'how ever' Hukhshathia, better as nom. pl with the Pahl, although an instr sg adv is not impossible pl mascs in à aie possible, but irregular. $Da\hat{e}(\hat{e})v\hat{a} = Da\hat{e}(\hat{e})va$ -worshippers (yet cp. sukshatrá applied to Varuna, Mitra, Indra, and cp the Devásas sukshatrásas) $K\tilde{a}m = h dm$, (irregularly spelt) placed after the dat for emphasis, otherwise, if in order, it might refer to a gam understood, 'what cow' (liave they possessed)? Haug's existentiam is not desirable Dâtâ 3rd pl aor mid = 'they have taken', or poss 'given' Anmainê(ê), correctly rendered by the Pahl-, root an = in (but even nam + a is not so impossible, see p 442) is dat for instr or loc adv Unadôyatê is 3rd sg piet caus mid of nud, or also possibly nreg 3rd pl with Kavá in a collective sense, and as feeling the influence of the subjects preceding, the K and U, see also the pl mizen Some would render 'Have the infidels ever been good agriculturalists? Ask those only who observe them (seeing a form of pac = spac in pel(k)yle(e)inti(?)) how (yais) the stupid, passionate, and abandoned to wrath, cause the Cow to groan (rud = 'to weep'). Never do they favour her aright = chithend 'How' is often merely a sign of a question in English and in other languages Are the trlis right in seeing a form of $p\hat{a}$ in $pe\hat{s}(k)$ ° ($p\hat{a}=$ padîrârînênd Y 32,13) Yemalelûnd aîgh 1s gloss, see Nei, the evil party saw something laudatory in the transcribed word usikhshcha The dative is I think expressed in Khêshmô (or Aêshº) avŏch Astûbŏ is very valuable Rânâkîh dâdâr may be intended to convey a correct idea of urâdôyatâ The evernecurring form of dadano for a Zend syllable with a d, should be condoned as harmless, the trirs fearing to omit the smallest particle on which to hang a meaning Seatching for misunderstandings, see again urâdôyatâ, $ru \ (= sru) =$ 'to go' may have caught the trlr's attention, hence ranakih. Many might be scandalized at mozd for mîzen, but the two words may be

radically connected. J³ has kdydm (?), others yam (?), but J⁴ is reported as kdyami: see Burnouf Dict. Sans. J⁴ seems mirrimdma (?), mir+rid+man(?) J³ mirridmdn (a?) see amiring = aitBb. Line c is added from later hands. Prodadami: reported hy Hang is no improvement. Hang persistently writes sadh for each, whether he or his MS. was to blame remains a question

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See for summary and additional translation and comment S.B. E. XXXI. pp. 122-130. Changes in opinion arrived at since its composition are not always noted here.

1 Chitrê = chilhrin; with rarpe e = e from se (which was miswritton e) = in = dn (cp in ameth? = amethán) the i has disappeared as from mi haardn = mi haardni Otherwiso e may = am or even am (fem.) with im (?) Im (only a particle in the RV) has retained life as a prop in the Av., (cp ii) and may refer to dat(f)nd understood (see v 3), it is elso possibly a particle while chewhere a living propoun. Ma ddonhoddim (raluable correction of Roths long privotely circulated) = madh + dd 2pl. in. aor mid *madh+dhd+ai(p)+dhram or mad* i rerrio active sense as hi-rd is more than soc. instr (hemmed in with his tongue') confessing seems the better sense the word is a sort of deponent, not impossibly part. perf., otherwise deared from tar = confessor. My former free trl. depended on the old reading which was universally current at the time of prioting read it. Now therefore all things well do ye ponder. As a slightly different cast read for yo can now mark all things, for it is to be under stood that the false teacher will not for the second time.

The Pahl, trir, glosses aside may be considered as proceeding with solutantial correctness. Ideath is taken in its sense of wish (ace the gloss) and freely as a 3rd sg., but barikhnid is olso a 2rd pl. The trir had frequently rendered the term that nod could not have departed from his other renderings from pure ignorance. Read b alternatively and yo who are desiring it from near and from afar. The divided we ddowkódiem misled the trir as it did all his successors till a recent period and this should afferd an explanation of many similar errors. In wardonkó (sic) he sees the clamsy meaning necessary to that text. Pidlk = prokujam = chir? The coal in wardokkýdi/() was recognized in warnenkindd and draretó was reproduced as active and transitive in the ward khonnaká Hang not aware of the Pahl, free forms, declared Ner to have rendered glakódim as a noun in the dual. Ner was rendering gésh din in the gi = nydizkishnő in the text. The Pahl, renders infin, for imper. Ner is more graphic with his

noun in the text, while the Pahl tilr places gosh dên in the gloss Read my former misprint *kṛiyate, dushtaçishyâyitâ seems in order as a denom not needing alteration, although *yâpitâ is in analogy with an arthâpayati, cp Max Müller's Sansk Gram German trl s 319 Is durgatîyam meant for a comparative with primary suffix, for *iyaḥ?, see the Pahl comparative form, or it is a needless variation?

- 2 Paouruyê(ê) = paourvyâ acc. du masc., see p 436, $\mathbf{p} = y$ â I will proclaim the two spirits 'at first' is weak and improbable. Some would render 'earlier than the world'. See Y 30, 4 vahistem manô, and Y 30, 6 achistem manô. Spanyâo añgrem corresponds to vahyô, akemchâ in Y 30, 3 Disregard the divisions of the lines at the 6th syllable which were formerly printed to guide non-experts in catching the supposed rhythm. Read my former text uvvãnô
- J has $advyapara^{\circ}$, J * (?) the same, or $adhy^{\circ}$, but the same characters represent adv in yadvayam (sic) v 6, c One MS, which is properly J.* not J *, is reported by a friend to have asadvyapari in 2 d. Either read $avyapar^{\circ}$ throughout with Sp's MSS C and P, or correct to $asadvyapar^{\circ}$ where needed. This latter is of course the better reading, if it were really genuine. Read $antar\ bhu^{\circ}$, $nacha^{\circ}$ tmanah, In the Parsi-pers, the uoa in the interior after man had better be u, and this notwithstanding the curious, and one would say positively erroneous, Pazand u, which intrudes every where, even at the beginnings of sentences, while the Pahl va, its original holds, as we suppose, throughout, and not only at the beginnings of sentences. For this latter reason I had formerly preferred reading uoa (= va) throughout in this mixed Parsi and Persian. But with some u is original
- 3 Caesura after the 4^{th} syllable, yet see lines c, d, e Read in my old free trl. b, 'Which unto \cdot ', e 'Thens' All the divisions of the lines are wholly informal $Av\partial v$ is loc, Is it purely adverbial, or = vn miseria? Read my former text pavan shân in e In Ner adau = fratûm. Read my former printing antar bluvane
- 4 Formal caesura after the fourth, yet see c My former volens in e should be supplemented with aspiciens. Great obscurity is here present Some scholars, chiefly anxious to differ from predecessors, do not hesitate at a first-personal $va\ell(\ell)d\ell$ of course thoroughly possible, but see $vidv\ell$ 0 in v 3 referring to Ahurô A voc. Mazd ℓ 1 is also not so probable just here, see Mazd ℓ 0 A in the 3rd personal in v 3, 5, 6, 7, 9, 10. The nom is characteristic, and the formal address is to the people, see the voc only in v 11. But who is the 'father of the Good Mind', 'the father of the saints', possibly the saintly monarch whose daughter is 'Piety' Then comes

line e with the mention of A. as 'nudeccivable a repetition of the idea in line b rat(f)dd The Monarch could only be referred to as priestly and repre enting all virtues in his person possibly Larathu tra is meant hence he is referred to immediately after the mention of the Mathra which he delivered. We might be tempted to regard 4 of Ma dd (10) as having lost its nasalization Ma da = Ma dam I know Mazda, who appointed him Finally have we here oblique diction, the Father of the Good Mind and of Plety strongly suggests Ahura, Shall we render I know M the Futher etc Or finally can the meaning be M. A knows who appointed = constituted llimself by llis gracious revelation the buther (begetting them again by the living word") I topd-hishes might be taken as a compositum or not, Hishas seems n reduplicated root nonn from shas i. c. unless we can correct to dushas ay stood as Pahl, w = h or d to ush ushard 1 81 4 ishasGid(f) 1 50 2. For meaning see the Pabla followed by very many not deceived and all-searching (or all viewing') Some might give the following cast 'I will now make known what is the dearest thing in this world to him I know well (asha it) hacka) the father of the diligent plous man who has established it. But his daughter is Obedience which ex presses itself in good deeds. Ahnra is not to be deceived the one present to ali

We can easily forgive the Lhe tak-das (or dath) of the Pahl, glossist I read car it in c and omit ra in d The old-fashioned Sansk, letter which looks so much like ric is a shuactor is the word, not shuactures

in this come to Weal and Immortality (acc. da. of goal) for the deeds of the good spirit. I (?) say (?) if Alura (!) Aburô has thus no verb but see fracakhhyd. Can Aburô be its subject? Improbable see mraceful problemed. Reading jumen to them I will come with V and I for their netten done in a good spirit. But the 1st pers. I Abura would be isolated in the piece see the 3rd verse See Aburô [sm] in v 3 4, 6 7 8, 9 10 A first person is also improbable as Abura on necount of line a with its first person is also improbable as Abura on necount of line a with its first pers verb, with another subject. I defend as altern my rendering new several years old that the duals combined plus Aburô are the subject, if jumen is read and He elsewhere comes. Otherwise I would accode to the very suspicious 1st Sg. jumen in spite of the 1st pers. of the speaker expressed throughout in fracukhskyd. There is a question whether we may not have the prespect in jimen to them A is coming Pabl. Read a without gloss: who renders Srah bedelience to me, and inculcates [ii]. This is of importance to show the havec in those tris made by glosses. Chayaschd rendered by a verbal form should scandalize no competent scholar, perhaps a present

part was seen 'Offering obedience and attention' involved transmitting the doctrine Chayascha, if standing in the Pahl character, may have accidentally suggested chish. Ner Line b was formerly rendered freely of course by me, vachah was not intended to be rendered as a gen sg, but as a nom pl in agreement with deyah. Samlape of itself expresses 'in the course of speech', and I corrected the vachah of the MSS (with Spiegel) on account of deyah which is otherwise unmanageable, having had also an eye to vak in a, see also ya(h). Lit 'the utterances to be delivered in discourse, which express.' Read my former text idam eva, also the bracket after anyesham

6 Disregard my former informal division at the sixth syllable Consider, 'those who exist', i e 'the holy Immortals', and for my former noun form, on interrogatum est, which were thoroughly possible, read consultans interrogavi, 'in plaise of whom I have consulted with the Good Mind in His saints, 1 e with Him and His holier representatives' Frashî is a 1st sg mid s aor of pares = prachh, s + s = ξ , sh, cp fra ξ tå, nåsh \hat{t} må, fraoirisaiti, dareshad(f), etc The word was formerly held by authors to be a 3rd sg pass aor, and the view that it is a 1st sg had long privately circulated before its later publication Yôi heñtî in the sense 'all who exist', so in the RV, seems rather unsubstantial, but may be correct, hiddle understood would be safer Huddo (sudas) may allude to the Bountiful Immortals who are so frequently termed huddo in the Avesta Some might colour 'Now will I make known the most important truth of all, righteously thanking Him who rightly guides all the living through His holy spirit Let A. M. hear me, in whose glorification, I, of plous mind, concern myself

The somewhat harmless glosses of the Pahl till should not scandalize the critical reader. The gloss [$A\hat{u}harmazd$ nafshman] (so read) spoils line b. No leasonable critic will be hard on the free, 'O A hear' for 'let A hear' More' fault might be found with the tame $\hat{u}m\hat{u}zend$, pres for imper in e. Read $sp\hat{e}n\hat{u}k$ in c. Stutt was perhaps intended for stutih(r). Naisar $gih\hat{u}m$ always = dsn, it has otherwise never been explained. Is an inverted nairy statement of the sta

7 Caesura at the 4th syllable $Jva = \jmath iva$, or $\jmath iva$ J was regarded as having inherent i Read my former text ishaonii With some $radanh\delta$ is gen so with $y\hat{e}(e)hya$, better concrete in plimase subj to ishaonii $Y\hat{e}(e)hya$ refers obviously to the personal ahya of v. 6 Ishaonii (which some render 'enjoy') = 'will pray for', or 'let the offerers pray for' The verse is an encouragement to prayer for the liberal adherents B(a)vanii may well = 'become', and so 'shall be' $A\hat{e}(\hat{e})sh\delta$ may = 'enjoying' on

account of the state of perfection , but as ashional better = 'seek a (f)sho its noun may - seeking' the soul progresses see It on etc. Arras in its form can hardle be other than are IL on ins Or we may read a gen. with deeprate see h a nevel (le l'e tran ferte) of declension). The acc. would be the object of the force in olded needing no prop between. Saded is rendered he able scholars as loc (c) with an utawill in the noun sense. In a wretched continuance but I was a sanctified idea which abborred an evil adj Till thilated keenly rendered the e two places has the same objection. The sanctified word could hardly be applied to Hell. Abora is difficult as 'appointing field that this would be more possible in the Githle in which the extreme duali m may have been medified by previous monothelem see out applied to the wicked tot never without mention of the a havan. Some might per life render at er nd hand. The fruits of which devotion those who have been and are in life shall enjoy ishdont! (?) the cont of the pious shall be a participant toh() h = emoring) in immortality but the soul of the wicked success will be a participant (widt) this in a continuance (stavil 1 not with Am) which is termented (sided fee of sades), and there two places \ M determines I d Is hardly spineleptly explained here

The labi trir. I should say with little doubt saw inhomit divided hence his first personal. Otherwise he is first see the gloss in the first person thrown in efter the 3rd pers in k. It is quite out of the question to suppose that he could mittake ishability for a first personal. And is mischierous in e. The expositors probably did not think the sonly praving a natural idea or not night apply to khrhithe. Takhishi hooky is again very pardonable for utaydutif [10] as per-istent convey expresses persiting continuance. If are could be corrected and the freedom of the first pers is accepted in a the line would fail into a shape closely approximating its original. The loc. of Americialit is recognized in the gloss omit on a the first personable for course follows the Pahl 1 agyd as nom pl mase, they are fit (to smitted new) the MSS, have going (r) = sepace(r).

9 See line b as in caesara. Some scholars, properly seeking new renderings neight take electrical as = rep (rap) + d I am desiring to term llim toward us cp. RV I 33 1 gérden kêt un pérom d'elipate nob but op rénotété nemanhé d'electrabé with yoi len re néiglé) éthé méthèren car(e) khet it v 3 l'ar(e) is used in its usual sense of performance of duty toward (d) Him with hymns of soil hamiliating proise. See the position of në us against that of nos in RV I, 33 1 Vot thu suggestion is a fine one if still not so probable, l'ar(e) (rap) is far more restricted in its use in the Aresta than in the Rig Veda. Some might colour as follows Illim do I strive with worshipful songs to turn toward me for well have

I seen him with the eyesight of thought, and word, and deed, knowing him in truth as A M May we make our songs to reach to the place of praise'

The lanman in line a was regarded by the Pahl tilr as a sufficient expression for the first person in $vy\hat{a}daresem$. The gloss $yehev\hat{a}n\hat{e}d$ enforces a needless interruption in the syntax. That the Pahl trh was able to render a 1st pl opt freely seems proved by Y 30, 9, and other places, yet, unless we read $yehab\hat{a}nd$ in e, and understand the distant lanman with difficulty from a, it would seem that the tilr fails to render the 1st pret-conj here. See Ner line e Without gloss, omitting \hat{i} , read d 'knowing A in truth', see the Gâthâ. Notice the force of $bar\hat{a}$ effectively rendered in Ner by tato 'dhiham, which may be intended to mean merely 'up'. He follows of course the 3^{rd} personals of the Pahl, concluding however with his 1st pers $ndad\hat{a}mahe$ in e. Notice that the sense must necessarily be active here, notwithstanding the form. Perliaps $vett\hat{a}$ should be understood after yah, 'who is a knower of M', see the Gâthâ

9 See line e as to the caesura With some forgetfulness of the difference in tone between Gâthâ and Rik, we might iendei verezënd(nt) 'stalls', but a vi yána(m) may='sti ength' (L G) even in the Rik as well as 'stalls', and var(e)z = vary, vry expresses 'energy' far oftener than 'enclosures' The Gathic party did not need herds, stalls, etc' like the ficebooting Daê(ê)va-worshippers Their Dhenú was on the defensive, they wished to save what they had (cp Y 29, etc) Reading verezenydo as = a vr yanydn(s)(m) in the sense 'householders', 'community', cp 'jana(h) RV VII, 32, 27 (of hostile hordes), (also of citizens), cp dharma bhuvad vi ijanyàsya(nt) raja IX, 97, 23 I formerly yielded to the force of verezi in verezi-dôithia, etc, lendering, 'endow us with energy', and in view of vîvareshô, v 8, and Mathrem vareshents, v 3, together with the well-nigh universal sense of var(e)z in the Avesta, I thought that view at least a desirable alternative But I now doubt the existence of such a word as verezi, s = Pahl y with inheient a, the word is verezya Huzāthwad(t) to huzēntu = 'good citizen'(?)is interesting, but the zantu is not Gâthic Sugata, suganiman, and sugatata may be recalled, and huzathwacha, of Sraosha, Y 57, 23, is suggestive as well as anhēus zāthwôi (or zāthôi) paouruyê(e)hya, Y 48, 6 I should eithei render 'by the nobleness of His Good Mind', or 'by the revival of it' Usen looks more like an acc pl neut (?) here than in Y 44, 10 such, I should compare Ved uça, as ın uçadhak But ıt ıs altogether ımprobable that no instances of the defective Ved term an, n s m of the pres part, should appear beside the terminations $\hat{\sigma}$ for $as = \bar{a}s = ants$, which, together with its fuller form, preserves the sign of the nom s, lost in the Sansk. uncovered term, cp uçan of Agni, Indra, etc Some scholars

render 14 hathrd to the sense of fields but sh thrd = kthitrdgi would be the more natural text for that. Ved Litatrd used of Varuna Indra, and others hardly descends to the fields and in the Gathlis Kh hathra, as the personlified Sovereligh Lower of the Iranian Deity Is netoally besonght to come to the looker to formal a octation with Voho Maoah Asha and Arja)maith Read my former prioting every thing and ours. Some uble scholars would colour. If my will I propitiate in common with the faithful may He afford them as they will hit, plenty nod soccess. May M. A. grant lands and fields for our nouri hment, till the faithful in reality form an intelligent commonlity.

I ahl. Whereas we have u 200 sm Imper rendered by a 300 sm ellewhere we have io line c the 1 so cool rendered by u 200 sm imper 1 ddungs m in ht letter he taken as un imper 200 sm with plandth as iteration of idea to got at into 1 in ith i theligeot glocal Indulation hammon seems to show that the prophet was supposed to pray for grace that he mi ht further the prosperity of his people. Ham ithed his as in read ham 3. The trit had ellewhere no difficulty in rendering hu as in 3.0 ht in hath = huyed all etc. As to ither high, see athed = 100 in 1 the tec. Correct of course New assamate read my former printing yet. But the impossible (?) years is now explained by the original Mis Ju as a part of region cha should be read as rooms made and one Mis. Ju is expecially doubtful.

10 Immuni would be naturally compared with unmil 1 28, " and Immunication 1 44 20, but the suggestion of the labl may lead on to a still hetter explanation Cantient (sle) might be loc. adverbial = (famed) beyond our power to name who is heard of in unnamed measure Mr renderion lo S B L WW where dan is taken for dan occ lofin and also my alternative renderlog here mu t both of them labour ooder the difficulty that the two day his with a verb like chait (see also admids stor). would seem to bear a pecial receitive dative force the lofin, (?) dun (dam) being consually distant. Uowlilling to violate the language I had previously taken chaif as expressing the act of the worshipper whose offerior explained the extension of Aliura's fame d'in also expression the ascription of Weal and immortality to Ahura, which he possessed for Ilis people. I now once more thick dan suspicious as un infin, for it may well be a pres, part, (or aor pres. part.) on usen (nedn), as it is improbable that the loss of a from Ougins ate should not have begue in the Zood Lion c hyad(1) his Ashil Volucha choist Mananha might be parenthetic, dan belog to agreement with Aburo noderatood from b see Y 43 4 where lice e comes in awkwardly

after Ahurô Some might render, with slight change of text. 'With these festive words of devotion will I rejoice Him who is called A. M., as He really in grace has promised to grant in the kingdom Welfare and Life (?), and to the people power and help' J has chôista = 'sacrifices are directed'

Notice the rendering of the reduplication in mimaghzho by hamishak. The trli, having twice rendered forms of annual by astabo, here from some unknown reading renders a form of naman with the a priv and translated with especial intelligence what he understood as a word meaning 'in his unnamed character' by 'in his 'other' name', also curiously departing from his nearly universal custom, in that he renders Mazdão Ahūro, not as a mere proper name. As to the syntax of the (syntactically only) difficult c, he relieves himself with a gloss aighash gaft, and by the above-mentioned description of Mazdão Ahurô, as if it might represent some other person than the supreme Deity He could not credit choist hôr (see above) nor hôr In line e he gives positively an alternative rendering, stôr was regarded as a dat infin of sta, and rendered as a pies, expressive of 'condition' But the tilr at the same time would not reject a meaning 'for the land' which had descended in tradition, accordingly he adds Spendar mado, which he understood, as Nei so often does, as a synonym for 'earth' $D\tilde{a}n$ was probably taken as the pres part, and rendered 'he gives', and his valman might well be regarded as in oblique case by position, omitting va with MSS I formerly used a too severe impartiality Read alternatively 'That one is to be magnified by us, etc (c) who revealed to that one righteousness and the good mind, the royal power, weal and immortality, to him (= his) is the giving one (= he who gives) the energy which is (î) the powerful characteristic(s)' Alternative gloss 'to Spendarmad (= 'earth', 'land') 'who gives', etc Critically treated the syntax should follow the Gâthâ with almost total disiegard of the ordinary syntactical force of the mechanically enforced sequence of the words In Nei J3, J have çaktımatah Agni is mentioned because the 'fire' in the later Avesta was closely associated with Ashavalushta Read my former printing tasya 'smakam, sadar 'va, ghatità 'sı, so, better Adhyavyavasûyasya J 4, C., P, is not an impossible form, cp vyao.

11 As to caesura after the 4th, see d, and e(?) If v 10 originally preceded v 11, yas must recall $y\bar{c}$ of v 10, and refer to Ahura, then $y\bar{c}$ hôr would refer to the saint who was excepted and severed $(any\bar{e}ng\ ahmad(t))$ from the alien masses $(aparo\ mas(k)y\bar{a}schd)$ who profanely despised Ahura If no connection exists (!) between v 11 and $t\bar{c}m$ $y\bar{e}$ in v 10, $t\bar{c}m$ $y\bar{e}$ in v 9, $t\bar{e}m$ in v 8, $y\hat{e}(e)hy\hat{a}$ in v's 7, 6, etc, then of course yas may refer to the worshipping leader, for, aside from all connection, that would be

the natural view Ding = ddns to ddnsn etc., otherwise to ddn (?), dimpati Some prefer datifind as a nom., and as describing the conscience of the Saos(L) yant with spenta = pure P(a)ta is difficult as applied to a leader in view of p(a)tarem if possibly applied to Ahura (?) in v 4 One would suspect intentional obscurity which is often elsewhere also apparent. I was formerly even inclined to suppose britta to be applied in a most unusual way Some might render. If one despises the Datteras and foreigners who despise him with the exception of him who showed bim veneration such a commanding protector's conscience can be pure (feeling itself guiltless) He is a true brother and father of thy folk M. A. The Pahl. trir here, as so often, mistakes yasta for a participial form. It can be easily seen how very much closer to its original the Pahl, trl. would be if this error were corrected Sad homandano Dastobar should be strictly regarded as gen, by position, also Ner rendering the first word at least in that form. Read my former printing in c is different beneficial ones Hormijda also u in the Parsi Pera. (e) as better notwithstanding the mixed dialects

Yasna XLVL

For summary and additional comments see S B. E. XXXI pp. 180-144. Changes in opinion arrived at since its publication are not always noticed here.

1 For caesura in a read Thund (Thurd). J has nemos twice.

Pair! has been read pard or taken in that sense after a suggestion which had circulated for years. Pard would indeed relieve difficulty they cast me out from but pairt can hardly equal part. In Y 19 7 Pairs dim tanava axes yo A. M. urrdnem kacha vahibida(f) ankaod(f) and in Y 71 15 pairs th(f) hacks ackittd(f) anhaod(f), the exclusion is ex pressed by the strongest form of the abl. hacha ad(t) not by the pairs op dha + pars = to enclose paradhi = enclosure Pairi means here either among apud, or on the part of Sk. meanings approach. Z. was not cast out by the hostile east(s)tu connection. He had long waged open and defiant war with it, and in Y 44 15 we have allusion to actual battle and as to the friendly backfow see v's 14, 15 fig in this particular hymn where the most prominent members are on his side. He is complaining of the general indifference with the evil and openly adverse tyrants in climax. Khahndus is either a noun khahndu + & or a 3rd ag, s aor of khakau and = khandukt ep dbrekt. Khakaduk as 8rd ag is difficult in Y 51 18, and t does not fall off from & Versiand = vyydna = the (lower) masses, as householders or workmen op also syndaa =

'strength' $H\bar{e}ch\hat{a}$ I had thought better as equalling $ha\hat{e}(\hat{e})ch\hat{a}$ ($h\hat{o}i + ch\hat{a}$) in the sense (mihi) talique, but $h\bar{e}ch\hat{a}$ may be nireg for $hasch\hat{a}$, see Y 58, 4, and may be an exclamatory, 'such an one' Possibly $hach\hat{a}$ is the proper reading, see the Pahl

Those who are anxious to render 'they exclude me from' might gather support from the Pahl bard, which may even more naturally mean 'out of' than 'up'. I had rendered bar a however in the light of Ner and ayarmanan are gen by position, see their originals. No one, it is to be hoped, will venture to doubt that yehabûnd hômanam = 'I am given (up, or forth)' is free = 'they give me'. The form was chosen by a quasi attraction Khshnaus was taken as the verbal form, and rendered in the pl in view of its subject Varantkich is difficult. As however varhômand may mean 'productive' it is possible that its loot is also present in this word here; and that root may be bar, as b interchanges, freely with v Otherwise var may be the root, 'the devoted class' Hamsdyakich freely expresses 'the connection', probably rendering the reading hacha = 'the accompanying', or 'connected' Samvidanti (J 3, J 4, etc.) seems to show that shnayend was not deciphered, but shnasend from shnakhtano = 'to know', and this would hold even if "vind" is read Yet the Pahl root in shnayinam = khnaoshai is correctly rendered by Ner by satharayamı in his usual manner He could not have seen a difference between the 100tmeanings of shnayend and shnayenam, so rendering them, one by 'recognize', and the other by 'propitiate' Or did he mean samvindanti (sic) in nearly the same sense as satkarayamı, that is, in the sense of 'accept', and so -'conciliate'? Or, finally, seeing the same root in shnayend and shnayinam, did he render differently intentionally, and as if alternatively?

2 As to caesura, see e One is tempted to refer kamnafshvå to °van, with u absorbed in the v, but må would then look as if = små, which in the Rig Veda never appears at the beginning of a pada, or a sentence Some prefer a nom pl neut I piefer causal instr sg stem u, 'on account of my poverty in wealth (i e flocks)' A nom (so I formerly held) is rather clumsy Chagvão to azēm understood as the subject of gerezôi, 'I beseeching', syntactically it would seem to belong to Ahurâ, 'Thou searching out for me' Âkhsô should be taken in its proper sense, cp Y 65, 9, Y 28, 5 'Declare to me', i e 'let me experience', 'teach me' The isti (wealth) is antithesis to the poverty just described, cp Y 34, 5 The rendering nimm wahr is very old and had long circulated among learners, which is however rather in its favour Read my former printing cupiens Read the Pahl b' since small flocks are mine', kam-ramak as a compositum, and 'since I am possessed of fewest men', kam-ramak as a compositum. Was the correct

am used because of the letter m in rafedhren? It = 'my but see Ner Chagrido seems to have been regarded as unmanageable in its difficult sense as a uom sg = desiring, seeking in agreement(?) with the subject who bestows it was either taken as a nom absolute, I desiring or its root idea was simply expressed by kdmaki. Read gives his friend Akkee was probably taken as the pres part, rather than freely as the 2nd sg conj In the teaching = teaching or in the teaching may'st Thou give me = may'st Thou teach me The difficult translation of Nor requires alter natives. Nor a knowlet, which generally renders thing is here used to express little = kom But the na would then be superfluous. not possessed of a little company is not meant. Kunchana (J s) would relieve all difficulty as to the sense but see kam in the Pahl, and kanchittard If kimchit na is to stand, its sense must correspond to that of kim cha na and this in spite of its enforced use as practically = knos* That Ner meant something intelligible is quite as probable as that he had his eye on the Pahl. The passage presents a puzzle Hangs reading narachayak is mistaken in its trl., and is against other MSS. and the Pahl, yet It may be preferable. My former text so = not certainly afforded an ad mirable sense, if samchayali can be taken as au adj but see the Pahl. with no ld. yet the ng in the Gatha. komma may have given rise to this negative. Or perhaps ad was intended, and read irregularly as in a composition with som. Haug errs in supposing lamehit to mean in neglichem Ding Kinckit (= little = kum) + nd + samckayak might mean irrequirally a man having little wealth. There is no gabra after kam, but see the syllable no in Lhamnofehrd Aside from the Palil it = I am little provided with masses of men but see kimckit naro as a quasi compositum its true sense heing 'having few men so I read as alternatively also the Pahl. kam gabra is a bahuvrihi. Road my former printing yad asmi sti(b), tad, atad yan mitram, so better read its reward. Poss.. Iamnot even (7) a little

3 Caesura after the 4th line of has only ten syllahles and may have been pronounced amages revent two syll Read my former asteriak marked words for wikeholds and waterdall illustraties, and miliamitus Kadd like similar forms in the Rig Veda and the English is here merely retorical. When are? = are? so, similarly often elsewhere. Some would render when are the mornings coming? a pleasing and long familiar suggestion.

As noticed in S B. E. XXXI p 135 I prefer at present the view offered in the Pahl trl. at Y 50 10 The trlr there reports the rendering enlighteners As Ludwig says of Sâyana we must emend the Pahlavi translations from their own suggestions. The expression is used figuratively for the salvation schemes of the Eace(k)yalits who bring religious light

'Increasers of the days' would convey the same idea as 'enlighteners', increasers of the light of mental dawn till it reached twilight and full day' For anhēus darethi âi, cp yē ahûm ishasās aibî, Y 51, 19 The expressions, 'life', 'world', both conveyed the idea of the world as governed by the precepts of the Holy Faith Some would colour a, b, 'when, O A, will the auror as of the days come when the good kingdom is established'? Verezdâis corresponds as to form, and perhaps meaning too, with viidhais, but a form of viij extended by d is not impossible as the analogon J * has sāstiā = 'Oruler'

Here the Pahl tilr again positively explains his superfluous dahishnö He either shows that he means 'time' by it, or else he means to show that, by translating the syllable odd by it, he on no account means to imply that he fails to see the meaning of kadû as the interiogative adverb of His vakhshînîdar should not be too seriously taken, as the ideas of 'increase' and 'illumination' often interchange with him, or Nei Cp Ner's renderings of forms of vakhsh by those of kaç, as also here Pavan pêdakîh does not necessarily show that the trir saw a form from dares in darethras (cp however th often expressed in Pahl by 20, darethiai stood in the Pahl chai), pêdâk may express what is 'produced', as well as what is 'evident' The freedom, carelessness, or mistake, of sad without the sign of the dat may be accounted for by the fact that the final odi of athai in its Pahl form us is the same character as the & of a Zend nom fem, and Pahlavi characters still appeared frequently in the Zend text before the tilr vilâçayıtıyo (so) is very welcome, as supporting the better rendering 'enlighteners' for ukhshano, but this support is somewhat illusory, forms of kaç, as just stated, rendering those of vallish, and casting suspicion on our natural rendering of Ner's expressions when he uses forms of kaç under other circumstances Prabruvanti, as equalling a misread Pahl franamend, see fravamend, should be taken in its sense of 'plaise' rather than in its more literal sense

4 The metre of c is greatly disturbed, especially by $h\tilde{a}s$, which may be interpolated. Here my former long since printed renderings may well stand as alternatives, but read "usto" I preferred referring vazhdrēng to vaz (see the Pahl). Others seem to take it as a weakened form of vastrēng. Some preferred frôrentôrs (root ram) = 'from comfort', which is now abandoned. Some would read duzhdôbâo = duzhdabâo 'an evil deceiver'. In my widely circulated edition, I suggested many years ago $zu = h\hat{u}$, and was inclined to read $duzh(a)z\hat{o}b\hat{a}o = duzhz\hat{o}v\hat{a}o =$ 'evil-invoking'. I later preferred the hint of the Pahl trir, supposing the original form to have been duzhhaz-ônhvâo = 'endowed with evil power'. This would however require the

omission of kas, see the metre but kas may well have slipped in from v 5 Some prefer akimuiti and render not desired. Others have compared Vedic mush, and rendered the false image of a lord Others again too much inclined to read every s as a d render ahamusto (so reading) as nefandus = a + sam + udita I preferred ahfim + usto from ush to burn consumo op acada, 'destruction so the (here somewhat shattered) Pahl. trl., indicates. Otherwise we might compare wash, and render planderor of our life op ahushayd?) Y 29 1 I had rendered pathundurg vias with chard(f) in view and also goo froretois lie will go the ways of prosperous wisdom with the symbolic Cow op Y 31 9 But char means execute at times in the Rig Veda, and often in the later Indian. Puthmeng as = provision, might still be referred to pulhas for an etymology The paths for the Cow (Y St 9) were as her pasture and her fedder Even if we were obliged to use pathmainystems in a different sense, It is now the fashion to see diff. meanings in the same word and that when occurring in the closest connection. Providing (stores) for the kine made with wise forethought is a most probable rendering and I would so emend alternatively as in S. B. E. XXXI, p. 136 The suggestion fro odo = goer on before is very old which is of course in its favour, but I think that fro gdo is poetic Iteration from gdo frorstoid Some might colour sinner circumscribes the boundaries of the righteeus being an Impostor he who strips him of his land or power, and his life he goes on

before the faithful J has patha men

Notice once more that the Pahl, trir first explained the (to many) so difficult pdd(f) in its sonso of detaining from good Dash stahamal shows that duzharobdo was taken as dush + hazoh + rdo Aham literally omitted in the text is literally expressed in the gloss (apa)gayiht(4) In line d the frequently recurring rendering of was + to in its different forms by mado once more helps to mar the effect as that of an approximately literal translation. The important word pyditus is not at all reproduced (see also Ner), and yet many would criticize these tris. as invariably intended to be closely literal. In a wife is a marring element, having no literal correspondent in the Gatha. It would be however unscholarly in the extreme to look for unbroken literal exactness here. In Ner I have rendered papat anyothe in accordance with the Pahl. Read my former printing deceshs of grameshy od. The MSS with one exception read midualayd in v. I correct elsewhere after this reading

5 Caesura after the 4th yet see 5 Urvatbis should be pronounced ordible op wroted = wrate then the casears would fall after he (?). Read my former printing propter superbiam eins, vel fortasse ad sum eniciendum

also de verbis suis Following the indication of the Pahl tilr in this difficult verse, I refer drîtâ to dar (du) = 'to shatter', cp for form çrîtâ from gri (to gii) Ayantem with the ablative, as 'leaving his faith and companions' (?) seems to me an extremely improbable suggestion modifying an old suggestion, would render ayantem with un vâtôis mithrôibyô, as 'withdrawing himself from the urvâiti and mithia (= 'oaths and trea-, one who holds to them (huzentus)', etc Urvators obviously belong to the huzentus Javas shows Pahl writing in the Zend text, the j having been understood as a Pahl consonant which often has inherent short vowel, this time 2, but this 2 was not understood by the transliterator into Zend, and he chose the more common inherent a, read Uzûrthyôr is taken by some as uz + zûrthyôr = ud + hû + tyar ='calling out', dat infin of $zu = h\hat{u}$, $hv\hat{a}$, 'publicly to call out (?) his name, so should be punish him $(kh \hat{u} ny \hat{u} d(t))$ ' Another piefers $uz + \hat{u} t hy \hat{o} t$, a dat from $uz + \hat{u}ti =$ 'to helping out' I am of the opinion that the $\hat{v}a\hat{e}(\hat{e})tu$ here, as in v 1, is hostile, and therefore following a simple and commonplace suggestion, I compare $uz \hat{u} t hy dosch d$, $zu + u_{\ell} =$ 'to rush out', here figuratively, as = 'for his (enforced) headlong flight', i e 'his expulsion', or possibly mentally 'in his outburst' (so in English), 'for his outburst of audacity', cp the fig use of jûtya, cp jûtaye for form. So taken, we should regard oyêr as a shortened (?) dat for uzzûrthayêr (?), cp erezejyêr. $Uz \hat{u}thy \hat{a}osch \hat{a}(f)$ may be a transition to the \hat{i} declension. Some take $khr \hat{u}ny \hat{a}d(t)$ as abl = 'bad treatment', this, probably to avoid a new sentence in e, but e is the thing said Some have coloured 'When one in the course of ordinary life has observed one coming with speed upon the companions of the association, or of his own tribe, as soon as the pious perceives the wicked he should mention it at once to the connection, to rescue them from bad treatment' The Pahl trli seems to have read vão for và Adãs may well be correctly rendered by ayehabûnishnö Uzûrthyôr is rendered in the sense of the prefix nz = ud As an alternative to my former most impartial, if not partially unfavourable rendering, read as closer, and without gloss 'He whose is authority derived [] through You is no bestower of favours [] in the following case The injurer comes, [] (b) but he remains in the beneficent wisdom and in the covenant of the blessed doctrine (gen by position) [] (c) In his just living he is righteous, and him who is evil[] (d) he has judged, and that is thus [] his proclaiming to his own (his relation) [] (e), whom A has lifted up (equalling 'in his lifting up') from impiety (khrûnyûd(t) as abl (so others)) []' Read perhaps guikhrûnîh for the avai anih of D and Pers Spiegel well suggested ait for actino in d, sec hās, and asti, and render accordingly As an alternative I had rendered

significant with an asterisk of doubt as in the usual sense of the suffix, but her may have meant 'living by the word (fires) but again see cirimishno which seems causative. Whether it can mean, who ought to live (occording to to the truth) is doubtful. See the closs for the instification of my (however doubted) rendering. In view of the context I can only correct to ed head. Sp tran cribes I rakygah (1) see gobs hno, other MSS rabhyah (1) and redbulber (c). 6 Cae nra after the fourth but see e disreward as usual my former informal divisions. Some writers render line a Who does not come to help, although he can (?) We should naturally call dimin a loc. g but this is improbable here with a verb of motion hero daman = dundai acc. of pout on dhim ine for to the creatures in my former printing read ad hibitationes so better. Huthed as = truly seems to me a waste of a word on a forceless adverts. Also see the metre. I follow the older MS., as the labl trir seems to have read un imperfectly written שונוש φμυψ, or does be afford us a better reading bac(()/kakyd = of terror or terror inspirer i The mase, form of thankyd would show it to he in apposition not in agreement with Dewise. Or the word may be neither in agreement nor apposition with Dedict. Some writers would render the hat line as Thou did at constitute the sonis (?) at first (?) a very old surve-tion Those who regard literal exactness in the labl trl as essential to its value as an evidence to radical meanings may be again scandalized by the perebtent addition of the forms of mad mo to his translation of was Fas is translated by mide here and also el ewhore yet an alternative tri was nided for wittem (sic), al mado selarimin d en 1 43 16 44 10 This of course throws his whole rendering into confusion as a syntactical reproduction Ismano is referred to as = whehh = to wish probably erroneously Ball(f)thahyd or some form from bi = bhi = to fear was read for hat (Vhahyd perhaps an improvement Hithum If read 1 84 10 and hithnob 1 49 7 are not rendered by the trir by any forms of bi The letters ey and I have become confused to our surviving MSS | I ad In line e together with the gloss turns the rendering toward the future One would naturally render sumpraptam acquisition ofther as equalling sampraption or as the most mark, but see its original. Hape read transmittak (so). and rendered der zittern murs. Ner prob wrote trdeayanisah (sic) perhaps meaning he must be feared (so), the gloss may be doubtful Pabl and Gatha favour this Nor seems to have had his eye on the Catha rather than on the Pahl, lu cildcavital He read cabible as a furm of calbah showing that it probably stood wholly or partly in the Pahlavi character and he renders

vakhsh generally by kdc I render alternatively, 'who causes the wicked to prosper' I correct the impossible grah of the MSS, to yah in d, see m dn and yahm dn, I have found gr elsewhere miswritten for y

The word may be an s aor of dar(e)z 'held (or 'will hold') me for harm' Some hazardously follow authority with a 2^{nd} pers Thraosta is 3^{rd} sg mid s aor See S B E XXXI, p 138 Others had render dae(e).

The Pahl. tilr saw a form of dar in didareshata Thraosta was recognized as mid for pass by the tilr with the first pers pronoun understood in the instr., so at least intelligently. I do not think that the concrete dastôbar for the abstract dastvam ought to arouse mitation, not even when we see that the syllable $d\tilde{a}s$ probably induced the choice of the word dastôbar, and that, notwithstanding also that the words are not etymologically connected They are kindled in idea Ner's anyas tvattas I should say was intended to express anye pâtârah tvattas = 'other piotectors than Yushman may be meant for yushmat I should say that Nei meant (as frequently) to form durgati (cp abhimatin) Haug would correct to oir, following the dictionaries, which should be done only with great caution here Haug renders, 'der schlechte' A, but durgate is a noun I have rendered vidited with necessary freedom, so Haug Nei returns to an abstract in rendering dastvam Durgatin is a common word with Nei, as Haug ought to have known, and he ought to have corrected his MS to otî not ota

8 Formal caesura perhaps after the 4th, yet see a, b $\hat{A}thris$ to $\hat{a}tar$, cp the Ved proper name atri= consumer'. $Fr\hat{o}syad(t)=fra+u$ $(=fr\hat{o})+asyad(t)$ One writer would render partyaoged(t) 'contrariwise'. Others refer it to Ved ah related to vah, rendering it is turned back', partyaoged(t) the is supposed =partr-aogda, but see partyaoget in Yt 8, 51 Examining Y 7, 24, we should refer it to the curious forms aog, aog (+t, or t) kindred to vach, see also Y 41, 5, Y 50, 11, partr-aog would seem to

equal prdtt-rack. Otherwise compare the root of ψas , rendering using force against. We should instirally render in retallation which obviously fits this connection and also the common meaning of pattl = prdt. Yet see the four times repeated $patt^*$ in Yi. 8 bi. There back does not apply in three cases. It is a pity indeed to lese the good meaning rota listion but was it expressed? The items of defensive aggression do not contain the word ad(t)ad here. The mean be neut. If with yd, poss. refer ring to i(k)yachandii. As to the form of paityacpel(t) we have difficulty Sansk roots in similar consonants are not extended by t d(t) in jid(t), fracorn(t) (var (rri) + t) does not carry us through, as t and r1 are often extended by t1. A neut. of the press part seems almost equally improbable. A 3rd sg would be superfluous beside pascul(t) see also Yt. 8, 51. I hold the word to he an adverhial expression whether retail five or not, cannot be said nor whether the word is an extended root form or a neut. of the press, part.

Asar rish, although an intelligent rendering for dthris is properly a transliteration accompanied with a translation. As shown above (p. 445), in Pabl. = th in Zend here, and initial is may = d. Athar is an approximate transliteration for dthris and rish is good although from rif I render arar endless only under protest. The root as = reach may have been recognized as in a causative and transitive sense in froyadf(f), but I should say that ransludar homanum could not have been intended for the needed sense impelling toward me. The trir while elsewhere teach ing us that pd may mean to hold from good as well as from evil is here thrown into syntactical error by rendering protect. In s he may have meant Atharmacad as a voc. He is not O A., in any particular (damdno is gloss) a tormentor. With glosses dropped, of course the triproaches nearer its original. Nor means always by his kaddchut = pason kadarchāl damdnō, so everywhere with analogous forms.

9 Caesura at the 4th yet see the difficulty in c. Some prefer rendering Who first, as a ready helper regarded me, as we first conceived. Thee as the one to be invoked. Another Who first believed me that we should reverence Thee as the mightiest. I was very loath to abandon the ancient rendering for sestition see S B E. XXXI p. 139 note 2 and I recur to my earlier view that ju is the root (in an Iranian sense (cp. dost)). We have either a root rowell modified by i or two suffixes is + typa zeristypam = 9javishypam so for form. Others prefer a superlat. in sitys (sit) see p. 406. As to chiq(t), it often means indicate or the like, in Iranian (see Y S3, 2) also probably at times in the Indian. Line d might seem

to some decisive for the positive distinction between Ahuia and the Geus tashan, others would regard it as a plain case of poetic iteration, alluding to Ahura obliquely, ya tôr ya are Ahura's, His Tashan Geus, = Himself, practically speaks for Him If there is any distinction, it is such as pievails between Ahuia, and His spēništa mainyu, who is at times referred to as identical with Him, see above p 457 Some would prefer reading the second asha, ashai I do not however at all recoil from recognizing the poetic iteration I also recognize the pl neutr of ashem somewhat unwillingly as = 'holy regulations' Read however as alternative 'what ordinances of Thine, yea, what the Kine's creator has uttered for the holy order' In S B E XXXI, p 139, I take ma as possessive and in an abl sense, 'They seek as mine', or 'from me'. But I offer as alternative my long since printed, 'these things are impelling me (ma, acc) toward Thee' Another would suggest $m\hat{a}$ as = $sm\hat{a}$ It was probably owing to Ner's asiadayati that I formerly transliterated chashedo Chashedo is nearer the Gâthâ As to dôshishnö for zevîstîm, see above Notice that the glossist here saw the meaning havishto in Ashavahishto, either reading some of the characters differently, or else seeing the 'disciple' in Ashi(a), as the orthodox citizen is called Vohu Manah, because inspired by that divine attribute See also the gloss (?) in Y 43, 1, e

Caesura at the 4^{th} , yet see b We might well suspect ashîm to ietain its original sense here as puram indolem. A reward even in the shape of a blessing seems rather out of place as coming from the 'men or women', and a recognition of his character seems the more probable idea But on the other hand princely men and women who might give recompense, at least in the form of contributions, are alluded to in the Gathas ashûr is exactly parallel with akem akûr ashîm vanhavê(ê) Y 43, 5 His valusta may be those elements of material aid for the 'cause', the absence of which he bewails in v 1, 2 Hakhshar is also somewhat too definitively rendered 'convert' I think that a past conversion is implied in dayad(t) valusta 'Incite' is the more proper sense of hakhsh, an extension of hach expressing 'incitation through example', 'encouragement' For tarsalash Sp (?) and D, tarsalash (sic) DJ and M1 we need an abstract, as the Pers seems to understand I suggest tarsakasih written often in these MSS tarsahûsîh, Y 28, 7, etc It has been thought that tarsdûî might be read This would be an abstract, and also valuable as containing the idea of 'bestowal' which inheres in ashi, but I am now doubtful as to the form Hâjam (or hâcham (?), hakhcham (?) or khêzam (?) (meaning only certain)) correctly renders hakhshar If pavan is irregularly a postposition, fraiamend should be deciphered fravament (same signs) as literally

equalling frafrd—1 will go with them to the Ch.—The closeness of the Pahl, tifr to his original here (give es aide) should lead no critical inquirer to expect the same of ewhere. The tifr is sometimes of most value
when it contains some indipensable hint amid t chaotic debris. This remark
should be constantly borne in mind. Bhaltya (bhalth 3) cannot be read, see
prean tursikh h(n) in its sen e of portion may indicate a closer conception
of the true meaning of n in -1 should have claimed the meaning they
prade in my former printing for problemant. Ner misread n for r in
deciphering fourth nd bence his they praise but see the Pers. Read
nd a)maskytaye (J² J⁴) as better than namartutaye (I). Hang ought to have
known that prakpitham means pra in Ner.

11 Disregard us n nal my former informal divi jons after the 6th svilable. I sjön may seem enspicious in n reflexive sense but see 1 49 9 hyad(f) dai(s)nio eakil (f) yûpen mi hâls(s). (ther verbs of gesturo bave reflexivo sen e lu the netive elecum a vil nin ma chilpha e RV 1 48 8 The of madim is the old Pahlayl character a which has the force of vaat times the word i I think marshyam a martyum ey may be sometimes, and perhaps was originally nn at +) op time = rita As to fac(t)ch) we should properly read easylchi op seasyn(m). $\int_0^t a(\tau) = f \omega d\tau$ as $gal(t) = g d\tau$ (before ch i) and $G = \ell(t)$ as in khihathru = thr (f) But to is in the present case mistran literated \$44) as nom. sg fem. is renseless 49 here = 30 a lengthened 20 which is netually a united # + 3 written together in a loop and = wi The word without chil and in Publ. char would be well, we have with inherent a as often, and we = yet heavel u. s. I., see pp. 436 45" hhrao hdael(f), so the oldest MSS with the labl trl., seems a vriddhled and extended form of thrus (Ved. Lenc) I would therefore amend my former rendering se induret in the sense of the free tri. pittor cries cn. 1t. 22, where the soul's own self confronts and offrights the wicked and where evil spirits bowl at him revilingly Reading Lhraodu l(f) we have whose soul will rage Deminal One scholar prefers demand the bouses (astayo) of Satan become forever their abodes. One writer profess hadema dim domus as the related words suffix and But I think it by no means impossible that mudna should be compared, the de being regarded as no more organic than the n The dat. form would favour subjects (astays) to the abode of the D Otherwise I should take the dat. in the sense of the loc. In S. B E XXXI I followed the Pahl., rendering habitations , but I do not think that Zend

Philology becomes any more respectable by rejecting good suggestions simply and solely because they have been once made, $astay\hat{o}$ would be far more probable as 'bodies', to asthi, the souls are represented figuratively as 'advancing bodily' in v 10, here as 'coming', 'bodies' is appropriate $Khr\hat{a}$ -sishnŏ yehabûnd affords both text and trl here, and in Y 51, 13 Astishnŏ = $astay\hat{o}$ not impossibly affording the more correct idea. Being formerly confined to C and P for texts, I was obliged to read karanah, now J³, J⁴, offer Karapah Karanah is however in so far useful that it explains perhaps the curious kar = 'deaf' in the gloss at Y 48, 10, see also Nerhere and at Y 51, 14, I should say that some Pahl MSS read kar detached, hence the mistake of 'deaf' Kar in Karap° would not have caused this

Formal caesura after the 4^{th} , yet see b, d All divisions are uncertain. Unwilling to reject a probable suggestion merely because it had been already made by another, I had regarded $uz_l\bar{e}n$ as a false reading for $(uz)j\partial n = (uz)jayen$, to a ji (j having inherent a, and yo = yo here = ye) n = 'to live' + ud = 'to arise', uz = us is gloss. But I now accede to a valuable suggestion which had circulated unpublished for years, uzjēn might be a 3rd sg pret improp conj of jan, in the sense of the future, the t having fallen off, cp Ved han + ud, in the sense of 'emerge', subject expressed in, or in apposition with, frado nom sg The reading uzen (see the many MSS) = $uzz\bar{e}n$ is perhaps better, to zan = jan, 3rd sg with loss of t, cp gan(t) (to gam) and dyan(t) (to yam), etc 'when one, furthering, the settlements, is born (so, although act) (?) among, etc' The plural îs refers to naptyaê(ê)shû and nafshuchû, see also gaê(ê)thûo, as îs may be fem, but see the masc $a\hat{e}(\hat{e})iby\delta$ Frâdô might possibly be gen sg fem with $\hat{A}i(a)mat\hat{o}i\hat{s}$ Frâd \hat{o} as nom pl is more difficult, and impossible with the more probably sg $uzj\bar{e}n(t)$, or $uzz\bar{e}n(t)$ I have a strong reluctance to follow the Pahl trlr in his indication as to the root meaning of aojyaĉ(ê)shû Is it (with Haug) a doubly rived trans compar in ya from an uj (orig j holding) = 'evert force'? The power of the F was_emphasized as 'heaven-sent' on his, or then, conversion, but as the word stands it = 'woithy to be named', cp anûmnî (?), so read by the tili in Y 45, 10 for anmain? Some had rendered privately many years ago 'When the laws (Asha (?)) strike through (us + jen(t) = ud + han(t) sg verb subject in the nt pl) among the children and descendants of the T F worthy of renown (aojyae(e)shû, to aoy = 'to speak') through the care of a devoted mind which furthers (frâdô as gen sg), etc · 'I cannot however shake off a reluctance to take Asha otherwise than as ritina in this place Moist to mith, or mit, sense 'meets', possibly 'dwells with' The Pahl trlr, amidst his many

correct suggestions, Insists also on copyall/John as a form of copy to speak, and he is followed indirectly through her by many others (see above) habber is better housecother Pahl her transiterated what we read as Fry in 166 in the Pahl as a form of pare-done that is misted by the Pahl gift he took Zend 22 for 22, 23 in the lahl. = f or p

13. Caesara after the 4th yet see a and c Read my former printing Ahur concil ms and del [dabut (dabat (ci))] promoved [that (anythat (ci))] free Worthy is be him elf midst men proclaimed. As to Unhanial see on v 1 Franshight offers some choice first we think of cm + pro in the sense to be heard of (mid) to become known all tinguished. Then to be heard litered to it not impossible them to hear is to be considered satisfying A as worthile in tening to the claims of the Can o so in v 14 possibly who is willing to listen? But in irradan for the hearing may be the sen e. i. e. to effect the hearing to proclaim operadania, at the next stage of the Zend the Pahl, meaning to announce see also per haps the meaning unflemen correspondent as I resent in San k, cru of agrata and proteomeralys. The Pahl trir, or classist, regarded from didyling in the San k sen, e. to be (well) known by lamanglys 13 is a great improvement on our former Spitamedolyo (iv). read my former printing sadai on with the gift of being praised forth.

14 Observe the difficulties as to the caesura in c Ard must be pronounced hurd more properly hurd in English Read my former printing Tis whom in the council Thou O Lord (free) Some scholars surpose Abura to interpose at Inne(f) and certainly the voc. I in d is significant but I prefer on the whole a human subject dramatically understood. The piece was composed for delivery at an assemblage and verses may have failen out which expiain who the represented person was. It is again very difficult to decide as to the precisa senso of frascilulyal but it must of course be the same here and in v 17 1 dht as a loc. (with whould) is very nest indeed but that meaning in somowhat forced. What has the locto do just here? The word is a nom, as the ancient trir long since sug rested. Minas minas or manas manus (?) which is preferable? Our first thought is for a minaf() will after the no conj, t before t = s minaf() and final t falling off sunax results but a 2nd pore is needed. Can as result from all minati then t becoming s before i (7) minat = minasi then (the final I falling off) = minas = then marst (or didst(?) meet cu. datard = dasard (?) = dasad? If this spoms difficult, then we must account a root mil = milah = assembin lit, mix (?) This after the na conj would be minaili) with less of a mina? As to munus (act. (?)) we might accept an

orig. It aman term. as = Sansk. as, the term not becoming δ as usually in Zend It seems most improbable that orig as should invariably become δ , some have even seen a 2^{nd} sg in thraostâ, Y 34, 3, whereas the usual Zend term is sa, $nha(\delta)$ For meaning (cp a use of man (mid) in RV V 6, 1) 'whom thou wilt (didst (?)) honour', so I formerly preferred, marking however with an asterisk of doubt, and giving an altern in the sense of mi = 'to edify' conjugated with a stem mina (?), as a conjecture I think that karik should equal 'warrior' in spite of the gloss (P) The trir did not suppose $y\bar{e}n\bar{g}$ to mean literally amat The to him so peculiar sta threw his whole rendering into disorder $Hamdeman\bar{o}$ $a\delta j$ $vardin\bar{e}d$ proves disorder in the Gâthic texts used Possibly we have a double translation of $had\bar{e}m\hat{o}i$, $\bar{e}m\hat{o}i$ standing in a modified Pahl character, and suggesting the $\bar{e}ma$ of $\bar{e}mava\bar{n}t$ Read my former printing $av\hat{e}jak$, $vard\hat{i}n\hat{e}d$ J^s has the reading $bn\hat{a}te$, but see $yemalel\hat{u}n\hat{i}h$

The last line of this verse has perished, if it ever possessed one, 15 which is on the whole probable, yet see the neat conclusion of the sense, also the exceptional vigour and animation of the diction Caesura after the 4th Read my former printing dicam vobis, Spitamae [or -ides] Sanctitatem Vobis [1psis] accipitis, quibus institutis Daduyê(ê) (= dadvê(ê)) is 2^{nd} pl, formerly regarded as an \inf , cp $d\hat{u}v\hat{o}i$, $v\hat{i}dv\hat{e}(\hat{e})$ I would now modify my former rendering of a in the sense of my former alternative volus, see S B E XXXI, p 142 'to you will I speak' Others, 'of you I will declare', others again, 'I will name you, O H and you, ye S' As to c, I would now rather prefer my alternative as in S B E XXXI, and that notwithstanding Lhshmaibya, the personal in the sense of the reflexive 'By these actions ye = $y\hat{u}\hat{s}$ (?) take to yourselves (?) (hhhmaiby \hat{u}) a righteous character' But yds-s(h)yaoth(a)ndis may be better taken as a compositum, yûs, stem without suffix (cp mátsakhi, etc) in composition, and the expressed nom is not necessary for $daduy\hat{e}(\hat{e}) = dadv\hat{e}$. The infin $daduy\hat{e}(\hat{e})$ = °ve is not however impossible, and an alternative should be offered in 'I will speak to you to establish for you Righteousness, or the Holy constitution, through Your actions', we thus escape $\mathit{khshmaiby} \hat{u}$ as reflexive Pahl The form of gobishno is indecisive as to the speaker, but val.hshyû and fravakhshyû should settle the point I had rendered dahishnö and adahishnö in a severely impaitial manner, feating to favour the literal exactness of the til, but a meaning nearer to the original is almost necessary, 'what is the regulation, and against regulation' Read my former printing, yours Vivinahtum beside vivehtum is noticeable, cp the \inf with n, $n\alpha$, $n\alpha$, but see the acc form In J³ the anusyâra is faint, but vivinaltu gives little relief I should say that vivinaltum was an oversight occasioned by the use of surnakts in v 17 We should read a 2nd pl Read yours is the word in my former printing

16. Notice the difficulties as to caesura in d Pronounce Hundgea (?) or Hurogod (?), at all events with three syllnhles. With some with stoil is reduced to of whom we two wish that it may go well (stos infin.) Usia is however the hosannah of the Gathas and really an adverbial loc as interjection salvation!, also I think sometimes used as we might use salvation to a people that is, solvation bringers Isla according to a very old suggestion long circulated would be a loc. of this hat if Lhahathrd is read with K.s the word is a pl. of the participle. As I have said in the other work 15th khshathrd might cover a car(s)demilm = man as a loc, in my former alternative sense of choice abode. On also Y 37 3 $t \in ad(t)$ dhilirya nameni masadapara spentitiena yanamaide(6) cp. the name bijavara (the best of the grains), also the names Buddhroara. Brdhmanavara also the throng of words with the first member cara. So much for my former alternative my preferred one is, in fulness of power to worth (surdh) loc of sur(s)dman (two syllables) others in the glory also in the citadel As altern, trl. with the reading Abshathrens as nom, an render where the kingdom is in the possession (? iitd) of the good spirit Hastisha reproduces attles if an infin The root idea only of usualt, whose rare form does not seem recognized is rendered by kharsondth in connection with a 2nd ag Read Huogudyak in my former printing Tom prosidani must be an accidental mistake. I should still prefer to correct to a nom-Însâno (80) renders khrâstă wekâsîmûnêl as a perf.

17 Caesura at the 4th yet notice the difficulty at a. Read my former printing [secundum rectal] comparatas reading properties west. For afshmant the sense of the Pahl is nearly universally accepted possibly ap is the root, and the idea of elaboration is expressed Metrical composition was sacred to the Delty notice the use of dpas as expressing the sacred functions of the altar. The word may be "apasman loc with weakened stem anafshman = van is also loc. cp. Vedic occurrences of loc, in an Sinhalm may be also loc an acc pl. nt. is also not impossible, Y b3 6 or lastly the word may be a 1st sg. conj. The suggestion has been made that anafshman may be a gon. pl. (7). Some scholars might be disposed to regard vistal (so) as 2st pl. = vista (so). Did you ever obtain. One writer prefers reading vistal ex(s) + ta (cp. yshystal) with this "Your" obedience the pious praises. Fix = to come to be has been thought of hadd vita (so) = together being Visid-achmin might well be a composite of hadd vita (so) is not impossibly an instr with Gronshd with accepted it. e. recognized, obedience. Our translations should be based npot sound jingment,

and not sacrificed to a wish to exhibit fresh but improbable possibilities. These should be presented, if anywhere, in notes. One writer prefers $mant\hat{u}$ as noun of the agent, 'with his clever (dangra) 'observer', Ashâ' I prefer $Ash\hat{a}$ as adverbounts' abstract, although, as ever, with latent personality $Sraosh\hat{a}$ has been regarded as a 1st sg and conjourned by some 'that I might hear' (?) Can $mant\hat{u}$ possibly be a verbal form in the active (Indian mid)? Differences between Indian and Iranian equally great exist, and the connection temptingly calls for the verbal form. As to pavananaito-dahishnih formerly rendered literally with the sign of warning, op p. 413, and read 'in the continuing existence' Padmano for manta is followed in my former alternative sapientia. Ner at least testifies negatively against the acceptation aito as = 'is', sahadatya = aito-dahishnih Dahshini as a formation is possible, and may well have been meant. Read my former printing Huoguajah

Read my former text vichithem Some writers, observing yaus the aorist of yu, have suggested, 'who unites himself with me' (?) Yaos, like the Indian yos, is indeclinable, we might take it as nom, or Read as alternative 'Who is holy (?) toward me acc As chid is found in the Indian after verbs, cp RV 135, 9, it looks the less strange in aschid(t), or can as = 'verily'(?) + chid(t), strengthening? $\tilde{A}std$ (so) we should naturally suppose to be a nom of astar = 'oppressor', but it is not impossibly an acc pl Daidita as 3rd sg mid opt, we should naturally render 'who may accept us', that is, 'treat us' as an oppressor' But in the Gâthâs, as well as in the Indian, we are often forced to accept substantially an active sense for the middle of $d\hat{a}$ (= $d\hat{a}$, or $d\hat{h}\hat{a}$), see on p 510 And it is a question whether the purposely varied accus pl in asta, if the form be such (?), may not have literally as well as implicitly the sense: 'I will send affliction upon him, who may send afflictions upon us' This suggestion is however alternative Reading astar, with other MSS, we have 'who may hold us for oppression' Vîchithem is bettei in view of Y 30, 2 Read my former printing $[id] \cdot \cdot$ [injuriam] The Paisi-pers, reading jan, renders 'life' (not so in Y 28, 0 where yan =yanım) Yan accords better with yaos Pavan tanû (tanŏ) = 'ın reality', freely for aschid(t), or for some form of asti Chashedo, so according to the gloss is difficult. Dropping the gloss, châshîdo (same signs, cp. châshîdûr), might equal 'I taught' Anastih expressed, or was associated with, oppression, yet āstā read as anst(i)h may have suggested the form chosen Pahl $u = h \text{ or } a, \text{ or } \hat{a}, u \in \mathcal{A}$ $u \in \mathcal{A}$ The gloss dînö (so) mars e Read my former printing yân, sadai 'va

10 Caesura at the 40 disregard all former divisions after the 6th syllable as wholly informal and intended to mark for the non specialist a stress of voice on the 7th Mand restall = mand restall must mean mentecomparates, or something similar A valuable suggestion long privately circulated was 'with all that the heart can desire. We might consider the reading ristars (so) to ris = 'arrived in the mind or ristars (so) might equal cI + stdis = pervading (extended in) the mind to std root declensionwith transition to a 1 formerly thought that the change to mend might be preferable. See the Pahl. Also ma mirestail (see the MS K.4(?) mani) might be considered together with all things announced by me for the sake of (instr in the sense of concerning') the mother kine. One scholar would render gard and as duals, refarring to the later use of the expression uzz in the Vend I think that the akl of was the same whose soul bewalls in Y 29 1 Of course all other documents are inferior to the Gathas on this point. The Indian aki finds its explanation here see also above p 421 One scholar would refer site to sad = execute I was formerly inclined to take see as the nom of the root, but it is better to take it with Splegel, Justi, and Bartholomae (in A. I Verbum) as the usual sg with loss of \$ Thou hast declared to me O M as the most wise see above p 510 Read my former printing mente-comparates nuntsabas [ties abis] The Pahl, trir seems to have read wand for mane. His announcing must be understood in the sense inviting by announcing and so acquiring gaining see Ner's griditud (sic) The root eld I think is present, even in the form suched which I consider a corruption. For wis he probably read eds Sas is correctly rendered by auff in Y 43 11 whereas forms of ras are freely rendered by combinations with Lharandth as the root of usuahi is correctly seen and freely rendered in v 16

Gåthå(a) Spefitamainyû(u).

Yesna 47

For introduction summary and further comment see S. B. L. XXVI pp. 145-147

1 Cacenta after the 4^{12} yet see c stress on the 7^{12} syllable Akasti = to this one refers to some subject in a lost verse, cp. the édihréy(s)d of Y 43 2 see akasti in v 3 aukaovk(f)(r) v 4, aukduvk(f) (suc) v 5 Other wise it equals to us exceptical difference nil, to a representative saint to us I had formerly preferred regarding db'(dar) as the pres. part from the stem da in mutilisted Vedio form that is, with no sign of the nom.

and in agreement with $Ma_*d\hat{a}o \cdot Ahur\hat{o}$, or as 3^{rd} pl of improper conj aor, agreeing with the subjects involved in the instr- + $4hur\hat{o}$. The verse is purposely and artificially crowded with the names of all the $Amesh\hat{o}spends$ ($Vahr^{\xi}t\hat{a}$ $Mananh\hat{a}$ being of course only a variant for $Voh\hat{a}$ M), hence the possibly pl form Some hold to an acc infin, leaving the strophe without a finite verb Read Armaiti in my former free til, and Sapiens as alternative in all occurrences of Magni-donator. The glosses alone prevent a closeness in the translation Many follow $am\hat{a}no$ who do not adequately estimate the Pahl elsewhere. As $per\ contra$, see $ahua\hat{a}i$ in v 3, v 6, and $ash\hat{a}un\hat{c}(\epsilon)$ in v 5 which gathers up the sense of the previous verses. $Many\hat{a}$ was not inistaken for a voc. Read $nil\hat{v}\hat{v}d\hat{o}$, $hh\hat{v}\hat{c}sh\hat{a}n$. Ner renders $ahua\hat{a}i$ in the 1^{st} pers. $Mah\hat{a}\hat{p}\hat{n}\hat{a}ninah$ does not accord with $s\hat{v}\hat{a}m\hat{t}$. Read omanyah Mahattarat $adrequate\hat{a}t$, poss $neg\hat{c}rend$

- $Ee\hat{a}n\hat{u}$ (?) = $\hat{a}n\hat{u}$ $n\hat{u}$ (?), or $\hat{a}onha$ (?) = 'with mouth', see the Pahl, with others, a corruption from anu which is referred to rerespial(t) see on Y 29, 7 $\hat{O}y\hat{a} = ay\hat{a}$ (Spiegel), otherwise $= uray\hat{a}$ gloss induces an awkward separation of d Zah î farzânah 15 corrected (as to form) by pavan dânâkîh which seems to have rendered an instr mazdâ not taken as the proper name (N B the Pahl tili was the first author of this suggestion which some follow in other places as a bulliant innovation see Ner) Read va pûmman with D and also DJ's va pûmman, 2nd occurience I did not read it formerly because DJ seemed to have no ia in the first occurrence D supplies abû î, substantiating my conjecture, but it is a modern MS Perhaps I have erred in following P's correction to mulhenacha which I did in view of the 2nd mukhenacha, yet see the awkward loc nhvâyâm, which probably occasioned the more sensible instr in the gloss J*, although here very carelessly written, affords the excellent emendation valtum for hartum in b gloss Read, 'what it is fitting to declare with tongue and mouth, he declares as the better work, or 'in a more beneficent manner' I had corrected to nurane with Sp, as I had only his MSS generously loaned to me, read $niv a naj n a n (J^3)$, also dahan, p a daish, or pa day sh
- 3 As improvements since my former printing, read manyīns, shereitim Read as alternative ille for illa, and 'he' for 'she' in my former printing (d) 'Since he with good mind's wisdom counsel taketh'. I would now prefer referring $h\bar{\epsilon}m frasta$ to the subject in ahmar (unless rendered 'to us', in which case the Cow (Kine, though pl, was used to avoid the poetic use of 'cow') representing the tribes, would be the questioner, as in Y 29) 'To us' is difficult with the sg frasta. Here we have perhaps the origin of the mythical identification of Aramarti with the earth. Ahura appointed Picty

as the ultimate cause of agricultural presperity. But the sacred passage was afterwards rendered literally I alii. The sequence of words in a proves necident or freedom. The trir was not ignorant that ahi = homanih see $32.^{-1}$ 34 11, 1 51 3 see e = n as e = n ends renders ahmdi again in the 1^{th} pers. Omit the bryphen ofter b which was a clamsy indication of connection. Samartham (so all) is a fair case to about that e = n sanskrit requires special treatment here corresponding good cannot be the meaning. For is there are word in the Gáthá which gives a clum. The word is here used in the sense of Fold yet some have supposed that here used needs no translation. Gáu with somn as more orig., or gdr eydd

4 Caesura at the 4th final 40 om. former misprinted ? Regarding the trl. ubovo os secondary read as preferred alternative. 4b hoc spiritu rulnerantur sceletti [daenonibus serrientes (dregranto)], O M (leg Ma da) benefico [epiritu] non sie sancti [fideles]. Exignif-ae etiam [dignitatis] rir rancto ad gratificandum erat [set rel eret], possidens chain ens magni [nas dignitatis malur scelesto-infideli lad serviendum estl Freo tri From Mazdan bountcons one not thus the pure Though feeble men alone would serve the righteons yet for the wicked stands the great in power Rares(k) want! (so) must be taken as an intens with subject named in a lest rerse or else for decorate we must read decorate with many MSS. The wicked are lninged (that is impeded and overthrown) op 1 32, 19 There are elsewhere passive forms in it instead of it ep also ledic maydikas ((?) octive term.) RV 1 112, 18. As to the last two lines, see 8 B E AVVI n 149 note b We have from an able writer the very easy solution A man of small means is at the service of the rightcous, but even one of large means is hestile (?) to the wicked But ale is thus referred to a mumber of the orthodox community in the good sense of hostile to the wicked which is very difficult, as and was an emphatic adjective singularly confined in its application to evil beings and it is altogether impossible in this good sense with the energetic Ald(If) Manauho in the next strophe A man of little means only (recall Lanualed 1 46, 2) is at the service of thin righteons (this expresses the worldliness of the wicked whose punish ment is threatened from the maineus, but when it is (or he is) a man of means (isrdehid(f)) yea, of much means (paraol) the wicked is at the service (chiki() necessarily understood) of the wicked That is, the cause is suffer ing from the feebleness of its supporters (cp 1 46, 1) while the destructive combination has its wicked men of wealth to help thom. In the next verse the consolation is extended siskaont(f) h. (cp. maghine) is far more critical than the conventional asidum of most MSS, which I have so reluc tantly followed elsewhere Had I not been hampered by former printing,

I should reject this $ashaun\hat{e}(\ell)$ everywhere But du probably arose from the accented syllable Pahl 'Because of that' = 'influenced by' Aharmôh collective sg., as is Shida I should like to get rid of va (with the Pers), but I should have separated (not omitted) Sp's first stroke Aûharmazd in b should be oblique by pos, and gabid is strictly gloss Read without gloss in the light of the Gatha, 'from the bountiful A's spirit' The dat $ashaon \hat{c}(\hat{e})$ (or according to convention $ashaun \hat{c}(\hat{c})$ (?)) should determine \hat{c} aharûbő (or with omitted \hat{i} , see D J) in the gen of position with gabi \hat{a} nd Read without gloss 'For the sake of a little one is a supplicant for the righteous', see the certain freedom of d Isvachid(t) is mistaken for a form of is = 'to wish' Zadûr = ahô does indicate the sense 'hostile' Zanishn avo zadar = akēm akai shows 'injuier' to be the sense, as a variant for 'wicked', see also zamshn = aka in Y 32, 12 Paraos is misiead patois (?), possibly owing to MSS, but see Nei Read chigûn shûno ın a, read pâlıntayâ isti Abhılâshulaçchâ isti Read though in a As to prahiitaya which I had emended with Sp from pahiitasya which Prof v Spiegel saw in P and C, I naturally recoiled from the foims in the MSS J3 seems pâttatayâ (?) Pâhtatayâ (?) might mean (cp pâha) 'though his honesty' (?) J4 is reported to read yatritaya (?), recall yata = 'course', 'with his energy'(?) But see khvastar Ner's gloss affords the That glossist, whether Nei himself, or not, shows by his rakshati that he saw på somewhere It was in the barbaric *pahritaya = 'through his effecting of piotection' (sic), and so we must read, or at least some form with på Ner nevel read khvåstår in this place, see it correctly rendered in abhilashukaçcha 'sti in d Possibly he saw the idea of 'protection' in ka = kan Whether I have been wrong in following Spiegel's correction atyartham for an anyartham (sic), or not, it well suits prachurataram Madônadûn, tiaditional tianslit, read pêihaps mhad

5 As to caesura, see a and c Notice that chôis does not need an infin to complete its sense. It does not mean here 'promise', but 'adjust for', 'assign to', 'attribute', 'bestow', cp RV VIII, 7, 2, 14 yamam subhra achidhvam, sense 'found out', 'decided upon' 'for yourselves' however, not for 'others'. The rendering paulum should be interpreted by 'far', see the free metrical. The able is for gen, or else render 'from', that is, 'influenced by' (the evil Mind). Pahl. The gloss in a refers to v 4, cp radih reshand. Chôis was read chôis(t). In New dadhate = yakhsenund = 'possess' not 'give', error (?) occasioned by varshants and the sense of abhapsitena, Ner having taken bakhshênd receptively, I took the mid as meant for act, poss correctly, but it is evident from my note that my former printing 'bestow' was an oversight. Is jivîd, better?, read vinas. Ner J*, J*,

read brightatamatam, samthitan, and J * (as reported) clears away the a priv of P and C by d, read daisdedt Read my former text asyd gatatoon. 6. As to caesura, see a. Correct the antiquated Asabyd in the long since printed word, As to randibyd (om period) see p 470 and read alternatively through the two aran: Reading ofdatt(f) I formerly preferred taking specito manague as understood from the previous line I now prefer eddett as in S. B. E. XXXI p. 150 We may understand the meaning to be special but I hardly think the final vidatts as the judgment, is intended see on Y 31 19 Vanhau is a loc. adverblal op Sausk. sthans = 'suitably unless indeed in ciddit(f) (so reading) f as in Lampa (erroneously written kand) represents ya (directly and not by false writing) and this ya (like ya in the dat, dual term bya) may equal yaw. We should then have canhau ctddityd (= ydm) = in the good distribution I hardly like an accus pl paoural (so) in the sense for she causes men (cp part) who come to her to believe With passerul as fem (?) nom. sg cp RV III 62, 2 aydes u edm purutdmo raylydii chhaçvattamdm dvaso joharits. I would however prefer poursis = older passarans maps she causes to believe so in S. B. E. XXXI Vaurdute(s) = casardute intens. with caus meaning

With great deliberation, in view of Ner and the Pers. I formerly read airth see however p 467 and read dirikhi = impure Astavar should be read, see my former trl. Ner., and Pers. Read my former text nikiriand kinn nun[in]ind, omit [dadm] in my former printing Read busing (k in Mis.) nig (7)

Yama XLVIII.

For introduction and summary see S B E XXXI pp 151 to 159 Changes in opinion arrived at since its publication are not always noticed here.

1. A(d)ddis instr pl. of dd transferred to the a declension perhaps better = instrumentallities (to a + dhd) than donus Arakhuta is, I think a false writing for art() dshutd or shutd (see the metre) op stepara (12) (old writing shard) root stepara (2) = chys subject neat pl. I now prefer have been advanced for art() dshutd. Others would alter to dsat(s):d redup as = as omitting s or to dsushnutd better drop the superfluous prep a(d) which could easily have been added. Datrokscha manhydis (makk):juds) I think may apply to franktut (pronounced by Dat(d):ras, for it is too decided to render that the things proclaimed as deceits if they were advantageous were brought to pass (art() dshutd) by means of Dat(d):ras (demons), and by men') with reference to Dat(d):ras and (evil) men is perhaps the meaning fastr in quasi dat, sense (see Pahl, and Ner) Param

zak dalushnö explained by pavan tanû (tanö) î pasînö is of importance as positively proving that the frequent superfluous til. of the syllable $d\hat{a}$ did not mean the senseless 'giving' in every case, see also p 416 I ventured to lead odak for chalactels which from the length of the last one, would more naturally spell gondar I did this as following the Pers. andark or andarg (so far as oh), but West preferred Andar = Indra, and D's MS (later acquired) has piecisely that reading 'Stinking' would be very natural as an epithet here, but as we have a text Andar, read accordingly, at least alternatively I rigidly rendered amarg-rabishnih, even adding K 5's ?, but I must add that the word may be oblique by pos, and therefor evaguely expressive of a loc for $d\hat{e}n$ a° , this looseness being permitted because the loc stood full in view on the paper used by the last copyist In Ner J* 1ead dâtau(?), so, better, tâlayatı, J (and later on the margin, J4), is not to be preferred, although it is interesting, badhakarah might be simpler, so J 3 seems (I should say J 3 hardly read badhyakarah (J 4), it is however not impossible) Dînih J's, P is simpler than Dîneh, C No 'chyate in former printing, also cikshayanti for the misprinted cikshyanti, read 'in the world', 'in the creation' Nei legalds chiefly, if not only, the Pahl here Andarh in the Peis is for andarg, Ormuzd sometimes, and sometimes Hôrmuzd, the first is really better, but perhaps less used

Read therestis, for the older oretis Meng (eng = the nasal vowel as $\bar{e}\tilde{n}$, \tilde{a} , and also sometimes \bar{e} , cp $amesh\bar{e}=an(s)$ spe $\tilde{n}t\bar{c}$ (ans) It may equal $m\tilde{a}m$ adverbially used for $m\tilde{e}nd$ Then $m\tilde{a}$ might = $sm\tilde{a}$ = 'verily', Mēng might be possess acc pl masc, cp tvá, tuábs possess, 'before he (?) comes to aid my struggles' Or men (so) may be as in mendadyar, meng peretha, neut (?), 'before what are my mental battles come' The Pahl trlr possibly read a loc of peretu = 'on the Budge'; that is, the 'Chinvad(t) Bridge', the last strait of life, representing also the severe crises of life which precede it, 'before those (trials) which are on the bridge of my life approach me' His indication may be correct. The other meaning 'expiation' for perethà is not so good, see $v\bar{e}nhad(t)$ Ahereitis = ashereitis, to kar = skar, as pac = spacPossibly read yemalelûnând foi oânî more with Gâthâ, yet see Ner Pavan damîk vadarg expresses a familiar idea originating in the Gâthâs, 'the bridge of earth' = 'crisis', so 'bridge of winter' and 'the bridge of Judgment' (d) Read 'the final body appertains to this' D has pavan with DJ and Peis, and vahisht va do the MSS is curious enough, see Palil and Gâthâ I read pûrve as a loc awkwardly = pêsh min, so Sp With sarve, lead, 'all (?) men ale coming on the interval (enclosure, or strait i e bridge) on the earth'

strangely deficient in reading scaralasyacha (sic) so Jo while Jo is not reported as varying from P Jo must be more than a 'copy of Jo All read antah (antah) (so) Read the evident (not 'pure) place in d Both Ner and the Pers. transliterated the Pahl syllable wy of you as cah see uttown hat, as so often, the word was twice rendered by the additional cudants which shows that Ner saw sang the Pahl text preserved by the Pers. text may well have existed at the time of Ner But what I now restore as sikad (so better than an) has the actual letters of h, d expressed in Pahl. by yw, which also spell sang and this, like ang for sang (see on Y 30 5), may be written for sang. This is not explanation for Ner a sudanti

3 Senhdonhô (cp senhāschā) 1 31 11 may certainly be masc as = doctrines and ofterd likewise masc. I had translated yat(f)chid(f) quae currous simply as agreeing with the Latin doctrings Rend quieunque [quas] Garra sendando may also be a compositain in the nom. masc. pl. see S. B. E. YYYI p 154. Recolling from the ellipsis necessary for this sense. I formerly regarded the words as separated secret (that is till now secret. agushid) doctrines on Y 81 11 hyad(t) skyaothandeka szughaseka wathra surestill each disk(f)(E) I incline now to this original opinion, as above expressed In S B E XXXI p. 154, I have referred thirdens to the fehuvant or Saci(1) want as in Y 43 2 and I would still do so but it is far from certain here as there that the line may not refer to Akuro At all events it is positive that the nom. Akard and the voc. Mazda occur in I read relievant with DJ (so also D) K. (Sp) and M. read are different area delaware with DJ (so also D) K. (Sp) and M. read are different dahahab. I render 'Thus to the one endowed with intelligence, to him as the best doctrine Atroats, t Athar freely lu the gen shows interesting priestcraft. Dropping it, we have possibly which to him the beneficently wise one who is A., teaches, (c) bountiful intelligent, as to what that is also which is the secret words [] etc D read tharmouth see Pers. and Ner M.1 has alto for asno was it in the sense of continuousness? see elsewhere I had followed Splegel in reading first granks (see the other (P., C.)) but we should expect cushydt otherwise, for meaning see dmazed and read cashedt I had read so after P but it appears in no other MS Read my former misprint, eriddhik Haug's adhogdminah = going under (to Hell (?)) might be an improvement, if it could be rendered secretly approaching Ja has adhyo I would not at present follow Sp in correcting suryapara to sad against the MSS since acquired Herbud (?), and Hurbid (?) are sometimes written dgadak(?) might be miswritten for dgandah = full dgah occurs for dadk, so poss, here yet it would be superfluous as add to khirad

Read $a\xi(h)yascha$, also $\xi(h)yaothnacha$ with J*, etc is better, see the metre, read final up Regarding my til above as alternative, I now prefer, 'his decision ustr's will follow his religious professions, and in Thine understanding opinion he will in many ways nanâ (in mind, faith, deeds, words, religious professions) be set apart at last (from the wicked', see v 1, 2, 5, 7, 10, 11, cp ahmî Thwahmî vîchithôi, Y 32, 8) must guard against changing the sense of hhratao too abruptly from that of khrathwâ in v 3 It is the 'understanding of the Deity', not only discerning the character, but also imparting its own enlightened wisdom, as in khrathwa 'Abiding in the understanding of God', 'dwelling in God, and He in lim' But then, the Pahl may well be night as to 'everyone' for nand, on narem narem, Y 30, 2 Its free expression is 'man and woman', so in Y 30, 2, see the generalizing tone in $ya\hat{e}(\hat{e})ch\hat{a}d(t)$ (v 3), if personal I cannot follow the Palil trli in 1 eferring as(k)yascha to aka (s(k) simply = s bef y), 'who makes his mind better and worse (avo sarîtarîh), will hardly do $A\xi(k)y\hat{o} = {}^{\circ}yas$ may also be a comp of asha in an adj sense, notwithstanding the deriv stem, for yas cp návyas beside návíyas The passage is much forced in being referred to the hamistalan, reading b, 'who also makes his Faith better and worse . In S B E XXXI, p 155, I rendered 'who bends his mind to the better thing', cp mondardyar ya tor advistris, Y 44, 8, and mēnchû î(?) dazdûm, Y 53, 5, where mēndûrdyûr and mēndazdûm govern the acc directly I rendered thus, recoiling from the very fine sentiment which hes in the lendering 'who makes our mind, or his mind, better and hoher, he also helps the holy Religion to a better course' I feared to accept more meaning than actually lies in the words. But the sense above is so forcible that I now allow it to stand as an emphatic alternative translation for c was painfully literal, but see S B E XXXI, p 155, and 'His intention (i e his will, ustis) follows (i e it should follow) his religiously professed love (for holy things), i e he should act up to his cieed' Pahl The sense in a is important, 'turning the attention' is an idea (whether correct, or not) emphatically followed by some D has va mûnich foi va amatich, 'and who also turns his attention to the more evil thing' In c $M\hat{u}n$ · ash = 'whose', 'whose decisive desire accompanies (is with) that which is affection toward goodness, (haidly 'toward a benefit')', see also Ner Read the free gabia nishman without brackets quired J 3 in Oxford in April 1890, I can now bring Ner more into harmony with his chief original, lead minishtataram, but J 4, P, C and J, all seem to have uthrishto J3 has also yat tat dehi, dehi freely = yehabinêd erroneously read as 2nd pl We might suspect sundaratvam to mean

benefit as subham often = nadálth but perhaps it means goodness as nearer its usual Sausk meaning beauty etc. Perhaps Ner s abhidishayet may be denominatively rather than can atively takon let ono desire or Hanbs abhidishaya might be considered but his text otherwise is very imperfect and nii read ayet. Read my former text karyena. Read kih ham ô (?) khadhisha and perhaps alliar but usago differs.

5 Read &(L)yaoth and mak(L)y As line a is overloaded with 12 syllables I preferred to emend Lashayant'im to Lashayantam not liking Lishentam (see the frequent Lishaya). I dropped the last Lishenta as understood. But on the whole I remrn to Westergaard's and Geldner's reading khikëntam më në Lhehenta as 12 syllables occur sometimes in both Gathic and Vedic Trisbtop Read in my former printing Boni-rectores imperanto ne nobie mali rectores imperent perhaps lubora(t) and final 100 with Westerg was customary formerly I felt committed to Me by earlier printing) With Armaul read alternatively through \r(a)maiti yao hdda then to subject of febrys Aspe zathem I had taken as substantially meaning during life see gathor in the next verse In 8 B E XXXI, p. 155 I prefer for offering which is however more in the spirit of the Vedas than in that of the Gathas. The words might be a composition sanctifying to mon their posterity (?) O thou best one or through the best one rather too acrisi to render the later birth beginning the future life Ar(a)mailt(f) is read wac.hddo may be 2nd sg nor conj may st thou hallow to men their bappiness (edh: td) during life see fahayo; but both might be n. pl. qualifying the subj'ts, in Lishentum and cerezultum (not pl.) may be 3rd pass. = let toji be used ar fahuyo might well be nom sg part, pres. = fahuyas" Let the holy agriculturalist labour (mid.) for the Cow foddering her for us for food Palit Al well = ma bandal minishath (later quite a proper name) has here not as yet lost its literal meaning, see bandak minishnika After birth or next to birth (?) Vera vd/am as freely = gen of dnty (not as pl. of part.). Ishuyo by infin for imper Read avendsth. Ner saw no lanman = nd. or freely rendered without. Mano curiously = griham as = abodo (to a mdn(?)) J' soems to read nikrishidadm(?) for dushia rayyam I had read miredyam see the Pahl, but Ja Ja and P report no = In the end, or final state arabodham seems explained by the reading dhash (dhash(?)) in D (aro (or ano) alrash(?) for avendsth) J seems to have a gloss to sphilayats Li(e)layati = he makes white thinking of Zend spiti. It read vardhayitum. Read padishah in my former printing I should have cited the Pers. Pahl, text aleds (or agas), so it is meant, hence agah written abak

as interpolated, we have eleven syllables Read final **w**. Hushôithemâ, acc sg neut freely=amoenitates, or, cp hshêma, pl (?) Berehhdhê(ê) I rendered in the longing desire, or prayer in S B E XXXI, p 156, see the Pahl, consider my former in quidio as altern, poss in the blessing. Others regard the word as nom, but that could only be the case if $\mathbf{w} = y\hat{a}$ (see on p 436), and $y\hat{a}$ would be here a specially awkward term, a loc is well in place. It is syntactically most natural to refer ahyâr (so read) to $\hat{A}r(a)$ mait, especially in view of the emphatic poetic iteration, $h\hat{a}$, $h\hat{a}$, which could not so well apply to the Cow. We should then have 'the fruits of the earth' matured as a reward for Prons obedience. Prety and the fertile meadows are elsewhere associated (cp. Y 47, 3), and these poetic ideas determined the later identification of 'Prety' with 'the earth'. If the Cow can be meant in c with $h\hat{a}$, $h\hat{a} = \hat{A}$ in a (?), all would be simpler

Notice vakhshad(t) again in a tians sense Min gôspendân (gloss) most intelligently repeats gavor from v 5 What DJ and M1's kirûk means I do not venture to say, possibly a formation from $k\hat{\imath}_{i} = membrum virile$, and so = 'manly', 'manly vigour', haidly from $k\hat{n} \hat{n} = memoria$ I have cornected takhishin everywhere, but there may be such a form, the meaning is clear. For my former tarsdaluh read tursakûsîh with D (later acquired) which alone helps us fully out here I rendered formerly 'toward him' on account of the gloss, otherwise probably 'her' D has dalhshah alternatively J 3 read vichitrata, or otam, so P This might refer to the qubhap amodam in the sense 'entertaining quality', 'being amusing' Ehd controls the syntax erroneously $D\hat{a}d\hat{a}rasya = A\hat{a}harmazd$ must mean 'creator' here I had followed Sp's jananir as against the MSS jananijātah (J3) = 'engendered in birth' is perfectly proper, and presents one word for $z \hat{a} k$ $K \hat{a} t = \text{'vigour'}$, as well as 'food' $G \hat{a} u$, or $g \hat{a} v$ (so better (?)) West has a Paisi ēwada = aêvôdata (M 1 K), ayakdad (tiaditional tianslit) reproduces the same characters as khadûho, nmmîd was misprinted

Notice the difficulty as to caesura in a, b, and perhaps d Read representate, partice, that it is in my former printing. The second $n\hat{i}$ and the second partice in the polated, see the metre. Hithaus has traditional authority, but hithaus = sétos. Ictum for remem is poss, and still to be retained as an emphasic altern. I superseded it however in S. B. E. XXXI, p. 156, by the suggestion of the Pahl. I prefer this still, 'the blow of envy' personified, for a possibly related word, cp. $nam\hat{i}dan$ = 'to be in consternation', see above, p. 412. $D\hat{i}draghzh\hat{o}duy\hat{e}(\hat{e})$ = $odv\hat{e}(\hat{e})$, is miswritten, as

often for », 2nd pl. dosid of dragh cp., for form, dragh Vyam Viam looks especially doubtful as a meaning on account of its close similarity to the Gathic word. We have bewever of = go also in the Veda, and o may well have inherent a as being originally a Pahl letter read rayum (suffix a). The meaning course procedure is well possible and approprinto cp. adic(v)anem Looking for an altern cp eye et = to cover to protect refuge (so Roth) But the Publ trir with his nacid (or nacidah) may give us the true solution in a restoration to radgem (nont. not vidyam cp. for form \ed pate-ridya) ye who would bold fast that true imparted knowledge as tidings in the presence of or by the side of the good mind Yl(s)hyd to Ashd or I M poss, to a nent or musc, rayani room hol best to no Dimam = man (cp dhiman), loc. = in the nbode or = man acc. pl. (7), transition to a = creatures (7) or = dhi man (cp mizhdardn = rdni) = regulations laws of the association hithard Dum 1st sg. improp conj ep (a)dhom Artalio(soD) = remen seems to differ from Y 20 1 but see notes there Didraghzhodnyk(f) = dre was first recognized as a 2nd pl by the Pahl tri see miniand aighiand with the infin . (dohishad by this time should be recognized as a mere noting of a syllable here the redup dil. Translate morely you whose is the holding (c) of the worldth = ryam (?). The later discovery of the 2nd pl duyê(f) = dre was a rediscovery Nortdik, or savid = case freely or the first a being taken = d (so possibly as a Pahl letter), and the 2nd s = w (Pabl) = ridea(a)m we have a possible correction I am no longer able to cite DJ as reading hemmunishno the word may be dra or didminishno, so D and Pers. Probably hithout was referred to hita cp hi in sense of favour be friendly toward hence quiet-minded or again it may be a + eaks: + m = the not terrible minded hardly the thoroughly torrible minded a + sahn + m If DJ really read hemmunishno haith was probably seen. Read Litehim or Alsh und navid (?) To pramitions Ja Ja etc., would not make sense with radate but radhati = nasintal (mistaken for a 3rd sg) is indicated so read with apramagam beyond measure All have solyam = nafahwan. I had rendered manonyam according to manyonyan = manthano = maibyo in v 8, but (see notes there) manonyam (ske) may be meant for amanament (?) (one pen-stroke too much) so = sactd (or th) = sydm. Ner read hasth see prakatam I would now decipher simply asant, not asamant = asaminishn (?) for asa read dak sometimes miswritten in the MS. The handwriting is obscure

8 As to caesura, see lines a and b Read my former old fashloned lettering Thealydo and is(k)yd, so b(k)yaoth I now prefer moreysus Read

altern possessio? (b) Quae [est] Tibi [vel Tui] beatitudinis [icl sacri pracmii] Tuae mili [pro me], A? Per quam [precem] Tui [Tuos] per sanctitatem proprtioaccessu offertores - adjuvantes optabo et exorabo .? Owing to khshathrahya as = 'the sacred sovereign power of God', I had rendered ashors here in its original sense, see line e, but the idea of 'iewaid' may be admitted, see S B E XXXI, p 157 Âhao seems loc m Y 51, 13. poss also m Y 50, 4, cp ald ='m the vicinity' If acc pl, it = alans = alas written álás (sic), and then áláo Thwôr=thươ = thươ = thươ = cân, acc pl m so, better His prayer 'How shall I search for the aredra' is a repetition of kuthra Ta aredra M?, Y 34, 7, see Y 50, 4 I am inclined now to prefer aredra as the 'helping priestly leaders', so read as altern, see S B E XXXI, p 157, but 'the sacrifices which gain access (ál. áo)' is also a necessary alternative Javarô is one of the multitude of instances of false transhteration into the clear Zend from the obscure Pahl J had the inherent rowel , this was mistaken by the transcribers for the more common inherent a, cp $jav\tilde{a}s = jiv\tilde{a}s Y 46$, 5 The form is jiv + a + ra, cp $patar \acute{a}$, etc, the supposed root jn = 'to live' has no existence Pahl. D has also am bard yemalelan, see Pers I can now dispense with tursdahih, so deciphered for want of better, read tursal asih (ep v 9, d) Strictly tursdahih (sic for tarsakasih) should be gen = ashars 'Of the generous' was forced by the gloss, read 'for' Yakshenunîdârîh is certainly very free, or shows another text Forms of jiv (jivarô) were easily recognized by the tili hhvahîshno, and yakshenunîdarîh in my old text Nei seems to render hd freely as hina rather than hadin J, J, J, J read yat for ye, 'when do I seek for Thy devotees, that is, as mine?'(?) Manonyan (see v 7) I had referred to manîkâno, see maibyô, but, reading manonyan = *manenyan, man mag have been seen in manîkâno, see the short a in mano (manas + nya (?) is not probable, manyonyan (J *) gives no relief) After masadam J 3, J *, and perhaps J4, read to = 'Thy reward' Tram induced me to write the monster dakshinayatvam (C sic), and certainly tvam is only explicable as in a parenthesis from which I recoiled But I would now read dahshma(h) (sic) ayam (so J³, J⁴, J¹, P) [tvam (see avŏ Lah)] prahatah = 'when this bountiful one [thou] (?) shall be manifest' 'yamtvam' (J4)as a compos with yam is not impossible Suvyaparena with most MSS, but J 3 may have sado Pers mâyân, so, planly, = 'mne (?)', manîhâno

9 Read $Saos(k)y\tilde{a}s$ in my former printing J^3 , J^* have $y\hat{e}(e)\hat{n}\hat{h}\hat{e}(e)$ chahy $\hat{a}=$ over whatsoever' I had once set chahy \hat{a} in types as beginning another question, but I concluded against it, and am still of this opinion One might say that $y\hat{e}(e)hy\hat{a}$ was governed by khshayath \hat{a} (in view of chahy \hat{a})

e over that thing which is

Otherwise it is syntactically connected with dithis = whose is It may refer to chahyd If yo have power over any one from whom etc. titi is understood 1i(y)hyd to Ma da or ashi is not objectionable cri \(\) 32, 16 also as to dithis drai(y)ha Uchām to the root of ola uch uchyate I afai see on \(\) 29 5 4shis better as beatltode sacred reward attainment of holy ambition never as mercly secular good fortune. In the Gilthis The superfluous dahi ha is again harmless see almost = kndd. Chighmehdi may more closely equal chahyd. Inthis deat(f)th) may find here its only correct explanation so cufu see a 12 Ucham seems referred to okis in the sen e of amoothy see irithath D has tursakdsih in d we may correct the tentative taradahh after this Iteal rishdyashas, rishdfino. One lexicorrapher has f ad and i adia as pl. of it citing ya dan (or ya adia) as a separate word others treat yardan as pl. of Iteal (Chod to writes dia). I ersian usage often varies according to time and place like that of all other languages Read pdduhah har Las dah iyam (so better)

10. I would correct my former printing by dahwan im and read final po Mun(n)rul (sic see the metre) man + ri This suffix indeed occurs with u in Ved. or in words which show a preceding u It is also possible that two suffixes are present, a and me the line being a twelveavilabled one. 41 n is it possibly a see from san = han cn. (n) s n 1 46 12? Irreg sg for pl should be avoided where pass (Ja = kd) + dhas been suggested in the sen o leave off I think that orig J holds bere, or that an Aryan orig. .. has fallen away while an orig , has held contrary to the rule Aj = Sk, aj = drive away see the Pahl. Wemight suspect in (a)rapaye(c)n if a causative of ruh repayants by which the K, have aroused (their hosts) This is to be considered but uruni as the name of a huntiag dog points to the predatory kien, represents (rup) may be the analogon. The Pahl, trir had ma narbis helore him or was at a loss for an etymology and so divided purposely as md naro. The form of elsentl(e) as need hardly be said was not mistaken for that of padirishn which renders it conciliating approach was expressed. D has aimat so the Pora in b and magih in a form, which (without discritical dots (often misplaced)) might be read wadth = madahya = interication Unalloyed wickedness has a parallel in the Shikand Gûmânik Vijar Kur en kêr refer to kar in karap Urapasi(e) intl senms to have been seen as uru = wide afar and a form of pi = to protect = they protect only afar (slc) = they expol protectors Bot see on 1 44 90 The word may be trans lated first as raninend freely and then also inaccurately but alternatively

pânalîh, as meiely noting a possible 100t idea. D has "âñd, written with the sign of a long â, no types are available to show this interesting variation. Pratikuranată în ordinary Sansk would naturally convey the idea of 'opposition' here absent, form abstract nome fem = 'helping (party)', or adjem ata (cp. darçatâ, etc.) nome pl. Can it be meant for a formation from haina? It probably is an unitation of padîrishn = 'a friendly coming to' Hang's bhavati in b would be simpler, avoiding a question as to a pl. in unhrishtatarâ, see however a Read [yat inhantârah santi]. Kimchit hâmhartârah (so J.3, J.4) udarçakâh santi is gloss, rânînînd is not rendered Yazadân was not recognized, perhaps inhân was read, render as altern, 'workers of injury in the matter', kimchit = mindaram. Agh is written in the MS for âgh sometimes, but it is better corrected. That khwahan, (so, plainly) was meant to express 'poming out as through a funnel' is hardly probable. Jâsînênd might be meant for jâshânênd, sense 'boil', 'agitate', it is the trad translit for jundo. D has ganâh in c

- 11 As to caesmal division, see c and d Read final po vôdebîs khi ûi dis, a quasi soc insti, has its approximate parallel in the English, 'when shall we be done with these civel sumers'? The instr. used as abl must of course be understood as an emphatic alternative 'Who shall give us rest from these bloodtlinsty unfidels? See also hukhshathı Ars vâmamcha âis dadâtâ Y 53, 8 If the instress used for the dat, the sense is 'cessation (lest in this sense) to them' dahishio = oda once more harmless, and not disturbing the full rendering of $kad\hat{a}$ by $a\hat{\imath}mat$ $K\hat{a}r$ should = 'agricultural labour', op $\imath\hat{\imath}astiy\hat{a}$ and vasti avait? D might have guilhi unth, except that w stands for p. I strongly suspect iesh to render the detached syllable oracs, while armishtih (so D with the Pers) and $ak\hat{a}\hat{i}h = r\hat{a}m\tilde{a}m = \text{(enforced) rest'}$ Read as altern 'who imposes lameness, or impotence, upon the wound of the civelty of the wicked' (om va) Ashavahishtö = prakatam, Sp's emendation karye looks interesting J3 seems haryakartia or "kartia, "hartia 'materials used in magic' is not in harmony. The t must, as often, be erroneously doubled The sense 'pnest' (hartâ) would not be so well adapted here as 'agnculturalist' which is however not an ordinary Sansk meaning, so read as altern
- 12 As to caesina see b which is awkward Read dahyunam for the antiquated spelling, also $saos(\lambda)^o$, $s(\lambda)yaoth^o$, and final ϕ , in the small print aeshemem for aeshem, and actionibus [suis per l in my former printing Some would apply khshnam to the distant senhahya, but khshnam

Masddo Y 59 2 relieves us from such a risk. My decipherment shadsinidarih was an instance of what, I hope I may without immodesty call my former excessive caution in rendering the Pahl, as being far from the Gatha I considered Ner and the Pers and perhaps they are right but similates tddrth is a simpler translateration, and in Y 40 12 c DJ reads shadyiniddrth as an equivalent variation for stayldarth (see also Ner there) Read here shadeintddrih = worship propitiating reverence so read shadeintad that is, men render reverent worship with plety Forms of hack are elsewhere expressed by the corresponding prep. There is intelligent freedom. and no error in levalman = hackdonith(s) D has hambetar = opposer(s) (so better) DJ s ard is perhaps better Anydynah must he error for nydynah Kopanam (Haug) would afford an object for dadantah but see the cases of 1 Khishmo (Atshmo) and At(f)shmakya Ristatis is of course better than the prevailing pronunciation rasis The letters which I rendered khushnast = for ha + shnast look most like khash mahall II it were not for shadisha = honour in the gl., I should have little doubt as to khuskada vet the gl may be purposely altern See Ner who renders shadsintddrth, while skndy stands in the Pahl of the Pers. For khu = hu cp khusrabt.

Yasna XI IX

For introduction and summary see S B E., pp 159—162, and for verse 12, p 170 Changes in opinion since arrived at should be noticed.

1 Formal esesure after the 4th final up and \$(k)y for sky and \$y also Sopiens as altern, for Magai donator throughout stress of voice on the seventh. Bendeo Agreeing with others, I was inclined to regard this word as meaning the entire connection of the opposers, comparing bindhy and this may well be the truth op for change of form panded = belonging to Peds But, as usual on continued reflection, the alguificance of the hints of the ancient trir overpower other suggestions. Badk or bandh (?) seems to express oppression from disease in the Avesta, and an embittered nickname for a detested and feared neighbour was not unnatural. polluted one diseased with one of the foul diseases common to middle Asia, may be the idea lying in the name Defereibets an unusual masc. = crethrine, unexpressed masalization (as often). Influenced by the context I preferred referring chikhahamah (reading mushs) to Bhides but other wise the syntax enforces a 1 sq conj Add instr of root dd = dd, or did For ddd in a reversed direction op Y 33 12. Arand if objected to as possessing the a priv might be explained as dropd (Pahl, initial a = 4 or a, and the word first stood in Pahl.), or read rapd 2nd ag imper help

me with joy-inspiring help' As an acc pl nt, cp ajushtani, ajushti For 'come to my aid', cp us môt dr (e)shvd, Y 33, 12, also the frequent Ved ä qah Vîdâ perhaps best = vindâ The lengthened î compensates the loss of the nasal, as we have vindáti (á class) vindá may be 2nd sg imper, or \hat{vida} may equal **vinda as 1st sg conj-imper = ° $\hat{a}n\hat{i}$ In having formerly printed da, I followed an opinion current at the time. It may be regarded as a general expression for $v\hat{i}d\hat{a} = vind\hat{a}$ as a poss imper = 'obtain for me', see the free 'send to', so, in view of gaidî, and poss imper (â)rapâ, better, 'may I obtain' Pahl $[Daman\delta] = [yuge]$, and pafrē, mistaken for a form of pa, caused disorder of syntax Badtûm may well hint aright. b is not exact, but recovers the general sense Without gloss i shapir is gen = vanhēuš, yâmtûnînıshnö ınfin foi imper = gaidî, arâmînîdâr, verb noun for veib, iâmînîdâr yehevûnâd (almost beyond doubt an exegetical gloss) = 'it, the reading, may be rapa' (so), khavîtûnishnö infin for imper Without gl all but a is fairly close Om zît, c = 'Let there be the giving of the good, a bringing of that which is a not-gladdenei [it may be a gladdener (so the Pahl)] (d) Let there be a knowing of the destruction' etc D corroborates hamâi, aîgham, ghal (a), dûsh-nikîrûî b, zît î, aîgh li (so M¹), (c) adds madam sarya after aramînîdar Read dûsh-nıkîrar Atra perhaps points to zak, otherwise antar with H Correct my former misprint to raksham with the MSS Haug was mistaken in censuring praphoti for anapa, it renders yâmtûnînishnő = gaidî Jñânatâ lefers aôsh = aoshô to ushi (?) so = 'enlightenment' (?), see the Pers Arapa (= araminidar, or ramo) is replaced by Bahmanasya Om my former first#1 Read dah

Read haesitaverim and Thaeshô (for the antiquated D°) in my former printing Raresho is hardly so probably a 2nd sg, 'may'st thou wound', see the 3rd sg before, and the 3rd sg after It is more probably a nom sg from the intens, 'ieceiving much injury', cp Ved rish, or = 'wounding much' Manaye(e)iti is more naturally from man = 'pause with hesitating thought' It is doubtful whether mamanyat (active), RV X 31,2 can be compared Is the original idea of man 'to stop', hence 'to think'? It is not likely that so abstract a conception as 'thinking' was original Stôr seems dat from stâ, cp Y 31, 8, with others infin of ah = 'to be' 'He has not maintained Piety to be (?) for as' See Roth on Y 31, s 23, who prefers 'for this land' The Pahl preserves only the 100t Some might render 'The evil-minded spokesman of this connection makes me reproaches, the impostor, recreant from the Law He tolerates no holy zeal amongst us, not prous assemblies with the faithful' Pahl without gloss 'Thus me by his diseased impurity he causes to be retarded, Vimarih may shed important light on the nickname of the enemy Manined could not naturaliy = cause to be auxious' (mun). PGrell was read from dares Stor may have been seen as dat luffe, freely = yclarimanid (see site = (k)nstreknik in Y &0.6 etc.) D has eddindud hand ash I ard lering to a afash in b pl., reddindud in c om ra before lick 1 sean frieshold (see (d)) in d Read agh lavel (?) firth(r) or farth(?) might to read for frel as the usual Parel is frie I ventured on fr b as nearer larsh her Dyrish(d) and polits to midning as = causes to thin Nydy, is not amis with widewed sense Chhadmalach ep chhadman J has upers chedab Durdgackehlan occurs in Y 30 6 (there pl) as = deliving to what is the sense of it hero? see the Pahi her referred store t to drâr (*) 6 may have stood in the Pahlavi character \$1 = 6\$ or \$r\$ with inherent \$a\$ beare the durdgachehlan is dêl Laractanu goes back on deur her a mistake is most loteresting Read agh

- Itead final to Difficulty is naturally the evil iere (less probably the evil law giver) to solithesis with narrad. Sari = sare nt. sec. from sarah cp. rarahru 1t. 10, 40 others take it as gen. with 1yd Aulare mraye(f) = urf was first explained by the Pabl. trit. Itead illi defectus in my former printing I tahl. D has a tantch at I are (a) ash I for aich (b), om. I after andary (d). Itead into the Itead with advectus in my former printing. I tahl. D has a tantch at I are (a) ash I for aich (b), om. I after andary (d). Itead into the Itead with advectus in my former rinting. I have been settled etc. Admid. (+ a mait understood) renders 1yd well. The idiomatic aulare intray (f) was first explained by the trir. Itead hamkhakith (so DJ D and M¹ two types formerly falled to act in the press). Irabodham too rigidly rendered vigillance should equal knowledge are rarends. I have corrected the pagash of the MS. (with Sp.) after nydyi = daribbar see I dastbbar here corresponding to nor word. Sadai ca is an error for kdwatt falsely read in kamkhakith or possibly for a mistaken win hamkhakhak (?) but see the correct after the nutrata in thogioss.(bi has paran Anhar -at in v. 2, d. D dashish dastb (b) douth I here)
- 4 Ramem is better taken as personified with Ai(f)shamem and we cannot do better than follow the Fahl as to meaning and perhaps as to text likewise reading remem see \(^1\) 48 7 and \(^1\) 20 1 In \(^1\) 48 11 and \(^1\) 58 8 we have of coorse a totally diff word = armichils + akerth Vas cannot be better explained than as Justi did so long age as = rafichh (root noun), and following the Pahl. trir who recognized the word centuries before a Sanskrit word was known in Faropo Others seem to profer the root ran + a (7) in the sense 'overcome Dan to dha perhaps better than to dd they establish the D Some bave suggested Whose ortideeds (dushrariid) one can never nverhid with good deeds, these bring the Daé(6)vas their evil character Pahl The gloss forces npon whom,

without it, 'by whom' Poss vahrid (?) is better than varid = vareden. Areskôch is better, elsewhere araskô or 'hun The trlr may have understood b, 'by then own tongues among the increasers of the decreasing one' Read fshavinidano (D) Dan is paraphrazed freely and intelligently D and M¹, abc of for abc Read hheshod, or aeshod Ner's varshantah is figurative, but = varid, sammarjanam haidly = areskôch (?) but some mistaken form of a priv + resh, or poss rich = 'the not injurious', sammarjanam = virdyishnod = idzare, Y 34, 12, = virdstanod, 45, 3 gl, sammarjayati, Y 29, 1 = sdzed = sasta No fshavined was (D) supposed to equal virdcanam etc. Let it be remembered that abc may abc or abc or abc of abc and abc
- 5 Read as altern for $huz\bar{e}ntus$ bonus civis, see above on Y 43, 3, and cum his omnibus, for the instr as altern. As to line d, I now prefer my rendering of tais vispais in the sociative sense, see S B E. XXXI, p 164, with all those in Thy kingdom, O A' D om i after valman in a, ins. i after zak in b, read vadanand (so in c), has diff sign for u in hadancha Vadanye in the glosses may be imper, see Ner. Glosses and Nei aside, the tri comes out nearer the Gatha J^3 read kunute in b gloss, which seems to fit the text, but see the Pahl and c Kunu = vadanye as impermay have an alternative tri. in kunute (J^3 , J^4 , c) which is at least in the J^{ad} pers. $Satkar^o$, generally renders forms of shnaynalano, and makes it possible, if not probable, that such a noot was seen in what now stands as shnasakih Shirini, so for $shir^o$
- 6 As to caesura, see b, read frals(k)ya Read in me as altern for mihn, and Vestri-devoti, in the free, That Insight of Youi faithful one, O Loid Can frall(e)s(k)ya = 'now I declare forth'? The view that mrante(e) is an infine had circulated privately for years, and also, so far as I know, the objection that it stands at the end of the line was first suggested by a private remark of my own to a friend in 1882. Before that I had never heard, or read, the smallest allusion among Zendists to the form of the Gathic sentence. The voc Mazda standing where it does, and the place of Ashemcha militates against an infine mrante(e) Frallow ashemcha vaochanhê(e) Mazda frall(e)s(k)ya would look more like an infine sentence Sravayal(e)ma tam dall(e)nam casts light on Y 28, 7. Perhaps khshmavato had better be rendered 'your servant' here in view of sraota in the next v

Some might reciler. I call on You. O Marda and Asha to declare what as emanation (domain 1/4(f)) of sour will i rightly to be comprehended, that I may declare that do true that of your creamt. O A. I ahl. Mose f was read for some if A. Notice of Aide.) Intelly culturer level as 1th sg. let. If now prefer y now.) The 1th or fir 1th pl. is bardly a variation to be noted in such a document and to may be so or pl. O has curred with mozes (o. elewhere). Party k from 1 Annal Act A. (10 x. 7) and 1 and the tags of the Aidealy are from the association of A with the life bence. In these manifestation of A may have been mirred for a bar (10). I atlasm so for my also in other forms.

" It to car upa ee redu apart from mont At A mustu is without expressed adject, we would read midd that Unharred in the very possible sense and exercised may be under tool from a 6 or better the verie beliam after to the erusta salingly holice the three diryimin to the and erre morrow to I pom jerf r legitur lane and in titotions to doule. Many recoil from a reli tone sen e fur fenenties preferring famens but the word is a sociated with yorks at I raked some might reader Hear teres! I) that graciously () Ma hear Thou (eroo twi (e) U 1 li ten Those O Abura what a quation for protection what kith is it which through its attitude gives cool reputation to the circuit? Pahl Read thrilly, it can am in a but spelt, with IN not No mystable D has nyelsharb (see end) in he eldunised in emun tilno for man at any and Lordy I fal (M) I lord full in a 1 earl the with Let 1 listen and since \ = amal + pres | tem proves freedom | \ | listening with \ \ M and behavable ht = 1 M il tens and A hav li tens in tr sociative. As la Millel girungnascha und eere in i = the chand agarmanan viruntlach in 1 46 1 etc. I have rendered aroundally the eith and carrulate too rieldly here the abstracts are here free for concrete read. Who as ellent kins man-provictor is a bestoner on me who to the working class feer wha concrete (i)) [for thee (at is gloss)]" etc. I can only explain sampddaydd as n free rendering. Why the Parel pers, renders maskade is hard to explain I read changed as older than slin friends so in the MS, for wir

Others frequentiation to fri (pri) = most inducated (in a friendly scose) Others frequentiation see from (filters even applied to crills in Vd 1 4 but to beneficial influences in Vd 3, 12 (= most) Some might render Grant to F in atcadant abiding place (?) (in heaven) on account of his picty and also to me. In Thy Holy kingdom may we be ever the most numerous (?) Pahi The trir already thought of the Fire were hence his garmell (no) with an understood an only borthand (so deciphering) would = 1m pors so her read but see the gloss. Anowing well maibyd the trir

freely renders, as elsewhere (see Y 28, 7), by manikano also with free gloss Sg 1st for pl 1st is very frequent, as in homanani, see the gl. The text of the MSS with and is accidental, Y 48, 3, c we have polyu, so, correctly D has vadanand for vadan (a), dar for baba, (b), afzayinend (c) homanand, i in gl (d) M has manikanoch Ner's vanaspater agnetic refers to garmak, and urvazistam, the Fire urvazista was 'in plants' Yachayami = yasa may indicate a decipherment (am) bavihanad J4, J have drareshu which explains the senseless odvareshe of P, J3 has mam before yo in c I had rendered adecakarinah naturally, but in view of farmanpato it should rather = 'enforcing commands', adecikataya (so) however in Y 33, 3 = pavan ayarmanih, and adecikanam in Y 33, 4 = manch ayarmanan Deh (so preferred by Chodzko (?), others dih) seems more original as Parsi

Read final 49. Dadās, with some = 'taking', so S B E, XXXI, p 167, but, for the meaning 'establishing the chieftainship with, that is, together with the wicked and associated with him, and for his benefit' (the instr in a sociative and quasi dat sense as elsewhere) on the direct analogon, Y 31, 15 'who prepares the throne for the wicked' Following the valuable hint of another, I have construed yulhta as a dual with Dejamaspa, yahî being irregularly left in the sg or as being a dual from a stem yalia (msc), or again as having suffered mutilation from yalina It is a pity to abandon the dual cp utayûitî tevîshî But I would now suggest a loc of yah (cp yaonho and manahi from manah) 'In truth the two Jamaspa's (Frashaostra and J) are united in the ardnous cause' Or again, 'since the souls will become united with the best reward (or since the precepts, see sasnao (= dae(e)nao(?)) in being obeyed, gain the best reward), and through their sanctity the Yahin (that is, Vistaspa (Y 46, 14)) and Dējāmāspa (read Dejamaspo) are in very truth united with it' Palil The pres with amat may be meant (see v 7) to express a feeble imper, 'let him listen, and ', = 'since he listens' D coiroborates the Peis tashada Read fsheg = fsheng for pah Fsheg sad tashada = 'the one prosperous through thift is the creator of prosperity, cp fsheg = vispharamtre in Y 31, 10 D om the î's (a), has va râi for lâ (b), om pavan, ins î before pâhlâm (c), om î (d) Rûstő-gôbishnő may well be nom masc concrete I have rendered too unfavourably, avo makes trouble in (b) Om pavan in c with Pers and D Âyûjêd (so, better) is expressed by the same characters as ayûjêd Read (b) 'That truthful speaker (the oithodox) (c) whose Din (sic) joins the Crinu at least is imper Sundarena is altern til of much interest, notwithstanding its erroi The word was first deciphered nyôlsh, so read, but the same characters spell nadûkîh (1), which is accordingly

rendered as madify is in Y 43, 1 by a form of sundara. It should be bracketed both in text and trl. Pagehdt is a gross blunder filey being read as Pers pas Anthisha stands in the MS. otherwise one might think of kathush

10 Ashdanām is the manne of more MSS, but our J's and K. have Ashgo Read more positively in the free. The living soint, for the mind that's best in the probable concrete sense of mant roke as = fiving saint in autithesis with wrwagehd = the souls of the dead on Vd. 19 20 S. B E. XXXI n. 167 In d all is conjectural and my tris, above are all altern See S. B F. XXI. p 107 It may be I deliver my praise and establish Thy great kingdom (pl. of majesty) with undying (cp. for form arimithral) power (see the Pahl.) or I approach (arimi) Thy kingdom with great nower and wealth (sd) Or again 'Great kingdoms (or the Ma_anian (??) kingdoms) perish through the great power of Ar(a)maiti As to my first anguestion as printed above I would now regard it as the least probable of all I allowed it as simply from the language as it stands Some might render d also respect, and pions devotion and laboriousness (mdzd rd) D has solf mark found and following the horse due (mdzd rd) D has solf mark found and following the hard for hand following the hard fol and aft aparand D. D.J. yendland (d) Napoloude (f), which in Y 28, 11 is taken as a 1st ag a nor mid. (?), is here freely rendered by the indefinite 3rd pl. for. Man was seen in sadad possibly the Maxendran Dat(c)vas were thought of. Ner gives the lit. 1st pers. palantmi see the Gatha. Pomats shows (once more) that Nor used a MS, which differed from K. J. see the Pahl of the Pers. a(d)class(2) which is also indirectly referred to case (bldgs) by the Parsi pers. trir It is evident that the Pabl. trir., followed, or heeded. by Ner and the Pers trir was troubled as we are, at the good meaning of vardanka. I deciphered arined (so) solely in view of pacents

11. Read *(1)yooth and final f Demdat(f), with two syllables see the metre. Asseps = bodies, or possibly abodes so I preferred in S B E. XXXI, cp Ved. dsta and sti see on Y 46 11 and Yt. 22 Some might colour Their souls meet the evil with rough treatment their abiding home will be in the house of Salan D t before dish-dind(s) (b) after x dish. And, adding cilidatcha(sle) yehabûnd (c). Unless we can take side t surtter kinsikas as an adj I do not well see how we can get along without a transitive verb To him those who have the worst food come meeting even meeting his soul might do as a trl. but in the orig uradad is the auliget. Rédaha which is sq. is free for pl. see Ner Chang ing to dimanak without MSS, we should have the worse food comps to

meet the souls' The MSS, as in Y 34, 11, have curiously $sh\hat{a}dyam$ J³ has sa before antar J⁴ coiroborates vidyante, see the Pahl. The apparent reading of the Parsi-pers, $d\hat{i}n$ valman $i\hat{a}\hat{i}$ looks at first sight out of connection, but recall Yt 22 where the sinners $da\hat{e}(e)na$ (soul) is met. That is the meaning of this $d\hat{i}n$. The full meaning 'soul' not having been apprehended by the ancient scholar, he found it necessary to add valman $r\hat{a}i$. This strophe is one of the originals of Yt 22

Read final & Read, as altern in d, quod vestium in possessione (vel volebatis [velitis]) optimum Free 'Imploring that Your choicest (adv loc of ota, or inst of ota, lit 'best through choice') gift for us' Kad(t) like 'what' is the mere sign of interiog, 'What hast Thou' = 'Hast Thou any?' Some might render a, b 'Aie Thine helpers (or aids (avanhô)) invoked (mid for pass) together with, or by, the holy order for Z? Are they invoked with Good Mind?' That Z was intended as the speaker is the more probable from $y\bar{e}$ frina It recalls the restrated $y\bar{e}$ of Y 28 Îstă might be 2nd pl pret or improp conj of is (root conjug, cp itá, etc), or perhaps better loc of ${}^{\circ}ti$, or instr adv ${}^{\circ}t\hat{a}$ (cp $u\hat{s}t\hat{a}$) = 'choicest', or loc of oth from yaz(yay) =in Your offering' Some might render c, d'When I praise Thee with hymns, I pray for that highest good, which is in Your possession (ista)' Read Yours in my free Here at least no reader can fail to see that the Pahl trlr is intelligently free It is simple incompetence to suppose that he was ignorant of forms which he had often rendered $Zbay\hat{e}(e)\tilde{n}t\hat{e}(\hat{e})$ whatever it was thought to be, was not thought to be a 1st pers, nor was Zarathustrar supposed to be a nom strophe of Y 33, 14 has the first pers correctly but freely for the 3rd, so the last of Y 43 D has man for $amat = y\bar{e}$, but this D. is suspiciously intelligent, and not old It is a modern improvement D has stayîdarîh, D bavîhûnûnam (sic) in c, M 1 has khvâstano, D. bavîhûnast (d gl) I would on the whole recall Tidm (sic), but see Lak and the Parsi-pers Til Read 'As I know Thy bright one' (parisphutam = Ashavo, as the Fire) Prakatam is altern til or gl As Bahmanah is masc, see omanasya in v 3, I suppose uttamamandasah to be nom sg m = ${}^{\circ}mand(h)$, but it seems gen sg nt in Y 48,6 and perhaps in Y 48,9 Aradhanam might poss refer to çıksham 'His soul makes Thy doctrine propitious', but see aradhayati Read tairif

Yasna L

For introduction and summary, etc, see S B E XXXI, p 167-170, where however v 12 of Y 49 is also treated

1 Caesura after the 4th, stress on the 4th, and final w. Sapiens as

nitorn for Magni-donator throughout Have we one question in a, or two? I have provided the alternative curus for curioris. I had formerly printed In the proof sheet cuins in the text, preferring two questions but I displaced lt. No has no emphasis, and is enclided. What other person hot Asha havo I? A - dd with some = addhd = truly (d before d = s) I have rendered a + dd (= dhd) desire-creating as the position of the word is emphatic, and no useless adverb would have been placed at the heginning of the line A root ad = to pray to has been suggested we might compare il see ir and ar But rend as altern tell ye me as = ah = to say see the Pahl and note 1 S. B E. XXXI, p 171 said voc. sg. or also pl., poss. loc. of zūti = in my invocation Pahl. I have differed as to ist(f) yet see v 2 with ishasbid(f) usydd(f) Aranho in Pahl, char 154 also = hear (eating) = tūshakā provisions (or for tālhshālā soe tabano = Parsi pers tauda (so)) (b) Without gl. read Who or how for my flock? Ardia (DJ D. M. Pers) might give the greatly needed cine see above and kharitanin Poss azido-khim = of declared (or desired) nature or azedo (Sp., h.) Lhim = 'make known (?) Your nature All but the Fers. have kinn see also Ner Zind as instr or ice, by paren kurltinnishnö possibly decipher minent (?) = whon I shall ponder it All hot Sp have alyydr D has saidt I would natorally regard sambalasya as = thinkaki in the sense of provisions see also khi, hot sambala may here = sdbala Probably we have altern, trl for trishako tukkshako (so) while with the Lexica 1-21 may also mean energy see thoday and caldinian and further which is significant, see sumbalam rendering talkshilking although probably as an adv., and Pers. kushishn in Y 51 19 Otherwise provisions might apply figuratively Diner is of course from the mistaken reading as din proving however a din to be ancient. I am tempted to rooder laryam = to be invoked (sic) = Larttanishnö so as altern yet see kdryam (karomi) = kdr ln a The Pahl, of the Pers aparint D., apartatic seems only explicable as a + par + ta + tb = of a not hostilenature or a + bur + in not cleaving Ardell is writted by D in Y 23, 8 and Y 30, 4, so that D and the Pera text of the Pahl, which very often colucide, evidently mean something Other (friendly help) is not so probable as unburtful friendliness friendliness without allow Danda (so read) should be in order as imper of the caus. (or pres. part. (?))

2. Read stareuts and as altern preyord or pairward see the MSS.

stol with some = autol infin. of ah = to be who will wish her to be etc. better as dat. of at a sholling place land see stoling (transfer to a declension) errathy is = ind. Whether pour such a (so) = parathu = among men (that share the sacred sunbeams) is a question Otherwise generathed

as the omission of the a is senseless, if it is even inserted $\hat{A}k\hat{a}$ may be nec pl masc for âkân(s) shortened on account of the full term in stēng, or, perhaps better, akâ stēng is a compos I would now render more in the sense of the Pahl as 'evident' in the sense of 'illuminated', noot however ach, 'enlightened', see hvarē-pis(h)yasû (so, or better, parsy') I think pis is the best adapted root as giving the proper idea in $hvar\bar{e}\,p^{\circ}$, or paisyasû Others have seen the 100t pas = spas here 'among the men 'seeing the sun'' The case-form would seem accidental retention of original su for ha, loc Such recurrences to originals should be expected Ma, instr, cp Ved tva, or possessive (or possibly = sma) Nishasya, m + han (s, Aryan s as in san leappearing (hardly nis + han)), but, leading nishasya, we might recall ishasa, ni(i) + ishasya Lines c, d may well contain the answer to katha of a 'How shall the prophet seek for the prosperity of the holy herd, (representing the united tribes), he who desires her wellpastured for this land? How? Just-living lands which lie bathed in the recurring splendours of the sacred Sun (cp Y 43, 16), do thou grant these to be obtained by me (, the prosperous herds will follow)'. As barthûnam is quite impossibly a deliberate eiroi from ignorance (1st pers for 3rd), the ${
m trlr}$ must have understood $ishas \hat{o}id(t)$ as an indefinite $3^{
m rd}$ pers, rendering in the sense of his khvastar homanam (v 1) Khim shows that him stood with a Pahl $h = \omega$ which also represents hh It is doubtful whether it ought not to be bracketed, being itself alternative til, or else mere citation, him is translated sufficiently by denman. It is further explained as gospend Varzîdâr points to vâstravartîm, the fields, and the agriculturalist For pis(k)yasû pû° must have been read, hence pû, oi pesk° from par was seen in the sense of 'defensive battle' Can vadûntâyên (D has 'and) be a pass form for all persons? If not, where else is the pl subject? Is it the collective gospend 'for whose liberal bestowal they, the herds, would be produced'? D has hand for ae in c Line d is a puzzle. The word formerly deciphered naskîh, or naskash, I now consider gloss. All is tentative, but I strongly suspect that something like va dehahîh (sic, cp dihlân) was intended The Parsi-pers Pahl text has letters which might = va dehî, see its trl Read as altern e, 'Make ye the creation manifest [and that which is its hamlets] as an abode (?) to me in the world, and more' (vîsh, D and P, see Nei) The word deciphered with doubt as visastag may be nasastah or nasastah = 'abode' (see Ner) so written through mistaking nıshasya foi a foim of had (nıshastan seems sometimes calelessly written nasastan M¹ has nî °or vî°) This suits the following words den ahvanŏ Notice that $hhvarih = hvar\bar{e}$ cannot mean 'comfort' here Ner probably read lak (for zak) = tvam, and again zak = ayam, the last alternatively

Kkim = çilam rüdünlüyin was rondered as = rüdünyen by kürayet J.* J.* and C. have khädyamtrum (sic) Khädanam renders kkrürih mistakeo for a form of khürdanö Read ro ämandi for the formerly misprinted word (i of unity or of the abstract)

3. This stropho continues the prayer but chilquely passing to the 3rd pers. Ma dd is hardly instr Anhante has for its subject the joy-creating Cow of v 2, or a gal(())hd understood; see dka sting in v 2. The Cow and the beatified settlements closely approached each other in association of ideas Charle we should first say fluds its subject in we see S R. E. VAM, p 172, but this looks like too close a following of the syntax. Per haps Ashem understood is meant Asher's less in the sense of reward than usual God's sacred blessing is the sense prospered righteousness Read beatstudings ut praemit sacre so better One scholar adopts carthir lot and possession for asks this might well be the sense sometimes in the later Lend but op Vsp 9 1 where ashell occurs with chistoil and as qualified by battfychara 'with the healog virtue of the sacred blessing Ashi (1ea) may the prophetic supplicator attain to his desire, the prospered and orthodox settlement which Asha the holy order has promiscal, or may make sure to him (or which he has gained for himself(?)") the supplicator (nd enclitic) who may indeed cause that settlement to prosper through the power of Mazda's hely blessing. The last line shows vigorous idiom. The dregrant did not of coorse share the string of settlements but they were border farms, the nearest to his territory. He possessed that is, he had them as his neighbours. It seems to approach the use of the idiom used in the provious vorse. He prayed for the Cow which be already possessed but he wished to possess ber as rango skereitins and editracaltin. D offers tarsaktish and tarsaktish t lanuar yakksenunési in the gi Other variations D om. first f in a has rell lo gl. (so M1), om. ra and paranine has min calmant, and ins I before den has yannegfinded in d Read nardisto Arianth occurs elsewhere for anhard as from ah, to be Here pasan Ahardyth makes it more explicable Energotic normal being had an element of morit with the later Zoroastrianism soo \ 32, 16 Pahl. The trir bimself corrects our mistaken censures in the gloss of b K and V M as subjects or objects, do not imply that the instr R and V M were thought nom or acc. Ndo (J 1) stood for ad in the MS used. He increases ts better understood than he obtains I had followed advice in trans literating tarsdahth, as no MS then accessible afforded the needed abstract term th J : (?), J : have samans (?) In c. Hauge text of d is not to be defended in view of MSS. Pahl, and Gatha Vibhadjanam here = ribhdoam I strongly suspect that a fut, of grabh, grah, was earlier read in d gl., J.

is reported alrahshyet (sic); see the Pahl, cp (d)grahishyati). I read arateshtar as nearer its original Read gav(f), or gaa (?), I had written gaa as nearer its origin, following certain authors Read gaa or gaa, the first is more original.

- Read final μ . Read as altern d, 'let me hear the offerers (so I now prefer) face to face (alao as loc adv) in the Abode of Song', or again, 'in the attained-to (loc of adj) Abode of song', or akao may qualify the offerers, see S B E XXXI, p 172 One writer boldly renders, 'that the prayer might stand on its path to the heavenly spaces (dhao)', with aredreng as gen pl (?) This sounds Vedic, but I would still take îshô as concrete Âhôo, if acc pl masc, = âhâs = âhâns, cp ameshôo = $^{\circ}$ dns, otherwise loc sg adv of dku, cp loc $dk\ell$ = 'near' (100t ach), poss loc with $deman\hat{e}(\hat{e})$ Aredi $\tilde{e}ng$, more naturally = 'things heard', cp valmeng demanê(e) garê nidama, Y 45, 8, yet aredreng is generally concrete Sraoshane, as 1st sg conj s aor = 'may I hear', or possibly infin in sane (?) for imper in that frequent use, 'may I be destined to hear' Another, 'that the prayer 'may be heard'' Pahl Var D ghal (b), valman î, astînêd (hardly aîtyûnêd) for yekavîmûnînêd (c), ash (so also M.1) before srayem (so for stayem, Sp) valman for ghal, and vadanamam (sic), (d) Students who are capable of objecting that the trlr renders a pres part by a 1st sg indic, are careless, especially when a 1st sg renders a 1st sg ın a foregoing word Once more pavan aîtö dahıslınîh = hadû, here dahishnîh = 'dispensation' See aîto p 413, read 'in the dispensation of continuous existence' Notice levatman which brings A and V into the instr Si âyêm = 'make heard' may coirect us, oi does si âyêm here = 'hear'? Ner does not see sadû in hadû, nor does he distinctly recognize the element of time as elsewhere Piakatata = A (Pahl), expresses the element of 'light-giving' referring to the 'Fire' associated with Ashavahisht Kâryam was the difficult reading, not kârya The idea of astînîd = Cause to stand' = 'cause to attain' seems intended to be expressed in samprapatteh (so I read with C, J4, J* seem so likewise, but J3, P have samttapatteh (sic) hardly miswritten for okrapo (an element of dolonousness)) pattel (= 'course', 'foot-traveller') (not opraptel = 'attainment') is in harmony with forms of char used by Ner to render forms of sta elsewhere Read as altern, 'this is the path of him that approaches on foot', or 'of him that stands inclining towards'
 - 5 Read dvis(k)yd, also final e We have hardly 'O Mazda and Asha, ye Gods' with the pl verb The dual in such a case would infallibly occur, cp RV in very numerous instances. I should say that aibi-derestd

was far more naturally taken as an instr here (with dets(k)yd aranha zasta illa) than as a loc, from to If an instr of the part, here it may be the part, in 1 31 2, which see Pahl A 1st pers of houses is intelligently understood with dros loord atha was read cararazatha or carrarazatha the first syliable having recalled a form of burdan see year Anishnih (so) used to express the emphasis of the reduce not any portion of what now appears as caord-athd being actually mistaken although car = 11 might also = car* Or can we claim manar weardnighath (so) as a habuvribi = the one baying the bearing of the Mathra the prophet ? In MS gives us tareakasth but we may so read, cetting rid of tarsdakth (D., M. and DJ have tarsakdish (sic)) D Mt have hit rat the mining read when to are joyfully minded (and so propitions) toward him who has the bearing on of loar Mathra D has eddandud (M1 eddaninishnik (sic)) (b) D om id (c) and last five words la d Ailfold (same char as fd) would be nearer the Gatha. Paran tablato is a frequent and correct rendering for sasta given to us is not very far from be may place us in bentitudo khrahlshnih her as in 1 32, io read gu with M. D Pors., in the sense of hand or handl = sarre (so sarry in the Mainto i Kh.) but awat seems also altern, read and readered yat b and g) Vanchhayet might point to a recognition of ear or ergo Is acidededed here an irreg bahuvrihi what the Arista-declarer desires? But see v 6 also 1 80 1 81 1 Aroquatdm (80) points to khearth = fathre(f) in the sonse of wolfare, case Samthe points to thealthath which takes ilita in the corresponding sense, "rar = bar

6. I authim = wam - onen stood here as Pahl, a = w with labercat a so in all similar cases, ep rdthum ep also rathend Y 44 17 53 6 Maked literally of mine the gen of the possess and (cp. the possess, trabis in the RV) is here used for of mn mine as the dat. morastice) lit. = to mine equals to me As to the historical questions arising out of the maked razing sahld(f), see especially S B E. YXXI pp 107 168, 109 Pahl Notice the fatelligent freedom in whea they utter for he who atters Ignorance is here impossible See Z. as the speaker in the gloss see also the 1st pers in v 5 and 7 See data referred to Marda in yehabanai which however shows a 200 pl preferred. Bas points to an etymology for raithim, and astishnth to an lafin (?) in sto. His is the teaching is a frequent and not improper mode of rendering he teaches The forms in ishe often express the force of the pres. part, in these tris Read astisath, or hastishath. Var D has pedranded or ded (a), shaptrand. (b), om. h (d) has eddindid (gl.). Ner Peadlag yas to with J reader I who to Thee am offering but see atch. Nor may have had addinant before

him for hand Perhaps I am affording praise and friendship to the holy bestower of protection' would be better in b Bhavami inclined me to render homanam = 'am', otherwise it might mean simply 'I' Prakrishta-hadasya seems meant for an imitation of farhakhtih (Pars faraghti (?), so poss), it is the Pahl tentatively transcribed Âradhanam may refer to aristavo, but see yazishno Read a, 'Since he establishes the regulation' (karoti) Cishyam might stand with a fem noun understood; but see ciksha, Y 32, 6, ciksham, Y 34, 7 = âmākhtishn (sic) J³ has yas te (a), J⁴ yat ste, J⁴ Jarathuctrasya (b), J* çishyanam (d) Burand, as more orig Parsi, bur being undoubtedly the orig of bar as crude form, see the altern bur in Ardâ V G1, otherwise of course barand Sitâdan seems here written, and sitadan in v 5 Farahâtî, or faratî may be best, the actual letters cannot be deciphered apart from the Pahl, for the difficulty in deciphering may be estimated when another scholar made the words out frahâtânî = bisyâr basî-dân, 'knowing very much' Read yedrând 'in my former printing

Read zevîstyčng, otayēng having crept in to fill out the metre, also final 40. As neither Sp nor Westg gave the reading of our J 2 (now an Oxford MS), nor the many others with auo, I was forced to accept an unvathô formerly, see unvathô, v 6 But I conjectured also the correct text, aurvato after the Pahl, see my altern, see also S B E XXXI, pp 173, 4. Comes was of course pl of omis Yaoja, 1st sg, or poss 2nd sg imper to Mazda, the pl, as in d, often following a sg in the same strophe, or Asha may be voc, thus suggesting a pl in d, we should however expect the dual An instr Asha is here especially well in place. The powerful chiefs were enlisted through the inspiration of the Holy Order, and as passionately devoted to its maintenance (Ashem deredyai, Y 43, 1) Zerîst(a)yēng, cp Y 28, 9 The meaning 'well-incited', 'fleet' may be allowed here as differing by a shade from 'willing', 'with willing zeal', etc , see an $vat\hat{v}$ Jyaitis, to jya, cp Y 29, 5, sense carried over Or read jayais (?) instr, 'through the incitement', cp açvahayah námobhih, RV IX, 96, 2, praty ardhir yajñanam açvahayo i athanam i ishih sa yo manurhito vipi asya yavayatsakhdh, RV X, 26, 5 Perethûs, a characteristic Iranian conception, meaning 'the straits of life ending in the Chinvat passage', 'the Bridge to the other world', an idea already well marked in the Gâthâs, it is pl of distinction Others take the word as qualifying am vato in the sense of 'stout', etc I prefer of course my former altern and the lendering in S B E, putting my first trl in the second place. The Pahl trli gives text and meaning in arvand, yamtanishno = jyantis, 'a coming to' = 'a gaining' Vadarg = perethûs, chîr = ugrēng Vakhdûndûr (see the Pahl

trl. $\ln v \otimes d$) shows correct freedom or elsa a differing reading may I be a receiver of your old shows a saffetently vigorous grasp of the sense of be ye for my aid. I now prefer dydyem notice ydyl a dthal not rendered showing freedom. Var D ddutadah dothal M^2 D D on first ragh, D I axi I in both b and gl D rachtr ab (so M^2) c gl D giriftar-akam I (d) I iclâm gl Arbacahichts is again rendered as aften parisphuly my Ner., probable ellosion to the fire with which A was associated, see on v 8. One might consider liaus, s na calama (d) 2) as giving the better sense hat see the Pahl, end the leading MSS., calamic P anti (8rd pl) All but J^2 have nata (so) see i Lekim n and t could be easily confosed in MSS. J^2 salamat (?), so P (d gl.). Hastind (?) or hastend for hastend (?) or hastend (ind occurs as a Parand term)

8 Read aredrakyicha I haydo to tad or to ih that the idea of wormhip is of course present see S. B L. XXXI p 174 Aredrahydehá is quite possible and perhaps better as concrete helpful and devoted warshipper see S. B E. XXXI Virtue of course bears an active sense here, see the altern, for the Pahl word affectency possibly including also Insight ep the New Pers No one should abject to the 1st pers. srdy(m (fallowed by the 1st su to b) reproducing the participle. The glossist, if not the price trir, mistakes I think the metrical feet. Aside from the gloss read b as continuing a no new sentence Minishnik, as in Y 28 1 is an intelligent expression shutting out a religion of gestures. Line c shows freedom, the gon being better rendered by adj and verb. In d rablehald has clear reference to minifinam in b yet the termination of hungretata (etata) looking like some forms of I = to go may have sog uested it! Hilnarlh is rendeced etymologically on account of the connection othorwise read skill. D has put in a one puran has yadmanth for the distrib of Sp and M1 M2 and DJ have individual (?) (b) D transposes like the Pera in c D lns rds (d) While the Pahl, trir or glossist renders paddid doubtfully Ner seems to plungo headlong into hlunder with his two feet but J's pddya(d) Warden shows a slight modification So is bold and perhans correct in taking rikhydto sam actively see the Pahl II he is correct, what care Ner requires! Hang mistakes, I think in render ing avistactulus the Avesta and Zend' Jund renders the Zand (Zend) elsewhere. Zblar rendered balam was misread (as few indeed would per ceive) for sarár (properly sarar) Niedsanam points to DJ s mánishnil (sic for minishnil) parisphujani for isharahishi associated with the fire, might perhaps be rendered brilliantly here. Also note that enhight would be expressed by coments so also sakhah(t) and sahisht = heaven suggests light .

while val.hsh is often rendered by Ner as lag. Does this similarity of val.hsht and vah.sht explain this lag? Read gayan

Read my antiquated translit in my former printing mahyao, hyem, and as preferred altern for my former trl. beatstudings ut praemu sacri Ashois Here again, as every where in the Gathas, we must adhere to the meaning 'sacied' 'blessing', 'benefit', and to this as verging upon the sense of 'reward' But here, as the context shows, the idea must be stretched as far as possible toward purae-indolis, the lit meaning. The worshipper declares that he will approach the Deity with his Yasnas, and the ceremonial and morally righteous deeds inculcated and inspired by the Good Mind, and then, when he has become possessed of the sacred blessing of holy character, the consequence will follow he will become the recipient of the wise man's (or the good offerer's) neward. It is illegical and senseless to render 'When I get my property, I will be its recipient' It is rather bold to render $hudanau^{\xi}$ (hu + da = dha = 'the well-disposer', or 'offerer') as governed directly by genezdû hyīm, 'then I shall eagerly attain to the beneficent reward' If it were not for the meaning 'beneficent' (so), 'seizei of' with the gen would be admirable Ishayas would fit the metre better, which is important, but cp the Ved stem of 1st ish, ishya, and ishyan, the sense need not interfere, as the two ish's are related Genezdû, to gridh = 'approach eagerly with desire' Whether the influence of the important Y 29, 1 induced a use of gai(e)z (gaih) for exclamatory prayer when no adverse circumstances were prominent in the connection, is a question, cp Y 51, 17 The Pahl till is free as to the case of tais, he was not ignorant of the insti No one should object to 'I come toward Your sacrifice with praise' for 'I will come praising to you with sacrifices' $Yadd = pavan \ dahishno \ well = 'in that dispensation of time', see amat =$ 'when', and yet dahishno was used simply because of the syllable da (as often in similar cases, a correct use caused by an outward form!) For tarsdahîh correct tar saldsile (so) without MSS, see Ner's lakshmim which shows a sense of acquisition recognized in ashors Hômanam pâdakhshah should be considered a good rendering, see mahydo absorbed with freedom in hômanam Hudanaus as gen is managed fairly D has î in a, tursahaîsh (sic), or tarsaqahîh (?), °agah° (so) for °alâs° (so), vâdûnamam (? sic), pâdalhshah and °shahîh (c) \hat{Ar} âdhânam may be meant, as adı, yet see the Palıl illustration of Haug's seemingly absolute want of acquaintance with the Pahl trl at the date of his Gâthâs is curiously given in his iemaik on sammukham and paida (so), the word renders pada ako Can Ner mean sudûnınam as if to ad \tilde{a} na, cp 3^{rd} $d\hat{a}$ = 'cut', or a 7^{th} (?) $d\hat{a}$ = 'to purify'?, oi was he imitating huddndus, cp dana? J fails to write anusvara in

stidim as often elsowhere. J. has lakshmim which is also only added by a later hand. 10 With a laudable desire to recognize as fully as possible every thing which the composer of the Gathas has written in a feeling for nature, some would render caresha woods and change the text of ail skyaothand to unkaid (= mountains) without the authority of MSS. I fear however that the word i(L) woothand interprets the foregoing careshed as o 1st s aor conl of car(s). In the sense What I shall do at first and schat later as supplementing (= besides) these things (pairl dis) Asha preceding Ma da, renders a conjunction of the two in Ahard (= 10 Gods') very improbable in fact the voc. Asha is suspicious perhaps adv in trus better. The hash of the Pahl trir here (for uksha) corrects his rakhshinidar at Y 46 B Point is rendered by peth = before in the ense in view of or on account of D plaho or mahan (?) (an (?)) see Pers Valmanahan proves that the trir distinguished between did as a particle and did as a pronoun (see 1 81 2) The loc chashman = man was first seen and explained by the Pahl trlr see also Ver Roshan + (d (for mt) is best. Sp s toxt (K.) seems nearest to reshined (sle) M. D have redired (so) = causes to grow ep rakhsh rendering ulhsh also rendered here as light arks see dalhshal Arejad(f) may well have been read aredad(f) (ardh) one MS gives a hint in arezdad(f). Or D might seem rus (sic) + 6d in D separated for rushan + alio MI has also alghelida Puran may = as or by Arils has been unnecessarily transliterated khrds = a cock. Nor had no such conception, For tarsdakih written in default of better for what seems tarsakilish (?), or againt(?) I would now correct to kash from other places at aside case oblique. Nor a pasya may be alternative for yat Hish (hash) is rendered as in a figurative sense by chartanyam. Samdrackandur = order in the sense of embellishment or rechardm (J * J 4) = purification (?). All have manushydadm. Ner must not be considered in his turn ignorant of all Pahl. grammar from his freedom in d Read pishinggin for the misprinted decipherment of the confused writing road kirds perhaps, but cock was certainly not meant on threath also old I ahl, par al. threath (so) threathed might better be kird I meant hashian (?) + vant otc.

11 As to ensure see b Aoph might = I will name myself better mid, pass, as so often. Perhaps we should read suckd (act), so J² J² so also J² but it is corrected to sall Varðiām is oither gen, pl. shortened on account of the metre (ep. desam for derānām otc.) or it is a 8 se sg. mid imper (so long privately taught) with neut, pl. subject or with datā understood as subject. Let these truly righteons nots of praise be accomplished or let the Creator of the world accomplish for Himself what may be most prespering for the cause through grace Pahl, M.; gives us

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the needed aêtilnő = ad(t), D yakhsenunam, M 1 dârêm (a), D yehabûnêd in d, see DJ The trlr had aojô before him, or read aojâr as a verbal form from the root of aojô, and this is a solution well worth considering, see tàvacha îsaicha 'As your praisei I will have power in the future, and I have been your praises so far as I can and may' The trlr was not ignorant of a root aoj = 'to say', see Y 43, 8 where aojî = hômanam gust He may well also have recognized the form as well as the root of staota, 'Your praising is stiength to me' may be free for 'I as Your praiser will have strength' See also the roundabout perf in the gloss, showing unquestioned freedom in aîto Isâi (or isâ), as ever, to ish = ichchh probably erioneously, but always possibly correctly, here the trli may have recoiled from tautology, see tava Dâtâ he took as imper 2^{nd} pl, aredad(t) was probably divided are dad(t) in his MSS, and probably (not certainly) regarded as a puzzling neut But, on the contiary, these seeming errors may be each and all mere freedom, or inherited views which he feared to change Varstam was seen as gen pl, and rendered in the concrete He notices the superl frashôtemem Nei has his eye on aôjo aît, and blundering, or correcting us, J has aste, J have bhavami for haromi J om yat in b, J s antah sampûrna (?) uttamasya manasah. In d, gl I followed C as nearer the Pahl, but still yehabûnêd may be imper J3 has svâmin pi asûdam prasâdapûritam (so) dehi pravâhena, Jo bhavâmi, P has svâmina (?) and as J 3 J 4 is reported as svamin yat krimah (?) yah masadah paritam (so) prasadam dadyât yat pravâhena J (?) bhavâmı bhavet ayam prabhâvahe (50) çîghram bhavâmi J* corresponds with J.4 from svâmin on save as to pûrîtam (sic), dadyat (sic), also pravâhe for prabâvahe (so) C follows J till bhavet, then yam pravâhe çîghram bhavâmı Tat (d) is a mistaken word, I think, I misreading Sp's handwriting, omit it Parsi-pers, deham and dehad as more orig, otherwise read diho, deho also in other MSS, so badlah in other MSS

The Gatha(a) vohukhshathra(a)

Yasna LI

For introduction, altein trl, etc, see S B E., pp 176-187

Read final J^* has $vidush^\circ$, $\dot{s}(k)yaothn^\circ$ With some khshathrem = 'field', (?), better $ksh\acute{e}ti$ $a = sh\acute{o}ithra$ As to the reading $vidishemn\^{a}i\mathring{s}$ (see the MSS), poss to an aor of dig, with monstrous transition, 'actions that are being well discriminated' (it agrees with $\dot{s}(k)yaoth(a)n\^{a}i\mathring{s}$ without doubt), or it is a formation from the aor of $dh\^{a}$ 'actions that produce it', or 'arrange it' Reading 'dush', consider divas as pointing to a root

du in the positive sense, actions which inspire it with seal, etc. Then consider sides as the stem see ofduskt(s) in v 8 If to dusk = afflict then antare charact is in analogy with antare mrays(f) (also with the instr) = interdict goes between as holding off on each side so opposes Some prefer the dat sund: but see \$(k) wanth(a) ndis Probability almost inclines to dust in the good sense, but then affare ch = enters or pervades (?) Some might take carehdad(s) as dat. infin with about or maki understood = I will do let us do better as aor conj mid. Some would emend a He afforded (abibar) as the best lot wished for by us (istem) D lns. t khadat in a om. and and ea in a gl om na in b om. f's, has webstand in c M.1 as K 1 (Sp) the usual liturgueal notes follow Read arrayad The Pahl, is intentionally free with arom Vidushamnasi seems referred to a ds = to favour extended by sA The root ideas are indicated, bahar = bagem, afaund = taka kepanich = nikhld(t) even vadanyin points to char in one of its meanings. The glosses break on the otherwise easily cetablished connection. Hang a bassume although against the other MSS. should be read at least as an alternative. I had proposed an altern, maso, in uttamasoumikamin as feeling the influence of upari see the gione. (I do not of course see a mase, in cibhaten in agreement with kamenana. but upors may possible govern it.) Notice parsh (ersal) in the rare sense of bestowing Kuru = parsishs as infin for imper Baharah as more original otherwise bahrah bursahn as older otherwise barsahn see altern crude form bur in Gl. to Arda Viral. Read gayad for the misprint.

2. To seems sometimes dual nt. in the Gathas = to referring to khahathrem and bagem but with bagem mase ta = tau would be natural. Otherwise to = tena = ea. The cha is either 1" sg. india or coni en ydchd(mi) (?) or read yab(f)chd with many MSS., acc. doal neut. We might think of Ashavat(f)chd = and to Ashi for Asha wicha (watchd) Doil is 2rd ag opt, from any stem of dd transferred to the a conjug; otherwise double as 2nd ag gunated as nor imper of dus = show me Some might suggest To You primarily O M. A. and for Ashi, may we arrange (dolddmd (?)) the district (khshathrem (?)) in our possession (istail) may we through grace partake of (sukmaidaids as corruption from sangkamaids (?) or some similar form to nor of son, some) your support D ins 4 with DJ (a) has saddinamem curiously again (b) also test i om. so before first sad (c) M. as Sp (K.) No yel(s)chd = ydchd in the Pahl, see also Y 30 1 Was ddis rendered in the 3rd pers as if an aor of dis? Ddids which might be regarded as = dois as a 2rd sg = yshabans: In Y 28, 7 here freely = id. Ish: stands in Zend characters in all MSS. Ner s prithiryam should hardly be within the brackets the more correct sampreamonase

was his $seco_n d$ thought $Va\tilde{n}chhitam$ (?) is for $\hat{s}sht$ transcribed only by the Pahl lr Tvam (so also J*) points to Lek lm

- Read final 40. Gensha is adverbially used 'to You let them assemble with the ear (that is, to hear) who are guided by Your (ceremonially prescribed (sic) moral) actions' Some prefer the Vedic sense of ghosha, 'with loud call' (cp Yt 10, 85), but cp also geushais, Y 30, 2 I now prefer $h\bar{c}mya\tilde{n}t\hat{u}$ = 'let them come' Whether $v\bar{e}$ can be the object which the pious 'lean upon', 'hold to' is a question, but read as a possible altern, 'who incline to You (sarentê(ê)) in their actions', or 'are governed by You (gen. for abl (?)) as to then actions' Ukhdhais as 'chanted words of the 11tual', 'hymns and 1ecitations' D and M¹ have vadanand in c, gl Notwithstanding avo, ham-sâtûnishno might be infin for imper conj, and so render oyanta, but a conj imper only would literally lender oyanta 'Would'st provide' for vadanar (also equalling 'may'st thou', or 'provide thou') points to hômanih Ner's lâbhah seems to render khûrsandîh (so read), nyôkshîddi was prob tianslit nadûkîh° = çubhena, but sarve renders(?) hēm = ham (sic) Karomi shows that he read hôman for hômand Parisphutam for Ashavahishto again prob points to association with the Fire Prithak haro iendeis dalhshakîno, elsewhere chihna is used Karoti can hardly stand in c, read 'Thou makest distinctly separated' J4 has kai manah (so) Shunîda(â); as more orig, otherwise shano Read gunâh
- A Read hyōn Kuthi à and kû (= 'whither' and 'where'), like then English equivalents, often express mere despondent interrogative. But in English the fuller form is much more expressive. 'Where is the fseratu (see p. 495, concrete, or abstract 'thrift') by the side of the âri (cp. ari). This is the same thing as 'is there a fseratu. ?', but much better expressed. Some prefer ârôrs à = 'with preparation', 'easily', and merezhdikâ, as nom. D has vâdûnûnd aîgh in a, va aîgh yûnto' î in b, jînûk î va, gl, M¹ om aîgh jînûk, (b) gl. D has aîgh Vohûman î, hanû î lak c. Aîgh Ashavahishtö would be better as gl. J. 'has also kila, J³, J⁴, J*, om Mahûjo in c. Parisphutam may be once more rendered 'bright', or 'brilliant' as = Ashavahishtö (the Fire), 'bhuvanam shows that pâhlûm was taken as = vahisht = 'heaven'. Buna' is probably miswritten for bundah which occurs in MSS 'Ashnû for a part of the char in Ashavahisht leaves the last unexplained
- 5 Vidad(t), poss to vidh = 'cherish with veneration', or to vi + dd sense of 'produce' (?), 'develope the cattle-culture', 'multiplying the herd', or vidad(t) = vindad(t), 'acquire as a blessing', not as 'wailing' Y 29, 1, or 'get additional herds', see the previous v, cp Y 50, 2 Elsewhere I have remarked that 'gaining' was less the object than 'preserving' the threatened

herds yet acquisition was of course desired. Nemanha with some = with modesty I would not abandon the religious sense Dathat(Cubut with some rather = those established in character the willing Khahayas with some = being able but the costrue was a representative saint, an ideal agricultural chief his office was conceived as blessing the clean creation, Some prefer ashiedo endowed with blessings or rewards or again with property hut if ever askapan is in place it is here with the pastrya D has eal parak alghat lesatman (a) komand M. homan (b) D has valman ! DJ and D padalhehalih for shalltath M1 sakash in c The Pahl trir had probably hefore him the reading we there minat hence his parsih. It is hardly probable although it is possible that peresas stand ing before him as person(8) as a 2^{-n} sg = person may have influenced him see hus = 3^{nd} sg homandd (freely). Each of the present participles is rendered in different places freely possibly on account of the rareness of the use of the present part, in Pahl. One would suppose that are, notwithstanding its position ought to apply to dahishad, and that e might be read and to the creation in the sovereignty As righteons (or endowed with blessings) he wisely designated should be considered fairly reproduced by His is wisdom through righteousness, whose is he who is the just rad for the creation (so) Ner was not musted by milnot. It is curious that he does not notice either parach, or persons. Ja has kuryds in b gl. and Ja kurvate (sic) in c. Hang a MS partly corrected the Sandhi Read perhaps akkar

6 Read as(1)ys and final to The better than the good = swmmum bonum to the worshipper This is certain he approaches it in Y 42.8 and the chd carries on the connection who also gives or completes (rddh) that according to his the edstry's prayer edral is A. M. With dard#6) Who receives (?) the highest beatitude this must be the edstrace and this destroys the sense unless we change the language reading Mazda with the best MSS, but Aluro is alone reported D has shapirth palman t in a radak, t s as DJ atgh min t valman raddinand in b gl., rat in c and raddinand (so M.1), in c gl. Varat with radad(t) should be considered fairly rendered. Abure M. is thrown into the gen, with no impropriety whatever According to the gloss and aside from the Gatha olddett refers to punishment, but askle from the gloss, by whom the radth Ner varies greatly from both Gatha and is not fully given to Him Pahl. Uttamanan uttamateam might be intended to render valvo cankens as that bestness (sle) of the best things rather than the Pahl, dative sense Paribhramats means here turns in the sense of ending a straight course and not wanders about ; see its Pahl, and Gathic, J. J. have

kuryatı (sıc) ın b, J³ nıkrıshta ın c. Read perhaps akhır, we may accept the doubtful word as bundah

- prolonged life, as the name of the Seven Amesha meant 'eternally deathless' Health and Wholeness = 'total weal' Spīnista m poss insti Tēvîshî u duals in apposition with A and H, not insti sg Sēnhê(ê) with some, 'I pray for', 'I hope for' Aside from the gl Amerôdad and H would be acc of course, also tûk(sh)ishnö (is it trakshishnö?) Read c altern., 'which energy, etc, is in the teaching (loc) of the Good Mind' D has yehabûndî tâshîdar, va for first ach, has hûrvarich (or aûr'), om î, M¹ trakshîdar (?) (or tûkhsh'), hômanâî in a, D ach, for î, om î after mîna', in b, D ins î bef tûbân' in c J* is defective here, so J⁴, then orig was probably in bad condition J³ is complete Perhaps c, gl is better thus, 'since that is learned by assiduous study, that which it is necessary to do' Dehî as more orig Parsi, otherwise dihî (?), we should expect dih, or deh, see the Pahl
 - 8 Read final \hat{c} The two $\hat{vidushi}(\hat{c})$ would naturally refer to \hat{tbi} $Ak\hat{o}y\hat{a}$ (if not a denom from aka (?) = 'I will do evil to') is in antithesis to \hat{usta} , and both are adverbial, one instr (?), the other loc, and not further declined. If $ak\hat{o}y\hat{a}$ seems suspicious as a fem instr, consider $ak\hat{o}i\hat{a}$, by divergent declension, or with the suffix ia, an instr, ia is often miswritten for ia, cp $mruy\hat{a}d(t) = mruv\hat{a}d(t)$ Read as altern 'To Thee will I speak for he is satisfied with his counsel (?) who speaks to the wise' D zak $\hat{a}k\hat{a}s$ (a), D om \hat{i} and the two ia's in b, D zak $m\hat{a}nsar$ zak \hat{i} $\hat{a}k\hat{a}s$ \hat{i} $d\hat{a}n\hat{a}k$ in c Without gl as altern 'For thus this which is Thine is to be spoken ($vakshy\hat{a}$ as fut part or freely as fut 1^{st} sg), (b) there is a smiter of the wicked, and in happiness (see the loc) is Righteousness to be maintained (c) for that is the Manthia's bestowed gratification ia. If ia is read with ia, ia, ia in motion', 'cause to stir, or advance'? Or is it a denom, from the noun? Read $g\hat{a}yad$
 - 9 Read final \hat{e} As to $i \, \hat{a} n \hat{o} i \, b y \hat{a}$ see p 450 on Y 31, 2 Khshnûtem is, with my alternative, perhaps better understood in its secondary sense of 'satisfaction' It can be referred to the two parties, one of them being the 'evil' party, just as $a s h \hat{i} \hat{s}$ can, see Y 43, 12 The sanctity of the holy one of the two $\tilde{a} s a y \hat{a} o$ carries off the awkwardness of attributing a $k h s h n \hat{a} d(t)$ and an 'a s h i', or possibly also a ' $r \hat{a} m a$ ' to the evil If it were not for the presence of the righteous in one of the $r \hat{a} n a$ ($i \hat{a} n \hat{o} i b y \hat{a}$) the expression

kh knillem would not have been applied to both its application to both is difficult. Khihusta need not at ail necessarily mean melted only its primary and Gathle meaning is beaten unt Tapaye(e)ite 1t. 17 20 is not at all declive the forget instrument was that Or if molten from was there intended then the word was applied to melted metai only in the later Avesta Dikhihla is clearly referred to utensils in the later Avesta, the Pahl, pesociates the word with the ptensils of the offering and hashathra was the got presiding over metals positively without exclusive reference to meited from or brass while yet he bears the name anothehusta cp 1t. 2, 2, S 1 4 The bath of melted bras was a development of the later Loreastrianism. Abraha if equalifing in the (two) worlds (ep 1 28 2, and 1 20 5 (7)) is a transfer to the a declension. We should expect anheo (anheo), or anhula Wn might possibly read aibt-ahrdhi 1" dual (ah + aibl) = will we two use the iron (cp ind as + abhi) to make a weapon, (d froi from dd = dhd). Surayo (read s irayo) is, (see ddo), a 2nd sg., caus, or denom of su with some n gen, inf = to help Some might colour let us (Vistarna + Z) two take pains (?) with the forged iron to have n weapon D lus tarih Ma seems shadyinidarih in a D om. f has balket ra Mi alrellet (so I prefer at present), D. f salkar a gl. D has need t mean lold al p in b I prefer now dirid if to ridano The lait as should be distinguished whether a priv., or d le belhanishno = dallaten considered as one of the sperificial implements. J's may read jyot a anupakarigan may be explained by a false translit of asind as adind = the jawless Did nucchavena = a read niposhto? no lettors like m, p appear in the MSS. Could the syllable mis = apart have been associated with striking apart in forcing the iron? Gadham shows that DJ a paran salkt was read Dehad as more orig Parsi other wise dihad. Jihan or suhits it is more original

10 Read final (Marelhthaiti(t) is well in place in its natural sense after v 0. Willi some anythia ahmad(t) sig (see the MSS) = without occasion from us Hunni knaaro and knahmy (so) seem proper names in \text{\text{\$\t

In my tribe (galthle)'. D has zakla I min zak A in a, $am\delta(?)$ or am va in a, gl; zak dam $hanshak\delta$ (so M¹) l (b) l ganak, gl, la for ll , l shaple in c Vadanyle may = 'do thou' The gl and the l (om by D) spoil this til Read 'Thus the man who slays me in a different manner from that, O A, that one is the H of the D's creation ' Yo is Sp's insertion = maln = (?) $yllo J^3$ (?), J^4 , J^* read sapratipaksham, doing away with the aprati of C, P Read note 5 in accordance. The sense in my trl is preserved. We may consider llo l llo

- 11 Achistâ may mean 'who has declared himself' or 'who is declared', 3^{rd} sg pret mid of chid(t) with augment or prepositional piefix $a=\hat{a}$ (original Pahl initial $\mathbf{u}=a$ or \hat{a} , the word stood in the Pahl) Some might colour: 'Who, O M is true to Sp Z? who is seriously $(ash\hat{a})$ his disciple? Where is devoted Obedience? And who has distinguished himself in honesty (V M) as true toward the revelation'? D has $valman\ \hat{\imath}$, $(a)\ vam\hat{u}n\ (b)$, $pavan\ radih$, $(b,\ gl\)min\ min\ (?)\ aigh\ foi\ va\ pavan\ (c)$ Of course we might read 'Who is Z's friendly man?' The trir read valo, (see the MSS) $=Lek\hat{u}m$, so in c, he shows no ignorance of valo, so Nei , in Y 31, 9 Ner renders valo = valo, and the Pahl trir does not render Lekalm Ner has his eye rather on the Gâthâ here. He may have read javid for dosto (see the char) = 'apart from men', 'separated among them', cp antare in the sense of 'division', yet also = 'among'. One might suspect nimalataya to = 'with clearness', but see the Pahl Bundah-m' occurs in other MSS
- 12 The differences of opinion as to this verse are very great I refer $Va\hat{e}(\epsilon)py\hat{o}$ to vip gunated, plus the suffix ya in the sense of the Persian $gh\hat{o}l\hat{a}mb\hat{a}rah$, paederast Others as = ielictus ab omnibus $Peret\hat{o}$ I refer to $peret\hat{a}o$ of the next v, as a loc. sing of $oldsymbol{o}tu$ in the sense of 'strait', time of trial', orig sense 'bridge', cp the Chinvad(t), or possibly, cp 'Y 48, 2 $m\bar{e}ng$ $pereth\hat{a}(oldsymbol{o})$. A very interesting opinion has long circulated privately that $pereto-zem\hat{o}=$ 'exiled from the land', in itself a very possible rendering, but see the next verse I take ullosian allosian a

water turn in here toward this place from which he was shut out. I think that the dual charatascha may more probably refer to the two names if not to the two parties I at Copy and Lerine When they two approach him (dramatic present for past) with the impure strength of vecereal passion Los bend (op el-witam Pahl polition) | op. adhar in the sense of bosom (reference to the organ lavolved in the crime of paederastr) It will be seen that I prefer to proceed with the exercise of the faculty of judgment rather to construct renderin a which have only the merit of differing from predecestors. These latter are however always valuable as alternative ecojectores to keep the inventive faculty in play D om first I (a) has alghash afum (b) gl M1 has alsh yill. D has wide den (t) midn (e) Shadwald All is better so I) that is erroneon ir taken as the verbal form. Univacet like uniddent! 1 41 20 which eet is readered by rdnak" but in what sen e? Does it mean incite my development further my growth in the boly? Or does the i craian (ee a) give the correct clue? Perhaps 'In the cold which is accustomed ain (c) would be better cold of itself in the later Loroastriani m is the work of the Evil One. The trir read sarnt (?) which suggested cold (see a) The letters o d in I ahl might also spell rad = bad hence possibly sin or else the meaning suggested sin or golered may have recalled gota as = cold But charatus might bu rendered by eddine! and Gishead more naturally suggests sin but see the order The Parsi pers. trir took percio in the sense of street Read gandh and perhaps definah. J's in-erts junusti in a gl. J's reads Adle na mitratam (?) pra Nor transliterated shudsined pl. janunti as seeing two subjects, curiously both omitted Jate may point to the meaning of nodereicha

13 Tit may $\Rightarrow t^*u$ (rather than tIni) referring to the twe k and k of v 12, or it may simply $\Rightarrow eo =$ therefore tInd and despent may be pl. acc. Therefore the (dall(t)na) of the lighteous crashes $(mard m_1d)$ the wicked but the general rather suggests a goolthe despent Others would render the person of the righteous destroys the person of the wicked Others again the soul of the wicked destroys the person of the righteous but hauthin (for halthyon $\Rightarrow natyrmi$) is an advort. Then the Pahl, may after all be right the soul of the righteous relates (mar + d) there things truly Natrod would more naturally mean reaching that if it refers to the subject of the proceding verb the sense must be ovil reaching to harm. It is however not impossible that the last line was intended to express the action of the soul (7) or religion of the just. Such does not appear to refer to the one immediately preceding. Read as altern

'Then the soul of the lighteons crushes that of the wicked truly, whose soul makes reproaches openly on the C Bridge, the soul of the righteous by his deeds and his words reaching the paths of Asha (beyond the Bridge)' D reads 12h in a, has zak ? valman in b, M 1 om nafshman in c, D has pavan Ahar o The dual of the Pahl, with the gloss, recalls the sins alluded to in v 12 Mar va jêh may be altern til for maredo, mar rendering the 1st syllable, and daiti being misiead. The real til of maredo is hôshmûro Âno rûbûno might be read, see the Pers, 'that soul of whom' oyor, J 3 seems dîner (so read) J 4 shows signs of jihvâyûm, J 4 has jihvûm Correcting to ovayam or ovaya, we might read the path of righto is destroyed by their tongue ' Ner prob read Pahl gêtî, see the Pahl of the Pers (the Pers being itself obscure), see bhuranaº Lehhyakam gananam (so) reflect hôshmûro, bumbûm is onomatopoetic. Perhaps I must abandon jeh in the Parsi-pers $G\hat{\imath}t\hat{\imath}$ (?) = $g\hat{e}t\hat{\imath}$ (so sometimes) is probably written, but see Y 53, 6 Ruwân as more Parsi, otherwise rawân (ravân) Khrûshêd is probably a clerical blunder, or it may be meant for a Parsi 3rd sg Possibly, 'not faithful to the precepts' Some might render 'Not obedient to the establishments or to the institutions are the K, far (?) (ar ēm?, cp ar é) from field labour, mjuring (sēñda to sad as in sadra) the herd without any occasion (?) (di ôis d, 1 e readily) in spite of their actions and their vows, yea this vow $(y\bar{e} \ s\bar{e}nh\hat{o} = \text{`which vow'})$ will bring them at last into Satan's house' I take arām as in the sense of ara (cp Âr(a)mait $=an\hat{a}^{\circ}$) $\hat{A}n\hat{a}n\hat{s}$ \hat{a} I take in a kindled sense as equalling 'in the matter of complete well-being for the kine injuring, or not inculcating (favouring) (the $n\partial id$ carried down from line a) ' $Senh\delta$ as loc of ou We might suspect is senho, 'who shall present these (mational) praises at last in Hell', cp the reverse in Y 45, 8 Read senharscha, and final w. D has the insertion in b, gl with yekavîmûnd, M i has omûnêd in b, gl, D va mûn valmo in c Kan = 'husbandiy' here as the 'duty' Through some accident arbis , often correctly recognized, is rendered as possessing a priv, on is the force of la felt from a? In Y 38, 5 $s\bar{e}nd$ ° is rendered by a word kindled to âmûkhtênd (sic) But note apadmân kûshishnîh as an altein pointing to a poss connection with the root sadra C might be read aside from its orig and with gloss, 'which teachings are delivering them [then own souls] to the ' J4 has çıkhûpayantı (sic), and çıshyûpayantı, J* has $cikhy^{\circ}$ in the first instance, J³ has $cikhy\hat{a}^{\circ}$ in the second instance, all in b, J's, J * have çıkhyá° ın c, J * has çıshyá° Nırvâne curiously corresponds to apadman, but see it = afdam, apēmem in c We might render c, 'because (but see the Pahl) they are teaching thus, the household (?) of the

D in their end deliver [their own soul(s)] to the castigation but sanmaths (acc. of goal) should be read Burand as more orig Parsi other
wise barand Exted written under dand. was intended to follow dandkit
Read perhaps dkhar I supposed the very imperfect letters in c to be an
attempted imitation of demand but such is their wretched condition that I
now think bad-khānah may have heen meant!

16 Or we might colour What reward Z promised beforehand, Mazda, will meet (will fulfit, vonch for) in Garodman. That I promise myself (chicisht) from V M and your real (Askāchā) helps I hardly think however that this excellent meaning less directly in the words Chicisht poss, to a chie 1st ag mid stab are I will take or I will speak, declare these things But I think chicisht must at least have originated from a use of choss a chissh as a strengthened chish the é once introduced was changed into the cognate v chôist may have been the cause of the confusion form 3rd sg pass nor like agesth. Whether a 1st sg ish nor of chi is the real form = chôishi = chéthi = chayski (?) like agayuh is doubtful. Read final w D has min mozd in a dnd pish in b sak lakām in c

16. Some might render magakya khshatlara owing to the force of his devotion I would never render Lishathra without attaching its meaning more or less directly to the sense in which it is most prominently used A commonpince by force of is hardly poss, in the Gatha Atha no vazdydi wild, according to some scholars is this will it be to us pleasing that he should command us Usta (orig loc. of ti), is I think exclamatory quasi indeclinable and used here as the subject to asti understood. The infin. is predicative D has Lhildduth saviduch in a M1 sish in b (but may not zakash (so M1) be the true reading?) D has I with DJ in b and mindaram f in b gl D., as DJ in c Read as altern without gl V is successfully deserving (gaining) through the sovereignty of the Magisushin that which is (all man) wise (= chestler) according to A. s estimate (= as he conceived by or with A) He the bountiful Ahura, (t in attant is gl) Ararmand ep Y 82, 13 poss = the haughty Lecatman pa = paddul Y 50 8 (see also Visp 16 2, Sp) shows that the trir did not err here from ignorance he distrusted an obvious trl and fell back upon patoli = padih (Y 45 11) J. has Kal J. Kal VI J. Kal Niredne shows again the interesting mixtransliteration fura was read furje and gesting farjam c freely conveys the general idea

17 Some might be inclined to consider hardly to adopt, the desiderative of dkd didkisk as an emendation for dat(f)dist op the adject nominal

form didhishú, (cp. RV, X, 18, 8 hastagrábhasya didhishós túve 'dám pátyur janitvám abhí sám babhútha) 'This F the H has presented to me a beloved person that I should wed her, as A M can bestow a desired gift upon a good being (? $da\hat{e}(\hat{e})naydi$ vanhuydi) to attain the desire (cp. qiidh) of Righteousness' The Pahl tilr (with the later Avesta, and the later tradition) names the wife of Z Hvôgvi, obviously a fem of Hvôgva We may then suppose that Fiashaostia was an elder brother, or father (so the Pahl trli), and presented her to Z, which would place this composition celebrating the event at an earlier period in Z's life, whereas Y 53, as celebrating the marriage of his daughter would fall some fifteen years later. That Z's daughter, Pouruchista, was afterwards married to a Jâmâspa, and that Frashaostra and a Jâmâspa were supposed to have been brothers makes scarcely any difficulty, as names have in all ages constantly descended from father to son, also an elder brother might present a bride. Perhaps this bride's name was Chisti (cp paouiuchista), or she may have been regarded as impersonating 'wisdom', op similar Semitic use, see Y 29, 1 There the Kine (1 e the people) wail (genezhda) for the help of Asha If this piece were composed at the marriage stage of Z's life, the troubles were fresh to him, few victories had been won, and the wailing cry was appropriate Read is(k) yam D has frashôshtar î nihezad herpat in a, yehabûnûd, gl, dînŏ î shapîr va zak î ânŏ, oı avŏ (?) b, om va (so M 1) in c Read bentman as better than bartman. The tilr saw the intens, also improp conj (see D), also the imper nendered by the conj Arzallo here perhaps = 'the desired thing' $Gerez^{\circ}$, as = $grih^{\circ}$, suggested griha, hence the blunder in c, gridh is the underlying word, or garh also Hûogo (the letter resembling rte is an old fashioned o) J. has also mûlyena and prob patai âjîîo, or jîdo (anusvâia omitted) J is reported patarâjñâmcha Nei inserted sadai'va on account of the syllable oam, which in Pahl char might be read ham, suggesting hama Yachanam = -'the object of prayer' here, = 'the thing to be desired' Dehr points to yehabûnêd (?) as a 2nd pl imper Better 'through (oi as) the worth, the valued price of Righteousness' I suppose that patao must have reference to house-furniture, house-drapery I had followed Sp's grihao in the uncertainty I had no intention to maintain (myself personally) any connection between carîram and cu as

18 Read final and Religionem suam Some scholars would take barendo as nom sg masc, and I think this well possible Also khshathrem mananhô vanhōus is rendered, as paourvatâtem in Y 33, 14 ought to be, i. e. as 'piedominance in piety' (?) Rapēn might be a pies part, 'I re-

joicing in Theo I ertitic(f) 3rd ag (cp printte see also 1 43, 16) or egain 3rd pl (stem rero) Read as altern O De J IIv they are choosing they obtaining (cido pl) otc see S. B E XXXI p 185 Rapen should equal foyfully receive perhaps which Thine (Thy mints) Joyfully receive Or rending rapim (see MSS) that I may rejoicingly D om. f after sal has gadman ca otherwise as DJ., but has frarent, and 1 lak Mi as K ! (Sp.) As Pahi without Gatha, read He who is Vido is taken as ahl gen of origin or causality (c) is free perhaps a making of Joy to (of, or for) this one who is Thine rupts as pres. part = Thou making joy Airednamah is not eccidental two renderings again blend in it farid and forzd the first suggesting forjdm = end are spelt by the same Pahl char, see elsewhere. Hastabhyam shows wadman read for gadman (same characters in Pahl.). J has abhildshapmyd (sle) uttamamandh was intended the visarge was accidentally omlitted. For through the person (man) of read as regards the person I c. for him, or as catabiushed by the norson of superior Manuald is one of her a abstracts or poss, a pres. part, act. cn. manwantf (prop name) through his thoughtful (?) good conduct (see the Palit.) I cannot improve on there and but it is barely possible that A may be the letter deciphered as and carelessly scrawled for A (Ad the pl) or again Lhurh4 (?) = poorlshment = forendo to for (?) = to eat

19 Some scholars might prefer That should every (?) man take (?) to himself (?) (ahmdi see the Puhl), galuing it as his possession who seeks after the heavenly life He should recognize Mazda a commands as the best for his actions in life Tadet) refore back to tadet) in v 18 Mid forms of dd dkd occur in active sense in the Veds, and oftener in the Gatha for gives we need not read da-di (J now an Oxford MS.) Valleddemno poss. = acquiring but see the connection though poss = to us better who (yt) 'Secking after life recails akknowled as = "asum to blm Likel By through the deeds the better understand, the highest good (= ranking rakes elsewhere) which is realized by obeying the laws in the deeds of life Read final to D has maidyth miln min om ask (a) rak i din i om i bei paran (b) has i shapir (c) M1 as K 1 I had ventured on mozdo but read as altern, wold ro. The trir seems to render duede(6) by gift received see are nafshman. But for the gl. akds-dahishath might be an adj (bahnv) = rat(f)do Road in c (lit.) through the deed of his life good Jan of conrue gen. Johns apabodhanam Jo Jo P streturnam J * sidadhyate (80), J * J * stellaryam vi* J as J * in c gl. except kambalam for sam J as J Ner s anagol is pure error Perhaps c gl. is better thus 'he makes energetic by (in) deed what is spoken by word Sambalups

must = tûkhshûko*, see Parsi-pers kushishn I have read jîritasya, after C's jîvitasyam ((?)so reported) Or tûshakö was read altein, cp Y 50, 1 20 Daidyâi infin in sense of impei, heñtî understood. In S. B. E. XXXI, p 186 I render Ashem in the acc Perhaps my verbatim here is better Ashem, nom, with V M (sociative insti), and then Aramaiti (obliquely mentioned) These three represent the Immortals, who are referred to also in verse 22, and they are hazaosha like the seven in Yt 13, 83 Some scholars refer all directly to the people 'Then are ye all in common with us to afford advancement with the congregation (Vohû Mananha), and the Law (Ashem) in that manner in which (?) $(=y\hat{a}i\hat{s})$ $\hat{A}r(a)$ mait is prescribed to us (ukhdha nom sg fem?), while ye play, lowly in mind (nemanha) for the help of Mazda, desiring it' Yazemmâonhô may of course = 'being sacrificed to' Chagedô, formerly thought to be a dual, is a nom pl from a stem chaged probably related to kå (kan), poss by reduplication Can it be a deponent participle?, cp avareto Some might colour 'Do Ye with united powers afford all service to the Faith (Ashem) in common with the congregation (Volú M), as (yáis) the religious devotion (Âr) is prescribed (uhhdha), since Ye are praying for M's help, lowly in mind (nemanha), desning it' I would now modify 'Ye, or they, the Holy Order, (personified), together with the Good Mind (personified) are of one accord (with each other) to afford us (1 e let them afford us) Your help, being sacrificed to, and ', D as DJ, but om first ? in a desiring for us (cp Y 46, 2) Mazda's Chagedô is accidentally rendered by vadanani (so, better than and (same chai) The tilr understood chagvão, Y 46, 2, and chagemã, Y 38, 3, see his kâmak J³ sampûrnena One does not expect vachanam karanîyam in the sense 'the word is to be executed', 'to be obeyed', and so 'heard' is Punyam seems governed by dadam, but 'sanctity is to be practised so long as until the word is to be fulfilled with ', so possibly

Some might render 'That man, who through disposition, word, and deed of faith $(\hat{A}r(a)mat\hat{o}i\hat{s})$ is ennobled $(spe\tilde{n}t\hat{o})$ will himself of his own person $(da\hat{e}(\hat{e})n\hat{a})$ exalt $(sp\bar{e}nvad(t))$ as a verb) the law (Ashem), from grace $(voh\hat{a}\ mananh\hat{a})$ will A give him the power (khshathrem) thereto I will pray Him $(Mazda\ [°d\hat{a}h])$ for the happy contingency, or reward' $Sp\bar{e}nvad(t)$, looks more like a neut adj or part, see Ashem In the effort to dissever this word from the root of $spe\tilde{n}ta$ $(spa=\varsigma v\hat{a},\varsigma\hat{a})$, some might think of pan (cp skar=kar, $spa\varsigma=pa\varsigma$), 'he will glorify Asha by his religious wisdom, words, and deeds', etc D has $gabr\hat{a}$ in a, $mozd\check{o}$ (or m^ova), $m\hat{a}n$ valman, and $tarsah\hat{a}sh$ (sic vid) in c, M^1 as K^5 (Sp) I was too unfavourable to the trir in b, read, 'and of the sovereignty through V' Perhaps 'recompense and the reward' would be better everywhere I have been too cautious

perhaps in reading sum the clumsy sum calsum of D and the Parsi perais better see Ner or drop the sum, as it is quite absurd to treat the
Pahl without the slightest emendation that I pray for as, or in regard to
(parsn) the good revering recognition

J* has sumplare Ner s voc. in o
is a natural transition. He takes tarsakdsh (akdsth) too literally as was
natural. I have elsewhere given reasons why tarsakdsh should express
'venerating recognition in the sense of recompense

22. Vat(s)dd, reminds us of Ashdd(s) hackd Masddo (?) cal(s)dd ys in ddd(s) Ahura should not he said 'to know Himself; although one of the Seren might be meant. Some might colour Since to me npon my prayer M A according to His custom (ashdd(s) hackd) assigns (sak(s)dd) the best, he and the eternal ones I approach Him with prayer But Z is here instigating the faithful to liberality in the sacrifica. Naminis is a peculiar instr. Whether a transfer to the a declension (read ndis) explains it is a question perhaps the word like sidd had become indeclinably fixed, or the word is namidist the letter i having lost its end became n strains the most probable. D has yerbiblished on on s in c Mi' as K. (Sp.). La = most properly belongs in the text, or more probably a h after man has fallen out. The gl. in b is harmless enough. That in c is correct and important J' J' have team in b J' sidied. The formation most + id occurs often with Ner. J' also has mattamam lizaddn is plainly written, not wooddn or yaraddn

Gatha(a) Vahishtoisti(l)

For introduction, summary and further comments see S. B. E. vol. XXXI p 187—189 Changes in opinions arrived at since its publication are not always noted here and it is taken for granted that the contents of the other work are carefully read as they form an integral part of this exposition.

1 Some scholars suggest The dearest wish of Z runs thus Others see an historical past in and I supposing that it proves Z to have been no longer living Some suggest sis before you'(f)chd and to those this is well possible Some recoil so decidedly from daban in the sense of decired that they would alter the text without anthority from MSS to daden I have also given an alternative to this effect. Others would reduce daban to darn (c) daibanheatt from data). This dam is referred to a root due to have desire for (?) and to all those who desire (!) the word and works of his good religion and learn them comparing Sank dabant().

If the line must be shortened, omit the châ of saskāchâ, particularly with the sense 'discipulos', 'and those (or to those) who constitute themselves (daden) disciples, (or secure converts for him) in the words and deeds of the good religion' Reading daben, cp MSS and the Pahl we have conversions, as ın Y 31, 3, Y 46, 12, cp the 'Friendlies', the Fryâna, a converted boider tribe It is fai from improbable that the priestly warner Z had 'converted' many by the sword, and hoped to convert still more, and, as the language stands in the MSS, such an idea would seem to be before us in the present verse, hence my strict rendering. I prefer · ukhdhå etc as instr, although the acc pl is also very possible. I do not prefer the acc at the end of the sentence If saškā is a veibal form, then, 'and may they who deceived him leain, or fulfil, the words and actions of the good religion' The reading saskacha is of course shortened sa ƙakenchâ I have preferred it as the reading of the two oldest Saskāchā = saskan or oan, cannot be in its orig, shape MSS saskā, we see at once sasakan redup (sasāko) and this sasko is offered by several MS which read saskemcha* The readings sasen° would afford us perhaps too easy a solution, sas can be easily explained as = saksh saor stem of sak (sach) Some scholars might think it an impf for saky° = sachy (?) as $\hat{s} = \hat{s}(h)y = chy$ in $\hat{s}avai$, etc Read as altern d, 'and those (or to those) who gave contributions, and will learn the words D has ahar ûbö î î srûbo ghal for avo, M 1 mındavam I, D î denman zand (a) D has valman for avo, and manpat or otan (so) (b) M 1 has hû-ahûînêd, D tag-dîlîh (c), D zah valmanıch î, d The glosses destroy the trl as a reproduction, but there is only a single word of the orig til which does not give the root meaning, and these, as ever, were our first sources of information as to the Zend language, and its literature Zîm expresses yê misiead as $y\bar{e}$, or rendered as a dual nent, m is gl, $^{\circ}z\hat{\imath}$ determined the outward form of $z\hat{\imath}m$ lazily written. The tilr well know that $y\hat{e}(e)z\hat{\imath}=$ hat, see Y 44, 6, b, etc Only accidental ellor is present. Of course the first personal cast throughout is no error at all, but most intelligent freedom, as in Y 43, 16, etc. Ner freely takes up the first pers in a, see Y 43, 16 and elsewhere where Z speaks in the 3rd pers Perhaps Ner meant adhyatam, but 'priority' suits at least the Pahl trl's mistaken gl Yavoi suggested yáva, hence dhânyam, etc Read dehâd, hất paigho as better, frêbtar as nearer old Parsi than firêbo, vâgûnad might be intended, but I hesitated from the absence of the vowel sign * J * has sashācha (important)

We should expect seven syllables in c, 1st division, Vista-aspb was probably spoken. Some scholars would render. 'And they give themselves trouble to content (khshnûm) Him, and rather (Him than Satan)

or pious, authority which is for thee] according to righteousness, and the ' (Notice well that the Pahl trlr again translates the word wisdom Mazdaoscha (a) as an abstract, showing himself the pioneer here also, and the noun mazda undoubtedly sometimes = medha) Omitting afash twice as gl, we can escape the maining 3rd pers Aid hampûrsishnö may well be infin for imper. Read 'then consult thou (thine be the consulting) with thy wisdom with the increase of the perfect mind, that which exists in a beneficently wise manner [the dîn] do thou love', (dôshishnö infin for imper. and referring to var) Some accidental cause exists for Ner's omission to render Pôrûchist He here gives the first syllable = sampûrnam In v 4 he does not name her, calling her merely the sumpraptum (nt) in a, and again he avoids the name in c of v 4, using his intelligent prâpnotu His Pahl MS must have been deficient, or he doubted the proper name. He has Jamaspah There could be no difficulty in writing the word P in Sansk as a proper name J^3 has ajijato(?)janat, J^4 ajijatajanat, C, the same, but P has gata crossed out I must apologize for my former chaotic misprint Unfortunately at the last moment I left in the proof-sheet the remains of an emendation to ajamshthah (see the Pahl), but I preferred a 3rd pers, see my til, and read aganishta, or with aganishtha(h) ((?)so) translate, 'thou wast boin (?)' I am unable to give a very satisfactory explanation of asignta's, whether = $a\tilde{n}yy\hat{a}t\hat{a}$ = 'born of the genital organ(?)', cp, $a\tilde{n}y$ = 'shppery' is a question Possibly 'boin of the sender (2)', 'the disposing head' $a\tilde{n}p =$ azi(?) Pêdû, so, as more Parsi than pardû For Palil bartman read bentman

4 μ was another antiquated character which I had erroneously allowed to stand in order to avoid a breach of uniformity, and from the lack of a type, read now $\mu = \hat{v}$, and $\mu = h$, also the final μ . I erroneously felt myself committed to $\mu = \hat{v}$ or h^v by having printed early parts of this work before the distinction had been noticed by scholars. Westergand used μ , Spiegel μ for hv or h. This verse is a graphic response, of the bride to the pious injunctions of v 3. $T\bar{e}m$ is obviously the poetical repetition of $t\bar{e}m$ in the previous verse, and on no account to be violated without authority from MSS. $Y\hat{a}$ is $y\hat{e}na$ in the sense of 'since', or 'when', 'when he shall obtain me from my father', that is, 'as I become his wife' Some would refer $v\hat{v}d\hat{u}d\hat{u}(t)$ to Ved $v\hat{u}dh =$ 'to serve' (used of the Gods), as if for the sake of variety. I still prefer the more obvious meaning. $V\bar{e}$ is superfluous, but may mean 'your offered bridegroom'. All the datives, in accordance with poetic diction and Iranian usage, refer to $\hat{v}\bar{e}nvad(t)$

hanhus (asta understood) Bed(t) is the Vedic bdt = 'verily or bed(t) may be a miswriting for bacad(t) in which case we need no asta under stood. I have accorded to the reading askdunt in S B E XXXI p 192, but I now prefer as above: to the righteous one, the maker to the righteous one, the ristratifyle(t)-by6 (poetic repetition) Then in unitities and in allusion to the injunctions in r 8, ms (read mol) barad(t) (?) as to me be the middrestanding which you enjoin upon me (see the preceding verse)

Hankul = tirth For ctymology see the Ved rand = grass food This with changed suffix would be "sassi = hanhu (?) One writer regards the word as a reduplication of the root han = san (cp Ved solt). For us I compare ush: (Pahlavi hūshik). The Pahlavi read miličet uš. Otherwise one might think of a perfect, bredut to bandh for me hinding (?) the solems convenant may Ahura bestow the blessing. Or we might regard the various readings for me which suggest meng connecting it with daddd(f) as men daddd(f). May Ahurn, confirming this (bendus) give attention to the good soul for ever. At this difficult place all suggestions are welcome Ms may represent mos or mism may represent inum or mean wind (gen.) Others put the strophe in the month of the bride-groom changing tem to this without MSS. omliting the two are rend groom changing ten to thin without size. Omitting the two his rend and her hushand, and the servants and the connection. (The good lady would have been well occupied) D has a fash calmanich i nesmanth (so) M.1 seems rannih possibly for routh = cohabitation in 6 D mozd ra ra MI seems rankih possibly for rank = commonation in o b more rank maxiditatar (?) or rankardyarntiar (?) or namarditatar (?) and kishih twice in c and disk (disk) t in d gl. I have as usual been too adverse to the Pahl. Hispurik = well subjected is far from certain. Sipardan = to trust might suggest well trusting or an active well subjecting would be nearer the Gaths. We should hardly venture to compare sabsrah = catamitus paedicitor as figuratively used in such a connection as this the violently ardent affection (?). The 1 conj is not rendered. Pathyot(!)cha without being mistaken for fedhro = abtiarih or abtiar was yet reproduced by aba, the ideas of master and father not having been considered far apart. Venrad(f) was read as from the reflexive pron., many others being bafiled. Hankal well = strth masinidat or mosdyasnich y cours were comment and the manner of management and for or marchidar points to ast begins unggesting unbbad (a parely paral word) see also Ner a gurukdryam (the 1th pers. pron was not seen). J the om. tram (a) has sureddu (c) om. sureshom (d) Cobhanam this pariphryam seems to have seen it have seen it have seen the 4 reports to perfect on hence his pariphryam and he read dahukno for doshukno Abb rat is not rendered, being prebably discarded as an error Proposts may correspond mechanically in its

place to the word Pôrûchistö, if line c begins after pûlayati, but it is itself so proper and sensible that it cannot be intended as a translation of Pôruchistö. It shows however the curious reluctance on the part of Ner to reproduce the name. Deh is corrected from dehad, istûd, or êstûd.

m b 15 · Savent stands in close connection with saidit, the suffix only being different, how to explain the formation is difficult, sah + van as aplent (1) The reading vademno if to vad, 'I speaking', makes tautology, if to vadha, 'I about to marry advise you marrying ones' it would be sententious for the place, whereas iai(i)demno is very Gathic, and goes with vai(i)dodim Libyasta (so'I would now piefei) is either = aibi-yatta (so naturally) to yat' = 'stine after', athematic conjug' (exceptionally), or nom voc'pl of the past part '(of yat), or 2nd pl of ah = 'as, cp as + abhi, 'gam', 'get in your power' ah = as + abhi This I would explain as in the sense of 1)- viçvâny abhy àstu saubhaga . . . RV VIII, 1, 32 But as ever, the old reading must not be too contemptuously disregarded, abyasena may equal 'from these things' nieg abl for instrumay be placed after the noun for emphasis With ahûm . vanhõus mananhô cp Y 43, 1 The î of ainîm (sic) 'is 'the so-called Pahlavi letter φ with inherent a=ya The word' does not represent amyam, it is arnyam, and should be so written to Ved vivasati Hushenem corresponds mechanically with sushana = 'easy to be gained', and 'good reward', but it is far more in the spirit of the context to compare ksha = 'dwelling place', and to regard-ana as the usual suffix, 'sulshana = home-happiness', hôi = 'to him' or 'to her' D has î sakhûnân (? 01 °ûn avŏ ûz° (?)), Hûtûsh 111 a, zak 1ch î (M 1 zît), valmân mînishn $^\circ$, mindavam î m b D va amat, hufal î, i âs î atâno, valman hûmîmshnîh (so M1) valman Hûtôs, gûs î in d The Pahl tili did not omit am with $g\hat{o}bishn\ddot{o}=miaom\hat{i}$ from ignorance, as need hardly be said, accidental causes existed of course Perhaps pavan = 'on account of', 'for the benefit of the maidens' (force of dat) Demano if not gl is primary altern trl for mēno to a mûn = 'dwell' Mînishno also (?) =, $m\bar{e}\tilde{n}^{\circ}$ and $m\tilde{a}z^{\circ}$, alone of itself makes this Pahl til of this strophe to competent scholars of more importance than much otherwise closer trl, for it proves that the Pahl tili was the first author of the rendering mencha (maz)dazdûm = animadverto Elsewhere the tilr erroneously (?) renders $m\bar{e}\tilde{n}, m\bar{e}\tilde{n}g = li$, but these $m\hat{e}nishn\delta$'s (as translated by Ner) gave the indication on which Haug iendered $m\bar{e}\tilde{n}^{\circ}=mentem$ Even as to their form, it is necessary to say that they may, as alternatively, be infin for 2nd pl imper, see the necessary otan, and read, 'let there be a turning (application, dahishnih) of the thoughts by you (= 'turn ye your thoughts') to both

6. Read w for the antiquated w and final to This verse offers special difficulties and an entire line seems interpolated. One writer would climinate drips hacks as gloss following authority. Another cast, widely diverging from probability and depending on radical changes in the text might be somowhat as follows. Here are hunest men there honest women. He who is an adherent of thu lie shall not trend (enter path) (?) for pitha) the holy circle (Ind pradhim) If you act kindly (? raya bere d(u)by0) want will vanish from you had comfort will vanish ((t)ndsad(f)) when you heretically neglect your duty through those ye destroy the heavenly life Others more correctly and following me partiy Than is it true ye men and women I the righteous (?) whom ye see here I rob Satan of success Far from their (or your) person from the loving (? = raya beredubyo) may want remain and welfare from those forgetful of duty. The tendency is to eliminate the difficulties. I think it more probable that the first line which is clear was a formula taken from a lost verse These things are true would be a natural heading, well adapted to the context I restrict emendations as usual I of course meant to read ye m! (= môi) which is no emendation see the MSS (since reported)
rditk(s)mô I refer to raika figuratively a waggoner a gaide Spatkutkâ
I regarded alternatively as an arregular form of the verbal noun = an (over)seer or guardian or alternatively as a second plural ye view I now prefer this latter) miswritten for \mathbf{J} also $= \mathbf{y}$ with inherent $a = \mathbf{y}a$ yathd. Then yams or yans (see the MSS) night refer to the two
sexes just mentioned the verb however continuing pl. and having as subject the nard jenayo yeme (?) being merely in apposition (yend might be read) Aye(e)se(f) pard with the abl in the sense of exorcize' root yam, yas = yacl chh as elsewhere Hosé was regarded by Hang as a gen.

of hi But we have no analaga by which to estimate the gen of he I suggested for lack of better a root form from hi = si, si, = 'to bind', declined after the i declension, meaning 'the fixed characteristic', 'the nature', on (as in S B E XXXI, p 192) perhaps better 'as 'the association', 'the allied party' of the D Vaya, as the proper name, better in the 'evil' sense, there are the two senses Others, as if to $v\hat{i}$, or $v\hat{a} = van$, to those who cherish inclination' Dusbarethem to obar in the sense of 'light' = 'dishonour', or to var = 'to eat' $N\tilde{a}sad(t)$ in a natural if 'evil' sense, others read nasad(t) (?) = '(want) will vanish' I take $(d\bar{c})id(t)$ ar $eta\hat{e}(\hat{c})iby\hat{o}$ as a poetical parallelism, or repetition of vayû ber $ed(u)by\hat{o}$, a principle greatly neglected in the prosaic exegesis of ancient poetical matter D om ? hola, has nêshman (so M1), has the vowels of jêh (a), has frad (? sic) dahishnîh arghash nafsman tanil (tano) altino , dashtano (see Pers) (b), has nafshman î, om second aîgh, (d) has darvand î, gâs î tamman (e). Read zak pînâl in the gl We must be grateful for hints in this shattered til, and these lints may be the echoes of original truth $R\hat{a}them\hat{o} = bahar$, to 1 adh (?), or 1 ata, hamîshak (not in brackets) may possibly reflect a form of yam, $(y\bar{e}\,m\bar{e}\,(me,\,m\ell(\ell)\,\text{were never seen}),\,\text{but}\,y\bar{e}\,\text{also}=m\hat{u}n\,(ash)\,\hat{A}y\hat{c}(e)s\hat{c}(\ell)$ as mfin = for, or in the desne' = 'desires' (the D) If hois = ash, Haug's gen. of hi = si (?) was anticipated $A\hat{u}\hat{j}\hat{t}\hat{e}d$, if $= path\hat{a}$ (J *, etc) might recall pat = 'to fall', vayû = aôshishnö suggests destructive m-Andis as in Y 29, 9, 32, 15, and in v 8, as adv = 'toward'with a priv (?), manahîm as = 'spiritual' (î mînavadân) The glosses increase the divergence from literal exactness here J seems nan yaschit, b, c, in J4 are written on the margin by a second hand, J4 seems birbhartti (sic), J* seems bibhahti (?), J3 seems yat for yo in c, J3, J4 J> have apagaîahi, J4 has oshadyam toi ohko, J3, J4 maranam, C, P, maro Mai in the Pahl gl was mistaken for mai = 'calculation', hence lekho Bahar was evidently confused with baba also = dvaram Praharaharta without doubt takes up the idea in paspanih, the gl is senseless takes $Vay\hat{n}$ in the good sense, leading the Pahl $h\hat{n}$ -dahishi (so poss) = susiddham (so), whereas beied was read beiez = uttamam, samplirua(h) oi °pûrnam Mînô would look more like Paisi, perhaps kunand was meant as = vågûnand (the MS is obscure), hamishah, so foi hamio, Read påsbûni for the misprint, and perhaps kunad = vaganad (?), read nazdiki, burand as more orig, as Peis better barand I hesitated to write dabanad, vaganad, pêdâish as more Paisi, Peis paidâyish

7 Some writers would change the text radically here, but the difficulty has almost wholly in (i)vîzayathâ magëm tëm and Vayô How can yathrâ mainyus di egvatô be said of the same subject? Magēm is perhaps

the most sacred of expressions for the holy cause or the Saviour Common sense must here come to our relief. As in the case of dates (v 1) we must inderstand something like salrd rivide. Some very able writers seem to hold that no transition of tone from condemnation to praise can take place in the same connection here while yet their exogesis at time propose the most startling changes. Some would render (more agreeably than my necessitated rendering) while trustful devotion remains in the Hearts, In the character of the wedded pair (bunds kalktaydo)

But
A kui is berond uit doubt an oril expression see Mularo-i khard (West)

13 14 A k kamat mu kun kut A h die no frèred see also 8, 15 15 31 etc. showing the life of the idea. Here I refer to no translation of the Avesta, but to Pursi literature The later meaning was greed, nvarice often personified us n demon The original and oldest, that is the Gathic meaning included as we see here the idea of inst, or else the idea of in t meaning included as we see here the idea of inct, or else the idea of inct was the only earlier meaning. Manifestly avariec cannot be the meaning here. Reading halking with he we have the loc, dual of halkin meaning the two thighs in the root of the two thighs op RN 80, 16 nd effect yadaya rambate near halking lapta held for yadaya rambate near halking lapta held for yadaya romacan nahadisho cippinkhale. (I much regart allu ion to indecencies). Senual desiru seated in the heart and in the sexual organ is indicated. It is not likely that a demon should be spoken of us seated in the foundation of the character of the wedded Moreover this latter view necessitates taking andead(f) as if for anasad(t) while there in the heart the spirit of evil will vinish (t) Soldom, if ever was a form of nac (= to vanish') written like the norist of nac (= to reach') that is, with the na. ai cp. ndac;?

In parachd na arachd we have strong analogy with para araca = above and below to this we may well necedo Mainyah desgrats is obviously the d had directly preceding (I) transaths is referred by some to μ = to conquer to conquer your dovotion. Others, yo defend the maga (the nesociation) Having an eye to the seamn ulusions and to the marriage occasion I refer the word to -un = bring forth to bring forth the occasion I refer to work to "in" = using form 10 using form the Maga (concrete) yo bring forth one of the royal line of saving princes, Saos(k)yants and not the offspring of adultery and decaption (the Druj) For the sense produce to the stem jdya (from jan) + t, varying from the meaning be bore up pusedness jdya to putton among other unstances see I W What other sense can be given? To assume that jl = 10 con quer hore becomes at whoreas it elsewhere universally remains it in the Zond is permissible but difficult. As to the last line some very radical changes have been auggested auch perhaps as rabyo for rayo and saukins for racks. Vayot is read by others as a dative infin. from vi cp. raws

'and the assenting word will be to you in the end as joy!' I cannot disconnect vayô from vayû bered(u)byô (see the remarks on v 6) That expression might perhaps refer to the evil Vayu (recall the two natures of Vayu) ' If Vayu is 'evil' in v 6, he must be so here The voc form smits the connection well. It must be intended for an expression of triumph Oi, if we are forced to take mizhdem in an evil sense, and magem also as representing the false Saos(k) yant (one of the line), we must then consider Vanô as an exclamation uttered in misery. D has ralman nishman pavan zak î magîh (a), amash (50 MI), azilîho (sie MI as K5) pavan bûn î (b), aîgh hamâî, vazlûnîd, ayâmtûmshnö (so M^{1}) (c), aêtûnöch ash, d The trli legards the mîzdem as = supplicium Sâtânîd is peculial for zaizdistô, see the idea of motion in $\hat{r}\hat{u}b\hat{u}h$ $d\hat{u}hishn\tilde{v} = zaiazd\hat{u}v$ in Y 31, 1 alloyed' is verified by the Shikand Gumanik Y in the sense indicated There is no question that Azû (or Azûîk, see D) is applied to the venereal proclivity rather than to cumulity by the ancient Pahl scholar here demons may be alluded to as 'entering the body of the female to b is natural, but $a(1) + y \hat{a} m tunish n \hat{b}$ might be relieved by $\hat{a} y \hat{a} m^{\circ}$, unit u = d or d, 'from there is the arrival of the spirit of the wicked', but see Nei Dôshishn is spelt with the same letters as dûshahû, and I had set it in this place fortified in my opinion by Nei s mitiatvam, but see the Paisipers Ner also mistransliterated abshishin with hit-dahishin (same letters) My 'DJ and P ins' refers to ash afterward struck out from the text which was in type. The gloss sthanam makes the til still more anknaid. Nei takes the view that the gl in a refers to the virtuous female. Saire points to hamai, so, erroneously deciphered from cu'of ainat, poss from the amash, or hamash of DJ and M1, see hamai in Pahl gl Notice Nei's treatment of avijako saritarih Nei lead ait = aste mitrato (semi-colon before aste) As to the improbable mitiatvam sukhao see above Zanan as Paisi pl, but the MS is indistinct Jth seems more Persian, 1ch as more Parsi Read $\hat{u} = varman \hat{\tau}$ Alhn is used by some for the noun, others pronounce alhar *If Vaya be present, he is the only later God in the Gatha

8 And i points to hukhshath i by Dafshnyd to dab Zahydchâ (not zabyachâ) was referred many years ago to j as, j $\bar{c}n(e)i$ $\bar{a}m$, of two syllables is apparently fem, khi $\hat{u}n(e)i$ $\bar{a}m$ likewise of two syllables. The châ may be regarded as superfluous. The Demoness of the evil mentioned in v 6 is probably referred to as inspiring, or associated with the enemy, or we may have false writing. At all events a gap of lost verses is to be accepted. In what sense is the delivering (dadata) of the female (?) smiter mentioned? Doubtless deiez in bonds, gives the answer Ramam we probably Ramam we Rama

At need not be taken merely as a particle. It may be a poetical repetition see and it. Or it may mean in this matter to occasion of these things Deafth it in its original form is difficult of explanation. The biat of the Pahl, trir coincides with the context both here and in 1414. Deceivers

Drofibb II in its original form is difficult of explanation. The hint of the Pahl, trir coincides with the context both here and in \(^1\) 44 14. Deceivers is n good rendering. Seeking other explanations we may have n compose recall Ved dhu in a sense agitate—scatter + \(^1\) 42 is in \(^1\) factioned in the carrying-over of such a sense as 'disperse the water (of irrigation) or with desolution flood the land with rivers by destroying their confines—op the Parsi word \(^2\) to \(^1\) by \(^1\) by \(^1\) by \(^1\) an inplied even in the sense misled—seduced—originally meaning desert—waterless so \(^1\) degree for \(^1\) and \(^1\) deforms even in literal sense misled, well analy \(^1\) and \(^1\) to \(^1\) t

meaning desert wateriess so decleto might = decodors even a iteral sense might well apply (cj. rirdpad(f) 1 3° 11 = rig/apad(f), and rid potentess = rig/ap) Consider the root of deals + feks for faks as for pad (cp. fiku for pan) attackors of the flocks (f) With vigorous changes of text (aneaks for and is d. nariam for finerium) some might propose. Power less shall he the malefactors and the deceivers and to be deprived of every advantage (lit starved out). Let them all cry about. Through good rulers

of men let noe give quiet to land and to people. Let the deceiver run into the bands of death (?). M. has eddingen (a) Dea canish one ca before khels (b), has m for a in hakkadd ard for rat ca mar t om ca before rish has sa paran udnishno, ratis ydiand (c) M'ra min Dea frest t shakassan to makisto M'margh Dom (d). As one who would find full this Pahl. trir rich as it is in valuable blots, would manifest a fatal lack of judgment. Where error is most mixed with truth there the

truth may be most precious shall as over erroneously as a sage ad verblal expression Zanishn is free Jth va mar go together as well oxplaining the sinners they may have suggested themselves on account of the ontward form of practice but we can hardly accept this explanation here as they occur in 1 bit 18 which see. At all events thay freely describe jin(s)rim as applying to the evil Grilkrinth va rish = khrāns-

 $= \det e^{i} = \det e^{i} = \operatorname{thee}, \text{ the}$ $= \operatorname{der} (e) = \operatorname{der} (e) = \operatorname{der} (e)$

nat it would be fail to read J 3's samaran(n) am

introduced a samarana and a samarana samarana a samarana a samarana a samarana a samarana a samarana

(J4) he read $hh \, hs^{\circ}$ as = $ar \, hs$ (same char) = $a\tilde{c}(\tilde{t})uru^{\xi}$, see Y 50, 10 'sound' was hardly indicated Jeh (in the Pahl char) may have suggested the first syllable of dakhshak, else whence chihnam, or did jth = 'harlot suggest some corporeal fluid expressed by a word meaning 'sign'? cp dakhshta = 'menstruation', and 'sign' (so, better) Mar was mistaken for mar = 'calculation', '1 ecoid' Chhedakartari 1 enders grikhrûnîh and rîsh, etc. Prabhûtô shows that vesh was read for vis, ghor and hakaram is free, but exaggerated for shikûft Firêbo, or firêb, is probably older than farêbo, khrûshêdûr as more orig, otherwise with some khurûsho, and kharûsho, uanûh (sic)

'With false believers the tormentor makes Thy Read as altern helpers rejected' Some scholars, following a very old suggestion, render vaê(ê)shô simply 'hell' properly comparing Vd 3, 35, I prefer a concrete An agent is present. Our first impression is to read dvac(f)sho for vac(c)sho (with the Pahl trh), and our last opinion does not differ much from that Compare the addition of a dental in dbig, dbish. If a dental may be added at one stage of the language, a dental may fall off at another, see also the word in the daughter language, $b\hat{c}sh$ Otherwise Ved $bh\hat{c}sh(\vec{a})$ (= 'with terror') might throw light on the matter, 'the terrible one' Reading vîshô, we might possibly understand 'poison', with allusion to the poison brought to the wicked by the spirits of the lost on their entrance into Hell, and transferred to the figurative and concrete sense of 'evil-minded' (cp the vîshavant diagon, Y 9, 11, also the 'poison-casting', azhois vîshôvaê(é)pahê(ê), Y 9, 30) Some scholars, reading râstî (emended) as a form equivalent to the Vedic nish + ni = 'to stick full', 'to fill', would render 'Hell is full of unbelievers' Others 'To the unbelieving belongs (Sk + ûdh) Tô: as a nom pl. is a great mistake Narepîs is taken by one scholar as 'men-expelling', to 'those who expelled Z' I prefer 'herosupporting', 'adherents to the cause', $nar + p\hat{i}$ (= 'to nourish'). $Rij\hat{i}$, so I prefer with some of the oldest MS, and with the Pahl trir I can only refer it to Ved nich = 'to abandon', as = 'rejected', 'exiled', cp the hostile combination who were adverse to Z, Y 46, 1 Rastî (to 1 ad), I translate 'renders', cp Ved 1 ddh in the sense of 'bring to a state', in the Rik generally however in the 'good' sense, but here rast must express some still used in pronouncing, or writing j as in the word Djamarpi Jij(t)-arrii (instr) equals arrii j(t)4 = virtue conquering truth slaving opposed to the boly order of the Larathustrian creed Prakklan(u)ric (gen.) is the Peshotan, the reprobate, olther the excluded person or the Bridge-person one who cannot pass the Chinraj(t)(or vait), so, distinctly in the Public person without; I e not passing over the Bridge Others prefer a non, pl. Those forgetful of duty (n. pl.) are excluded or damned I have translated as ever as directly as possible and with no desire to repodlate the most probable renderings simply because they have been suggested before by the Pablitric Some have colored Hell is foil of nobelievers those forgetful of duty are excommenicated. Is it the righteous Lord who desprives them of tife and freedom? D has ra bishaha

M' ra etshishnö, M' eddänytn D and M' rishinknd (a), D sito hol, yel.

(b) D aigh pödalskishik män raiman spellt daregisk ra aidno dill. (d)

Hésmunintidar may be donom. = believers (?) Rasti is freely recognise
is draitär by the Pabl tir Rysinkna (? rijinkna) points to ryti in an

etymological souse Mi()skast to berikän = wish yid(f) freely = rado.

Dasibbarik helps oot bündakik = aretä from dastobar nbove Periklan(s)sch

one of the most familiar ideas to the Paris of all nees is readered by

persons without the Bridge L o. those who cannot pass the Chinrad(f) Jydikui was probably included with kimikydil(f), and freely rendered by sunkhitantd (jydiku itself had been easily recognized see 1 31 15 18 12 12 etc.). Himilitydil(f) was ngain and further expressed by hamitidrihed Whence come liniatid (Ver desshasyd) for stoichd? Fathis (s as Pahl. y with inherent a) would not help much yets hardly accounts for kin. Possibly it is pure gloss, kinnak being regarded as expressing cost tidischd Aidno seems free for eabyd I suppose duklystena (so) must be intelligently free of what is it the initiation? Val(fyhd = piddm sundrachand(k) = drastar (this time) = rayii (so) labdh = narryii (with rep (so) = rap = labdh) tandraragsydha = the tandphhar = sin + ha(d) Pers. sign of pl.

is attempted in them, and often they follow new have taught us the beginnings of Zend Philology, and therefore should be studied in all their bearings for additional light

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p 401 read uradih as jot preceding p 407 read with p 409 read and asulak and v izhdam p 409 M aml vemalelani line from bottom p. 411 lenarcha p 416 areshim p 422 jir for lir -p 425 val tashilar not kardar p 427 vindli for vindid p 430 3rd lino from the bottom read change of application for change of accent : 43. Alokavitacha p. 441 f pot 1 ; 441 rend 1" pl. 13th fine from bottom | 4.01 mildle read rahrao | 1 -, read far agal not for tarsh hal p 451 read achehledah only p to rai es (not b) having la-

after hamphred in ort (so realing) I attempted an extreme economy In word 1 4.7 read min akluarih (c or akluara h) alan asrudûm p 474 read schreethnum and at the end of the line (not sentence) p 478, read 4th from top rast atak (as in \$ 44 nlso in ert If we read Aritam after her seems 9th line from top. There i little chulce between vichithrel and this it was after printing pare 478 that I finally selected this and thahia n in the texts p 470 read vigaranishi p 482, read since p 457 read hamak : p 453 middle read victoravita for eich in a shock

h rent a p. 4.9 day (e)it(f) p. 460 mal ifrobblan and pronnneiation

ing misprint such as I had hoped that a friend who saw the proof sheet would notice and report to me p 400 read parchatre with later acquired MSS omit the ret p 493 hi kurun m was meant for Hangs text p 431 omlt comma after blessing p 409 read tayal for taya, 5th line from bottom p 500 I meant of course that her saw the exaggeration of demnn = demino which seems to occur p 510. I now by all means prefer tarsagái so in v 5 p. 512, tarsagáih for tarsagáil but this is more doubt

ful perhaps it is tarangul ash notice that it is something given by a so perior to a receiver and therefore not reverence in the asual senso p. 531 last line read heall p 539 nyokhshi had but either has anthority p 544 vrijanvan(s) p 589 I now prefer to transliterate tar-anally or

tarragabile, to tarsakilsh 10th line from the top